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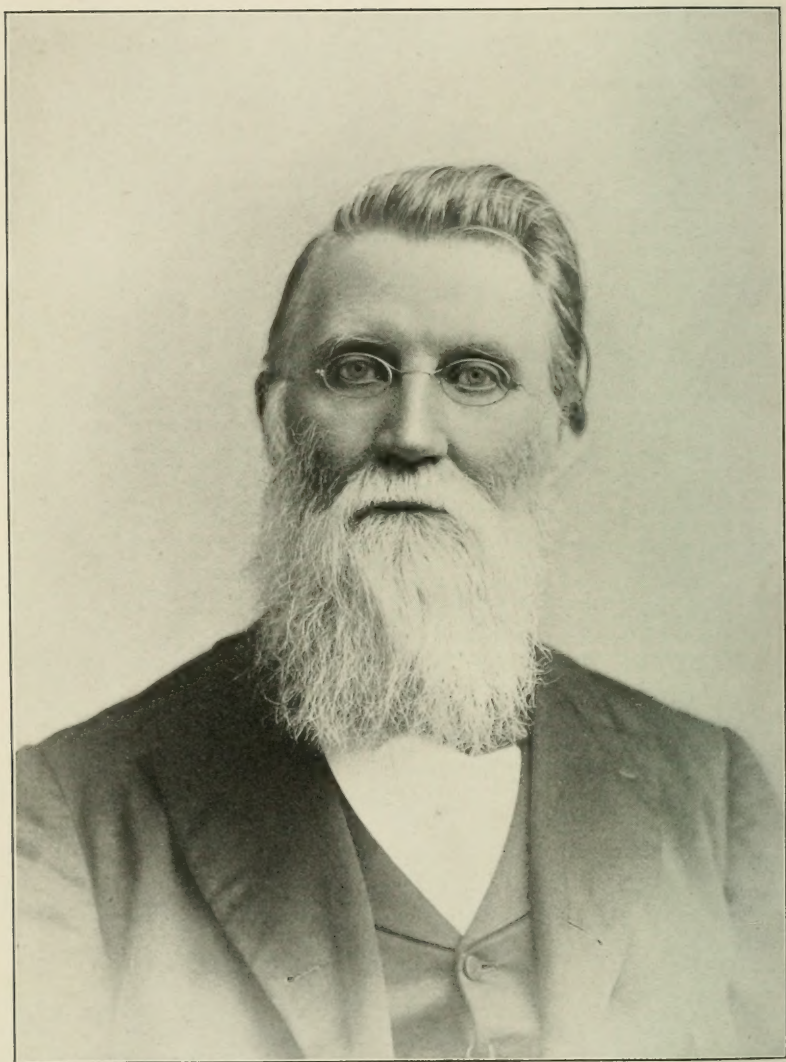
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Dr. James Woodrow as seen by
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James Woodrow

✓
DR. JAMES WOODROW

AS SEEN BY HIS FRIENDS.

CHARACTER SKETCHES

BY

HIS FORMER PUPILS, COLLEAGUES, AND ASSOCIATES.

COLLECTED AND EDITED BY HIS DAUGHTER,

✓
MARION W. WOODROW.

PART I.

**PRINTED BY THE R. L. BRYAN COMPANY.
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1909.**

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DEDICATION.

To my Mother, of whom my Father said, "She aids me in all I undertake," "In the proudest hour of my life she consented to receive my name," this volume is lovingly dedicated by their daughter,

MARION W. WOODROW.

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Dr. Flinn, who was of Scotch and Scotch-Irish ancestry, was born in Marshall County, Miss., July 11, 1847; entered the Confederate Army in 1862, before he was fifteen years old; served as a soldier for three years, being in eighteen great battles, wounded four times, and taken prisoner twice; graduated at the University of Mississippi in 1871, and at Columbia Theological Seminary in 1875; was licensed in the historic "Flinn church" (Second Presbyterian) of Charleston, S. C., in 1875; studied at the University of Edinburgh in 1875 and 1876. On Dec. 10, 1876, he married Miss Jane Ann Adger Smyth, the daughter of the Rev. Dr. Thomas Smyth, pastor for forty years of the Second Presbyterian church of Charleston. Their five daughters and one son are still living. In 1877 he was ordained and installed as pastor of three churches in Mecklenburg Presbytery, N. C.; was pastor of the Memorial church in New Orleans from 1878 to 1888; professor of Moral Philosophy and chaplain of South Carolina College from 1888 to 1905; died after a very brief illness Dec. 27, 1907. He received the honorary degree of Doctor of Divinity from Central University, of Kentucky, in 1893. During all his ministerial life Dr. Flinn took an active part in the councils of the Church, being regular in his attendance at the meetings of Presbytery and Synod, and being sent several times as a delegate to the General Assembly. He carried the Sadie Means telephone case through all the church courts to successful issue in the General Assembly of 1894. He was one of the staunchest, most outspoken of Dr. Woodrow's supporters from beginning to end of the evolution controversy, setting forth clearly Dr. Woodrow's two chief points, namely, the silence of Scripture on scientific subjects, and the doctrine that God's word and his works cannot contradict each other.

- A Series of Articles appearing in the *Central Presbyterian*,
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M. Fraser, Staunton, Va. 33
- Dr. Fraser, the son of the late Judge T. B. Fraser, of Sumter, S. C.,
was born in Sumter June 14, 1856; was prepared for college
by Mr. Thomas P. McQueen, who taught in Sumter for forty
years; graduated at Davidson College in 1876, and at Columbia
Theological Seminary in 1880; was licensed by the Presbytery
of Harmony in 1879, and ordained and installed as pastor of
Mt. Horeb church, in the Presbytery of West Lexington, Ky.,
in 1881. He married Miss Octavia Blanding, a daughter of
Col. J. D. Blanding, of Sumter, in 1881. In 1893 he became
pastor of the First church, of Staunton, Va., which church he
is still serving.
- Dr. Woodrow and the "Silence of Scripture." An article
(with additions) published in the *Central Presby-*
terian, written by the Rev. Dr. E. M. Green, of
Danville, Ky. 47
- Dr. Green was born in Darlington, S. C., Sept. 10, 1838; was
prepared for college in the Rev. J. W. Baker's School at
LaFayette, Ga.; graduated at Oglethorpe University in 1859,
and at Columbia Theological Seminary in 1863; married Miss
Emily Howe, daughter of the Rev. Dr. George Howe, June 24,
1863; commissioned chaplain in the Confederate Army, Dec.
15, 1863; ordained in 1864; became pastor of the church at
Washington, Ga., 1866; had charge of the *Southern Presby-*
terian during Dr. Woodrow's absence in Europe, 1872 to 1874;
became pastor of the church at Washington, N. C., 1874, and
of the First church in Danville, Ky., in 1877, of which he is
still the pastor. He was Moderator of the Synod of Kentucky
in 1883, and of the General Assembly in 1898. At various
times he was a Director of Columbia Theological Seminary,
a Curator of Central University, and of the Louisville Theo-
logical Seminary, which latter position he still holds. He was
intimately associated with Dr. Woodrow from the time he
entered Oglethorpe University as a student.
- An Account adapted from those appearing in *Phi Gamma*
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- Personal Reminiscences, by the Rev. Dr. Thomas H. Law. 56
- Dr. Law was born in Hartsville, S. C.; graduated at the South
Carolina Military Academy in 1859, and at Columbia Theo-
logical Seminary in 1862; was pastor of Florence and
Lynchburg churches, at that time in Harmony Presbytery;

evangelist of Charleston Presbytery from 1867 to 1869; pastor of the church at Spartanburg, S. C., for several years; District Superintendent and Field Agent of the American Bible Society for twenty years, his residence still being at Spartanburg; has been Stated Clerk of the Synod of South Carolina since 1875, and Permanent Clerk of the General Assembly since 1904.

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Dr. Petrie was born in Cheraw, S. C., Feb. 25, 1840; was prepared for college in Charleston, S. C., and Marietta, Ga.; graduated at Oglethorpe University in 1859, and at Columbia Theological Seminary in 1862; was chaplain of the 22nd Alabama Regiment of the Confederate Army; taught for a few years after the war; was pastor of the church at Greenville, Ala., from 1870 to 1872, of that at Petersburg, Va., from 1872 to 1878, and of that at Charlottesville, Va., from 1878 to the present time; received the honorary degree of Doctor of Divinity from Hampden-Sidney College in 1887.

Recollections, by Rev. Dr. Wm. E. Boggs. 80

Dr. Boggs was born May 12, 1838, at Ahmedmeggar, India, where his parents were serving as foreign missionaries; was prepared for college in South Carolina; graduated at South Carolina College in 1859; entered Columbia Theological Seminary in 1860; enlisted in the Confederate Army in 1861, serving with the troops defending the coast of South Carolina soon after the fall of Fort Sumter; became chaplain of the Sixth South Carolina Regiment in 1862, and saw service with it until surrendered by Gen. Lee at Appomattox April 9, 1865. He became pastor of the First church in Columbia, S. C., in 1866; married Miss Marion Alexander, daughter of Mr. Adam Alexander, of Washington, Ga., in 1870; became pastor of the Second church in Memphis, Tenn., in 1871; of Central church in Atlanta, Ga., in 1879, when the health of Mrs. Boggs, which had been shattered by an attack of yellow fever in the great epidemic of 1878 at Memphis, required change of climate; was professor of Ecclesiastical History and Church Government in Columbia Theological Seminary from 1882 to 1885; again became pastor of the Second church in Memphis in 1885; became Chancellor of the University of Georgia in 1889, and pastor of the First church in Jacksonville, Fla., in 1900; was Moderator of the General Assembly in 1909; and is now Secretary of Schools and Colleges.

Some Reminiscences, by the Rev. Dr. Eugene Daniel. 86

Dr. Daniel was born near Livingston, Ala., in 1849, the family removing to Raymond, Miss., during his infancy. He graduated at Columbia Theological Seminary in 1871; married Miss Susannah T. Witherspoon, of Camden, S. C., the same year; was licensed by Harmony Presbytery, ordained by Ouachita Presbytery, and was installed pastor of the church at Camden, Ark., in 1871; became pastor of the First church in Memphis, Tenn., in 1875, remaining there nearly eighteen years, passing through the yellow fever epidemics of 1878 and 1879, having the fever himself; was pastor of the First church in Raleigh, N. C., for ten years, and has been pastor of the church at Lewisburg, W. Va., for nearly seven years; delivered an address, alternate for Dr. Palmer, before the General Assembly at Charlotte, N. C., on the 250th anniversary of the Westminster Assembly; delivered the address at the Memorial service of Dr. B. M. Palmer in the First church in New Orleans; received the honorary degree of Doctor of Divinity from the Southwestern Presbyterian University.

Some Impressions, by the Rev. Dr. C. R. Hemphill. 112

Dr. Hemphill was born in Chester, S. C., April 18, 1852; attended the University of South Carolina and that of Virginia, 1868-1871; graduated at Columbia Theological Seminary in 1874; was tutor in Hebrew in Columbia Seminary 1874-1878; married Miss Emma Louise Muller, of Columbia, in 1875; was Fellow in Greek at Johns Hopkins University, 1878 and 1879; professor of Ancient Languages in the Southwestern Presbyterian University, 1879 to 1882; professor in Columbia Seminary, 1882 to 1885; pastor of the Second church in Louisville, Ky., 1885 to 1899; one of the founders of, and professor in, the Louisville Theological Seminary from 1893 to its consolidation in 1901 with the Danville Theological Seminary, the consolidated institution being the Kentucky Presbyterian Theological Seminary, in which Dr. Hemphill has been professor of New Testament Exegesis and Practical Theology from 1901 to the present time. He received the honorary degree of D. D. from Central University and Davidson College, and that of LL. D. from Hanover College and Westminster College. He was Moderator of the General Assembly in 1895, and of the Synod of Kentucky at its centennial meeting in 1902.

A Reminiscence, by the Rev. Dr. S. L. Morris. 116

Dr. Morris was born in Abbeville, S. C.; graduated at Erskine College, and at Columbia Theological Seminary; was licensed and ordained by South Carolina Presbytery; was pastor of

the church at Walhalla, S. C., for six years, evangelist of South Carolina Presbytery in Edgefield for seven years, and pastor of Tattnall Square church, in Macon, Ga., for twelve years; visited the Orient in 1895; became Synodical Evangelist for the Synod of Georgia in 1900; became Secretary of the General Assembly's Committee of Home Missions in 1901, which position he still holds. He was offered, but declined, the Presidency of Columbia Theological Seminary in 1906. He was a member of the committee which prepared the Hymn Book for the Southern Presbyterian Church; is the author of the Home Mission text-book, "At Our Own Door"; and is the editor of "The Home Mission Herald."

An Appreciative Estimate, by the Rev. Dr. Neander M. Woods 120

Dr. Woods was born at Harrodsburg, Ky., Sept. 4, 1844; attended the University of Kentucky in 1859 and 1860; entered the Confederate Army in 1861, and served with the Cavalry until 1865; married Miss Alice Birkhead in 1866; graduated at the University of Michigan in 1867; studied law at Washington University, St. Louis, Mo., and theology at Union Theological Seminary, Va.; was ordained in 1873; was pastor of the Second church at Norfolk, Va., from 1873 to 1880; of the church in Galveston, Texas, in 1881; of the Second church in Charlotte, N. C., from 1881 to 1886; married Miss Sallie H. Behré in 1885; was pastor of the First church in Columbia, S. C., from 1886 to 1889; of the Second church in Memphis, Tenn., from 1889 to 1902; of the Second church in Louisville, Ky., from 1902 to 1905; Chancellor of the Southwestern Presbyterian University from 1905 to 1908; pastor of the Central church in Montgomery, Ala., from 1908 to the present time.

A Retrospect, by the Rev. Dr. S. M. Neel..... 123

Dr. Neel was born in Fayette County, Tenn., Nov. 13, 1841; attended the Synodical College at La Grange, Tenn.; entered the Confederate Army at the beginning of the War, and served until the end. He was in many battles, but was wounded only once. He was captured at the battle of Kennesaw Mountain, near Marietta, Ga., and was confined in "Camp Douglass", Chicago, Ill., for eight or nine months. While a prisoner, a copy of Blackstone's Commentaries was smuggled in to him, which he read clandestinely, a fellow-prisoner, who was a lawyer, aiding him in his studies. When released from prison at the end of the war he studied law and practised it for a few years. But the conviction that he should preach grew upon him, and the sudden death of his wife was the occasion of his yielding to that conviction. He entered Columbia Theological Seminary

in 1868, studied there two years, at Edinburgh eight months, and at Tübingen for three months. In 1871 he married Miss Anna Maria Adger, daughter of the Rev. Dr. J. B. Adger. Soon afterwards he became pastor of the church at Oxford, Miss.; in 1875 he was called to the First church in Shelbyville, Ky.; and in 1888 to the Central church of Kansas City, Mo., of which church he is still the pastor. He has been a Commissioner to the General Assembly nine times, and was elected Moderator of that body in 1904.

The Testimony of a Son-in-Law, by the Rev. Melton Clark 126

Mr. Clark was born in Columbia, S. C., April 19, 1874; graduated at South Carolina College in 1895, and at Columbia Theological Seminary in 1898; married Miss Mary Charlotte Woodrow, youngest daughter of Dr. Woodrow, in 1896; became pastor of the church at Florence, S. C., in 1898, and of the First church in Greensboro, N. C., in 1906, which church he still serves.

A Student's Tribute, by the Rev. Dr. J. T. Plunket 130

Dr. Plunkett was born at Franklin, Tenn.; graduated at the Southwestern Presbyterian University, the University of Nashville, and Columbia Theological Seminary; was pastor of Steele Creek church, Mecklenburg Presbytery, N. C.; Madison Ave. church, Covington, Ky.; Jefferson Ave. church, Detroit, Mich.; First church in Augusta, Ga., and is now pastor of Highland church, in Birmingham, Ala. He received the honorary degree of Doctor of Divinity from Central University, Richmond, Ky., and of Doctor of Medicine from the Medical Department of the University of Georgia. He has been Commissioner to the General Assembly four times, and to the Pan-Presbyterian Council twice. He was Moderator of the General Assembly in 1905.

A Few Impressions, by the Rev. Dr. W. J. McKay 131

Dr. McKay was born in Harnett County, N. C., in 1848; graduated at Davidson College in 1870, and at Columbia Theological Seminary in 1873; became pastor of Salem (Black River) church in Sumter County, S. C., in 1873; has been for more than twenty years President of the Board of Trustees of Davidson College, and is now Vice-President of the Board of Directors of Columbia Theological Seminary. The degree of D. D. was conferred on him by the University of North Carolina. He married Miss Sarah Knox Witherspoon, of Sumter Co., S. C.

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Dr. Sprunt was born in Glasgow, Scotland, of Scotch parentage; was reared in Wilmington, N. C.; graduated at Davidson College, N. C., and at Union Theological Seminary, Va.; has been pastor of churches in Virginia and North Carolina, the church at Rock Hill, S. C., and is now pastor of the First church in Charleston, S. C. He has been offered the Presidency of two Colleges and has declined the calls of many churches. During the whole of his ministerial life he has done a great deal of the administrative and executive work of Presbytery and Synod.

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Miss Martin was born in Columbia, S. C. Her father, the Rev. William Martin, was a pioneer Methodist preacher, and his daughter is very proud of the fact that he gave some of the best years of his life as a missionary to the slaves. Her mother was one of the earliest inhabitants of Columbia, her parents having come here from Scotland early in the last century. She was a writer of some note in her day. Miss Martin has spent most of her own life in teaching, having been at the head of one of the most flourishing schools in Columbia for some years, later occupying the chair of Mental and Moral Science in Columbia College, S. C.

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Dr. Joynes was born in Accomack County, Va., in 1834; graduated at the University of Virginia in 1853; received the honorary degree of LL. D., from Delaware College in 1875, and from William and Mary College in 1878; married Miss Eliza W. Vest, of Williamsburg, Va., in 1859; was successively from 1859 to 1908 professor of languages at William and Mary College, Va., Washington and Lee University, Va., Vanderbilt University, Tenn., University of Tennessee, and South Carolina College; is the author and editor of the Joynes-Meisner German Grammar, Minimum French Grammar, and other text-books in French and German.

- Some Personal Impressions and Recollections, by Mr. J. J. McSwain 144
- Mr. McSwain was born at Cross Hill, S. C., in 1875; was prepared for college at his home school and at the Wofford College Fitting School; entered South Carolina College in 1893, having won a scholarship offered by the Laurens County alumni of the College. This scholarship he used only two years, however, thereafter earning part of the money he needed, and borrowing the rest. He graduated in 1897; taught school for four years; began the practice of law in 1901, and is now a prominent lawyer of Greenville, S. C.; in 1905 he married Miss Sarah McCullough, of Greenville.
- Dr. Woodrow and Sidney Lanier. An Article appearing in *The State* of Jan. 18, 1907, written by Dr. George Armstrong Wauchope, Professor of English in South Carolina College 156
- A Student's Impressions, by Prof. A. C. Moore 159
- Dr. Moore was born in Spartanburg County, S. C., in 1866; graduated at South Carolina College in 1887; taught for a year in Spartanburg, S. C.; was superintendent of schools in Camden, S. C., from 1888 to 1890, and principal of the High School of Birmingham, Ala., from 1890 to 1898; studied at the University of Chicago from 1898 to 1900. He was elected assistant professor of Botany in the University of Chicago in 1900, and the same year was offered the chair of Biology, Geology, and Mineralogy in South Carolina College. He accepted the latter position, and now occupies the chair of Biology in South Carolina College. He married Miss Vivian May, of Alabama, in 1900. He was Acting President of South Carolina College in 1908-1909.
- A Newspaper Man's Retrospect, by Mr. August Kohn 162
- Mr. Kohn was born in Orangeburg, S. C.; graduated at South Carolina College in 1889; for many years has had charge of the *News and Courier* Bureau in Columbia; is, and has long been, one of the most prominent newspaper men of South Carolina.
- The Opinion of a Scientist, by Dr. D. S. Martin 166
- Dr. Martin was born in New York City, June 30, 1842; received the degree of A. B. in 1863, that of A. M. in 1866, and the honorary degree of Ph. D. in 1878, all from New York University; was professor of Geology in Rutgers Female College, New York City, from 1868 to 1895; lecturer on Geology in the

College for Women, Columbia, S. C., from 1898 to 1903; and holds a similar position now at Chicora College, Greenville, S. C. He has done and is still doing a great deal of work in many museums, among others in those at South Carolina College and in Charleston, S. C. He has always been especially interested in the relations of scientific and religious thought, as was his father, Prof. B. N. Martin, of New York University (1852 to 1883) before him; and he has written much on the subject. He is a Fellow in many prominent scientific associations.

Dr. Woodrow as a Business Man, by Mr. W. A. Clark. . . . 170

Mr. Clark was born on James Island, S. C., Feb. 22, 1842; was prepared for college at Mt. Zion Institute at Winnsboro, S. C.; entered the Sophomore Class at South Carolina College in 1860; entered the Confederate Army in 1861, and served to the end of the war; from 1866 to 1871 he engaged in Sea Island cotton planting on James Island. In 1866 he married Miss Esther Virginia Melton, the daughter of Major C. D. Melton; moved to Columbia in 1871, studied law and became a member of the firm of Melton and Clark; in 1904 he formed a law partnership with his son, Mr. Washington Clark, under the firm name of Clark & Clark. In 1881 he was elected President of the Carolina National Bank of Columbia, which position he still holds.

The Testimony of a Business Associate, by Mr. R. W. Shand 180

Mr. Shand was born in Columbia, S. C., in 1840; graduated at the South Carolina College in 1859; entered the Confederate Army at the beginning of the War Between the States, and served to the end; began the practice of law in 1866, practising until 1883 in Union, S. C., since which time he has been a prominent member of the bar in Columbia. He was Reporter of the State Supreme Court from 1879 to 1895.

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Romans 6:23. (Latter clause). The gift of God is eternal life through Jesus Christ our Lord..... 243

These five sermons are among those Dr. Woodrow preached to the four churches he served during the years 1858-60, while he was Professor in Oglethorpe University at Milledgeville, Ga. These churches were at Eatonton, Madison, Irwinton, and Perry, in the Presbytery of Hopewell, afterwards Augusta Presbytery. As Dr. Woodrow says, to serve these churches "required forty-four to one hundred and seventy miles' travel each week, a large part of it by private conveyance. But by travelling at night, I did it without neglecting any duty."

The Presbyterian Doctrine of the Bible..... 252

This address was delivered before the Presbytery of Augusta August 14, 1886, during the Centennial Celebration at Bethany church, Greene Co., Ga. It was during this meeting of Augusta Presbytery that Dr. Woodrow was tried for heresy, and triumphantly acquitted.

He repeated this sermon several times by request, among others, before the Bible Society of Charleston, S. C., and the students of the Normal and Industrial College at Columbus, Miss. The form in which he gave it on these occasions will be seen by reading the sermon, *The Word of God*, p. 300.

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Baccalaureate Sermon preached in the chapel of the South Carolina College, June 27, 1897, at the close of his Presidency.

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This sermon was preached by Dr. Woodrow as Moderator before the Synod of South Carolina, at Columbia, Oct. 21, 1902.

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This sermon was preached by Dr. Woodrow as Moderator before the Synod of South Carolina, at Cheraw, Oct., 1903.

Dr. Woodrow was elected Moderator of Synod at the meeting in Charleston, Oct., 1901, and held the office until his successor, the Rev. Dr. D. N. McLauchlin, was elected at the meeting held in Columbia in 1902. Dr. McLauchlin having removed beyond the bounds of the Synod during the following summer, Dr. Woodrow again became Moderator, and acted as such at the meeting in Cheraw until the election of his successor, the Rev. Dr. Robert Adams. Dr. Woodrow thus had the rather unusual distinction of presiding as Moderator at three consecutive meetings of Synod.

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This address was delivered at Marietta, Ga., Nov. 22, 1861, before the Board of Directors of the Theological Seminary by Dr. Woodrow at his Inauguration as Perkins Professor of Natural Science in Connexion with Revelation.

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An address delivered May 7, 1884, before the Alumni Association of the Columbia Theological Seminary. This address was made the occasion, though it was hardly the cause, of a war on Dr. Woodrow which lasted for twenty-five years.

This book is published solely for the purpose of honoring Dr. Woodrow's memory, and in the hope that though he is no longer with us in the body, he may yet continue the work he so loved when on earth, that of teaching God's truth. Therefore his speeches and editorials alone are included, the action of the church courts being given only when deemed necessary to a clear understanding of his remarks.

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PART I.

Character Sketches.

DR. JAMES WOODROW.

Account Appearing in "Who's Who in America" for 1906-1907.

James Woodrow, educator; born in Carlisle, Eng., May 30, 1828; son of Rev. Dr. Thomas and Marion Williamson Woodrow; graduated at Jefferson College, Pa., 1849; studied in Lawrence Scientific School, Harvard, in summer of 1853; University of Heidelberg, A. M., Ph. D., *summa cum laude*, 1856; (hon. M. D., Georgia Medical College; D. D., Hampden-Sidney College; LL.D., Davidson College; J. U. D., Washington and Jefferson College); married Aug. 4, 1857, Felie S., daughter of Rev. J. W. Baker, of Georgia. Presbyterian clergyman; principal of academies in Alabama, 1850-1853; professor of Natural Science, Oglethorpe University, Ga., 1853 to 1861; in medical department (chief of laboratory at Columbia, S. C.), Confederate States Army, 1863 to 1865; professor, 1869 to 1872, 1880 to 1897, president, 1891 to 1897, South Carolina College; professor Columbia Theological Seminary, 1861 to 1886, deposed on account of views concerning evolution, in pamphlet: *Evolution*, 1884. Treasurer Southern General Assembly's Foreign Missions and Sustentation, 1861 to 1872. Corresponding delegate to the Churches in Great Britain and on the Continent of Europe, 1874. Commissioner to Southern General Assembly, 1866, 77, 79, 80, 86, 89, 96, 99. Moderator Synod of Georgia, 1879, Synod of South Carolina, 1901. President Central National Bank, 1888 to 1891, 1897 to 1901. Editor and proprietor *Southern Presbyterian Review* (quarterly), 1861 to 1885, *Southern Presbyterian*, (weekly), 1865 to 1893. Associate of Victoria Institute, London; Isis, Dresden, Saxony; Scientific Association of Germany; Scientific Association of Switzerland; fellow of American Association for the Advancement of Science; of the International Congress of Geologists.

Sketch Published in The State, of Columbia, and
The News and Courier, of Charleston,
January 18, 1907.

WRITTEN BY THE REV. DR. J. WM. FLINN.

"Who revered his conscience as his king;
And we see him as he moved,
How modest, kindly, all-accomplished, wise,
With that sublime repression of himself,
And in what limits, and how tenderly,
* * * Through all his tract of years,
Wearing the white flower of a blameless life."

"He had done his work, and held his peace, and had no fear to die."

He who serves well his country and his Church needs not ancestral fame to give lustre to his name. Virtue and achievement, not birth, make man noble. Yet high worth in one whose pedigree is a long line of honorable forefathers gratifies the moral sense, as a rich jewel in a fine setting pleases the æsthetic taste. An unbroken succession of noble sires and sons suggests the immortality of virtue, and inspires us to achieve in our own lives excellence that may be perpetuated in our posterity. We are the children of eternity. We project our hopes and efforts into an endless future, and feel that the moral order of the world corresponds with our natural longings for endless life when we see the repetition and continuous duration of the best in human character and works. We feel reverent before an ancient castle that has stood unmarred and unbroken against decay and storm. "How much more when we behold an ancient family that has stood unstained and unbroken against the waves and weathers of time." The continuity of the manly virtues and the womanly graces of our old-country-across-the-sea ancestors constitutes the strength and the ornament of our land and people.

Dr. Woodrow's distinguished life and character are the proper fruitage in America of a tree transplanted from Great Britain, from an ancient stock in a rich soil long prolific in good men and good women.

From Dr. Robert Wodrow's biography of his father, James Wodrow, the following data in the family history are gathered.

About seven hundred years ago, not far from the year 1300, the Wodrow ancestors of the family came from England to Scotland. "They owned the Hill of Eglishame (Eaglesham) or other lands, without interruption for more than three hundred years before Prof. James Wodrow's birth in 1637." Eaglesham is a village and parish about seven miles from Glasgow. "It has beautiful scenery and moors abounding in game, and the remains of a castle, built by Sir John Montgomery with the ransom money of Harry Hot Spur, whom he took prisoner at the battle of Otterburn."

Like the family of Aaron, in which the priesthood was hereditary, one or more of the Wodrows, in many generations for centuries, has been an honored Christian minister. Before the Reformation, Patrick Wodrow, a Roman Catholic priest, was converted to the Protestant form of faith, and was vicar of the parish of Eaglesham. His wife was Agnes Hamilton, daughter to a brother of the house of Abercorn. Their names are graven on their tombstones in the churchyard at Eaglesham.

Patrick's son, John, left several sons, the youngest of whom was Robert Wodrow, an able lawyer, born about 1600. He married Agnes Dunlop, daughter of John Dunlop of Polnoon Milne in Eaglesham, and granddaughter to the Earl of Dunlop, an old family of Ayrshire.

Robert Wodrow's fourth son, James, (born 1637), was the distinguished professor of theology in the University of Glasgow from 1692 until his death in 1707. His biography presents many features of life and character strikingly similar to those of his illustrious descendant and namesake, who has just gone to his reward.

He lived in a momentous period in the Church of Scotland's history. From 1637, his birth year, to 1687 were days of trial for the Scottish Presbyterians—days of fire and blood that tested the mettle of men's souls. He was born the year before the "Solemn League and Covenant" was adopted by the Scottish parliament. His contemporaries and friends were covenanters, martyrs, members of the Westminster Assembly, and heroes of Bothwell Bridge.

"God made him eminent in upbuilding his Church in Scotland in a momentous age. He trained more than six hundred

young men for the ministry. He had the principal part in formulating and in leading the Church of Scotland to adopt the polity and discipline."

So Dr. James Woodrow of the Presbyterian Church in the United States from 1828 to 1907 lived in a critical period in the history of his Church. This period embraced the controversy and division of the Old and New School branches; the debates concerning slavery; the separation of the Church into Northern and Southern Presbyterians, incident to the States Rights war; the revision of the Book of Order and Discipline; the adjustment of modern Christian thought on various topics connected with the interpretation of the Bible and of nature in their relations to the subjects of geology, the antiquity and unity of the human race, and the method of creation. In these latter affairs, Dr. Woodrow had a guiding and leading part; and like his ancestor, he trained several hundred young men for the ministry.

The seventeenth century prototype and his nineteenth century representative were giants in a great age among great men. The spirit of the ancestor lived again in America, two hundred years after his well-done work was finished in Scotland.

Prof. James Wodrow of the seventeenth century was noted for his modesty—amounting to bashfulness—deep conscientiousness, profound sense of awe and solemnity in facing the duties of a minister and teacher; tireless industry and diligence as student and teacher. "He was seven years old before he would speak any but a few broken words about food and drink and such things. This was due to bashfulness and not lack of intellect, as his father feared. He at last overcame it. The first time he spoke, and before he knew a letter, he repeated the Short Catechism, which he had heard his brothers getting and repeating, without missing one word of it, which surprised them all with much pleasure." Evidently the silent small boy had been doing some close listening and thinking. The truth in the "Short Catechism" had stirred his heart and loosed his tongue. What memory power was revealed in this outflow on faith and duty!

He was so bashful, he feared he could never preach. His views of the ministry were so solemn and the difficulties of its

right discharge in those persecuting days were so great that it required the earnest pleas of eminent ministers to induce him to become a candidate.

These recitals of the progenitor's life recall to men now living incidents in the class-room, the church court, and the home which revealed strikingly similar traits in the Dr. Woodrow of our day—his manner quiet and reserved; an air almost shy and diffident; the voice low and gentle; a blush often on the face in the beginnings of his utterance. But as the beautiful drapery of a glowing cloud—morning's blush at the sight of her king—melts and vanishes before the rising sun, so with the vision of truth maligned or right assailed, before duty to be done, wrong to be averted, and error to be refuted, Dr. Woodrow's reticence and shyness disappeared. His speech flowed full and free. From a memory remarkable for its accuracy and fulness, facts and principles poured forth, organised in orderly logical phalanx by a commanding reasoning power, notably quick and strong. While never parading his learning, yet like his ancestor, he kept his classics fresh in memory as "organa" of learning.

His ancestor, in the persecuting days in Scotland, prior to 1687 endured great hardships and persecution, often narrowly escaping imprisonment and death, to which he was exposed because of his loyalty in holding to the Reformed Faith, and his fidelity in preaching it to Scotland's elect, hunted and scattered in fields, moors, woods, and mountains. Twenty-eight years he spent in this life of trial, training, and study. God was providentially fitting him for the nineteen years of his professorship of theology in the University of Glasgow. During all these years he kept up his study in the classics, divinity, church history, and church government, Greek and Roman history, and belles-lettres.

While his descendant was not the subject of *physical* persecution, yet he showed the same spirit of loyalty to what he held as truth under the fire of criticism, and in the strenuous battle of heated controversy over convictions for which he would have chosen death rather than surrender or retreat. Like his ancestor, he spent long years of training for his great life work, mastering the natural sciences. His zeal, energy, and thorough-

ness as a professor likewise inspired his students with a "mind to work," and with the desire for accuracy and fulness of knowledge—not merely for its own sake, but to increase the power of serving God and doing good to men.

In 1673, the great ancestor, James, married his first wife, Margaret Hair, of whom her son, Robert, says: "She was a godly, discreet, and virtuous gentlewoman, of a sweet and comely countenance, of singular prudence and discretion, and noted for management of a family." The great-grandmother of the modern Woodrows and her descendants of other names came from a long line of noted progenitors. Her father, William Hair, married Janet Steuart, daughter of James Steuart, tutor of Blackhall, whose wife was Marion Maxwell of Stainley, an honorable family in Scotland. James Steuart's forefathers for several generations bore the name, James, back to their ancestor in the fourteenth century, Sir John Steuart of Ardgowan, son of King Robert III—the Bruce—who won the victory of Bannockburn.

The best thing in kings is not blood or race, name or place, but the adornment of

"The king-becoming graces * * *

Devotion, patience, courage, fortitude."

The best in Robert the Bruce, "devotion, patience, courage, fortitude," belonged to James Woodrow of Columbia. The portrait of James Wodrow's wife in the seventeenth century, drawn by her son, presents many features found in the wife of his nineteenth century son and heir. Those who knew her in the glow of her youth, in the prime of her womanhood, and in the years of the "age calmed" face, would place upon her head a crown like unto that Robert set upon his mother's brow nearly two hundred years ago.

Dr. Woodrow was born in Carlisle, England, May 30, 1828. The original and present form of the name in Scotland is Wodrow, pronounced Wudrow or Woodrow. When Dr. Woodrow's father, the Rev. Thomas Wodrow, D. D., became pastor at Carlisle, the English people sounded the *o* in the first syllable short. To retain the ancient and correct pronunciation of the name, Dr. Thomas inserted an *o* in the first syllable.

Dr. Thomas Wodrow, born in 1793 in Scotland, was a man eminent for piety, earnest, evangelical spirit as a preacher, uprightness of life, and scholarly taste.

In 1836 he was sent as home missionary to Canada, but found the climate too severe. In 1837, therefore, he removed from Canada to Chillicothe, Ohio, a town settled by people from Virginia in 1796. He was the fourth generation from his ancestor, James Wodrow, and his father was John Wodrow, an elder in the church at Paisley, Scotland. The wife of Dr. Thomas Wodrow was Marion Williamson. He died in 1877. Among his well known descendants in this country are President Woodrow Wilson of Princeton, Dr. George Howe of North Carolina university, son and grandson, respectively, of Rev. Dr. Joseph R. Wilson, former professor in Columbia seminary, whose wife was Dr. James Woodrow's sister.

James Woodrow, with the aid of his father, prepared himself for college. He entered Jefferson College, Pennsylvania, now Washington and Jefferson, where he graduated in 1849 with the degree of A. B., with highest honors in a class of fifty-five members. He then came South, and was principal of academies in Alabama from 1850 to 1853. The dominating principle and passion of his whole life made him a power for good in those Alabama communities, in this apprentice time of his teaching work, the passion for learning truth and imparting it in order to elevate men to better living. He gathered knowledge from all classes of people. He talked with physicians, ministers, lawyers, merchants, farmers, and mechanics. He studied law. In company with his pupils, he gathered nature's lore from field, forest, and stream. He honored Truth, and his loyalty to her led his pupils to honor her.

In the summer of 1853, he was a student at the Lawrence Scientific school at Harvard university, under the renowned Louis Agassiz. A great man is the focal point in which a thousand rays of light converge and from which they diverge, a reservoir of forces gathered and distributed. Agassiz was of French Huguenot blood, born in Switzerland. His forefathers for six generations were clergymen. The greatest doctors of the day were his teachers and friends. Many of his pupils became world-famed savants.

The friendship formed between the young teacher from Alabama and the great naturalist lasted through Agassiz's life. His influence on Dr. Woodrow was profound and permanent. He moulded and kindled into warmer glow his intellectual interests and sympathies. His achievements were an inspiration to his efforts. His noble Christian character gave the joy and strength that a man of high soul feels in the presence of a kindred spirit, that cherishes the life ideals he loves. Dr. Woodrow's students in college and seminary caught from him the admiration he felt for his own great teacher. A great teacher is not the mere informer of thought, but the maker and builder of character by the admiration he inspires. Men are elevated, not by mere knowledge poured into them, but by the homage kindled in them for great things and great characters.

In 1856 he took the degree of A. M. and Ph. D. in Heidelberg university "summa cum laude," that is, with highest praise or highest honors. The extraordinarily high qualities of his work, the fulness of his attainments, and the remarkable power he displayed in completing in four months what students usually require several semesters to accomplish, revealed to those learned German scholars the fact that a very unusual man was before them. Those Germans have an eye for great talents and scholarship. The universities keep sharp lookout for them and maintain keen rivalry in securing them as the lights and attractions for their institutions. Immediately upon Dr. Woodrow's graduation he was offered a full professorship in Heidelberg university. Germans are accused of believing that no good thing in the way of scholarship or teaching can come from outside of Germany; but here they found a man they wanted to adopt and honor with one of the richest crowns that this "Land of Lore" could put on a man's head. They wanted to enthrone him in a professorial chair, to be a ruler and leader in the empire of learning, to expand this empire, and train scholars like himself. This young man, twenty-eight years old, a citizen of a Southern State, declined the proffered crown, because he loved the Church and the people of the sunny land of his adoption. Them would he serve with his rare gifts and high attainments. He went to Germany not

for the honor she might give him, but to gain and take back to the land of his love, Germany's treasures for her enrichment.

An adopted son of the South, a grandson of Scotland! Germany's greatest philosopher and teacher, Immanuel Kant, of Königsberg, was a grandson of Scotland!

Dr. Thos. C. Johnson, in his noble life of Dr. Dabney, which reveals this great man, whom we all knew to be great, to be even greater than we knew him, quotes a letter from Dr. Dabney to his wife, commenting on German conceit and depreciation of other nations' scholarship. With characteristic vigor, Dr. Dabney says: "Their contempt for the scholarship of other nations is absurd and most blamable. If they would consider other people's writings some, perhaps they would not be so everlastingly running after new-fangled crotchets and heresies. They are like Job's fools: 'Surely we are the people; and wisdom will die with us.'" Describing a visit to the famous professor Luthardt, he says: "I thought I would amuse and please him by telling him how familiar we were with German lexicons, etc., in Virginia. He swallowed it all gravely and said, 'Yah, Sherman ist de school-mistress of de vorltdt!'"

In Dr. Woodrow the "school-mistress" found one man in "de vorltdt" outside of "Shermany," competent to teach her sons!

In Germany, and while travelling and studying on the continent and in Great Britain, he made friendly acquaintanceship with many noted scholars—men deeply versed in various natural sciences, in theology, philology, ethnology, and philosophy. Prominent among these were Virchow, Quatrefages, Tyndall, Huxley, Lyell, and many others. Among his German professors and fellow-students were some who were either skeptics or indifferent to Christianity. These men sometimes expressed surprise at his firm evangelical faith in the inspiration of the Bible, the divinity of Christ, and other cardinal doctrines, and also at his regular fidelity in attendance upon Sabbath worship. He was quick, bold, and clear in avowing to them that it was perfectly logical for believing students of God's works in nature and history to be also believing students of God's word. A skeptical atmosphere never chilled the ardor of his faith. Skeptical winds, instead of swerving him from his course, made him, like the eagle, breast the blasts with

bolder wing and move strongly on against them and above them.

In 1853 he was made professor of Natural Science in Oglethorpe university, Georgia. He was given leave of absence without salary and retained in this professorship during his foreign sojourn. After this he taught continuously at Oglethorpe until 1861. During this period he formed many friendships in the ministry and the laity of the Presbyterian Church in Georgia and Alabama that lasted in unabated warmth through life.

One of his students at Oglethorpe was Sidney Lanier, Georgia's greatest poet, and in the opinion of many, "the Tennyson of the South, standing with the first princes of American song." His influence on Lanier is typical of the formative and guiding power he exerted on the minds of many of his students. Professor Morgan Callaway, in the introduction to his "Select Poems of Sidney Lanier," quotes the poet's declaration that to Dr. Woodrow he owed "the strongest and most valuable stimulus of his youth." In 1881 when Lanier was making his last battle for life in the North Carolina mountains, I met him twice, and was with him a few days at the Sulphur Springs near Waynesville. One day we were talking of the relations between the scientific and the poetic view of nature, one being an interpretation of nature by thought, the other a construction of nature by imagination, one nature known by the head, the other nature felt by the heart. We agreed heartily that the conception of nature as "the art of God" was a conclusion the mind must logically reach, when it goes beyond nature's mere phenomenal uniformities to the philosophical question as to the ultimate cause and source of her complex and unitary mechanism. We had spoken of Dr. Woodrow, of his teachings as confirming and impressing this faith, of our admiration and mutual indebtedness for his teachings. He said: "I am more indebted to Dr. Woodrow than to any living man for shaping my mental attitude toward nature and life. His spirit and method not only guided and enlarged my scientific knowledge, but they had a formative influence on my thought and fancy in all my literary work," and more to the same purport. It is something worth living

for to have helped a Lanier to sing his songs and see his visions that will gladden and uplift many thousand souls for generations to come.

While in Alabama, and at Oglethorpe, he used offered opportunities to give religious instruction. He was licensed to preach, and in 1859 ordained by Hopewell Presbytery. He preached statedly to various congregations of small churches in the vicinity, in connexion with his college duties. This work to him was not small, for it was the Master's.

In 1857, August 4, he married Miss Felie S. Baker, daughter of the Rev. J. W. Baker, a Presbyterian minister in Georgia. Their wedded life almost reached its golden anniversary. Through all these years the devoted and gifted wife has been her husband's helper and sunshine; a tireless ministering angel in all life's troubles, and in the last long illness. She is left behind, awaiting the call to join him in the "house not made with hands." Of the children born to them, the only son, James, a noble young man, died in 1892. His parents said of him: "He never gave us one heartache." He left a widow, Kate McMaster Woodrow, and three children. Of their three daughters, Jeanie married the Rev. Saml. I. Woodbridge, a missionary in China; Lottie married the Rev. Melton Clark, pastor of the Greensboro, N. C., First Presbyterian church. They both have several children. Marion, the unmarried daughter, is left bereft of the father she loved next to God.

In 1859 a new chair, unparalleled then in any institution on the globe, was added to Columbia Theological Seminary. Its endowment was the munificent gift of a noble Mississippian, Judge Perkins, of "The Oaks," near Columbus. Its title and specific purpose were the conception of his pastor, the Rev. Dr. J. A. Lyon: "The Perkins Professorship of Natural Science in Connexion with Revelation, the design of which shall be to evince the harmony of science with the records of our faith, and to refute the objections of infidel naturalists." Drs. J. H. Thornwell, Thomas Smyth, Jno. B. Adger, and others welcomed with delight this addition to the Seminary's course of instruction, not sharing at all Dr. Dabney's fear that it would tend towards "anti-Christian opinions."

The Synods controlling the Seminary, South Carolina, Georgia, and Alabama, elected Dr. Woodrow to this chair, and he assumed its duties in 1861. His inaugural address set forth his views of the scope and purpose of the chair. He was oppressed "with a sense of responsibility and self-distrust," by the fact that he was an absolute pioneer in a work that had no similar chair in any institution in Christendom to serve as a model. He held that the work of his chair would be to show that objections to the Bible based on alleged natural science were founded either upon "science falsely so-called," or upon misinterpretation of the Bible. For nature is God's work and the Bible is his word, and being a God of Truth he cannot contradict himself in either.

Summarising the principles of the address: There are no errors in the Bible, the original text being given; there are no errors in nature, the real facts being given. The books of nature and of revelation are both inerrantly true, both being rightly interpreted. Hence there can be no conflict between them—for truth, like its author, is one. Hence apparent conflict arises from (1) false text, or misapprehended fact, or (2) false interpretation of either text or fact; or (3) false inference from some truth of revelation or truth of nature. Correct these—the false text, or misapprehended fact, the false interpretation or inference—and the apparent conflict disappears. We must not judge the truth of nature or of the Bible by preconceptions drawn from the supposed teachings of either.

For about twenty-five years he developed and impressed these principles upon successive classes of students for the ministry. He reviewed the conflicts of opinion in successive ages as to the supposed teachings of the sciences on the one hand and of the Bible on the other, on the subjects of chronology, death in the animal world before the fall of man, geography, astronomy, Noah's flood, zoölogy, geology and the age of the earth, the antiquity and unity of the race, the nebular hypothesis, and, in the latter half of this period, evolution—or the theory as to the mode or origin of the forms of life, whether by immediate, instantaneous creation, or mediately by generic derivation, or descent with modification. He showed with luminous and convincing clearness that all the apparent con-

flicts between the Bible and nature, and the opposition either to the Bible or to the science concerned, arose from a violation of the fundamental principles that should have been applied.

The limits of this sketch forbid more than a brief indication of his great life work—his Seminary teachings—in the form of a partial digest and interpretation, based upon three years of student work under him, his writings and speeches, upon the testimony of students from all his classes from 1861 to 1886, upon note books (recording his lectures) of students from several classes, and from friendly intercourse since 1872. During twelve years of this period I was his colleague in the South Carolina College.

His fundamental thesis was: "The Bible and nature are both from God. They can not be contradictory. Apparent conflicts arise from misinterpretations of one, or the other, or of both. Remove these conflicts by ascertaining and interpreting correctly the facts of both."

The spirit of honesty and candor of mind to accept truth on proper evidence must guide this work. Man can not dictate what nature should be, or what the Bible must say. He is a learner of God's thoughts and ways in nature, and of his will in the word. The methods of all science, physical and spiritual, as science, are the same, the application varying with the subject matter. To reach truth in the ascertainment and interpretation of biblical and physical facts we must follow honestly and fearlessly the logical methods of induction and deduction. God gave us laws of thought that underlie and permeate these methods, and a universe of reality, spiritual and material, to be known and interpreted by them. As we are "made free men by the truth," we must claim and allow freedom of research.

To the Christian, when he is learning from nature or the Bible, he is learning what ultimately comes from God—different truths indeed, and in ways differing with the subject-matter—but truth from God. God, therefore, is the teacher to the mind that recognises and trusts him as the maker, ruler, and guide of man and the world. The real Christian student is devout and reverent. He may and should pray for the help of that Spirit promised to guide us into all truth.

Study of nature is not a godless work, whose essence and purpose is to make men atheistic. The Bible tells us that nature and the Bible are both revelations of God.

"The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no (articulate) speech or language, yet without these their voice is heard." (Psalm 19).

"That which may be known of God is manifest to them; for God has showed it to them. For the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." (Romans 1.) Other Scriptures teach the same.

Nature reveals "his power and Godhead," his glory, skill, and wisdom—yea, his general goodness, as Maker and Ruler. Scripture reveals his grace and salvation, redeeming man from sin and ignorance and blindness caused by sin.

Clearly ascertained, rightly interpreted Bible truth is supreme, and has "right of way" over all other supposed truth. If conflict were possible between scientific and Bible truth, and should it emerge, and appear irremovable, the supposed scientific truth must yield. Reason must bow to Revelation, whose sphere and aims are moral and spiritual. The universe of nature is subservient to the moral universe. While error may be as possible in the interpretation of a word, as of a fact, the relatively supreme and immediate moral purpose of the former gives it primacy in supposed possible conflict with the latter. The evil of making the Bible bow to supposed scientific truth would entail the disaster involved in impugning the trustworthiness of the guide and helper, the light and power of the moral and spiritual life. Nature, meant to be the arena, and the subservient material system and mechanism of law and force for the outworking and realisation of moral ends, would really contradict itself—its ultimate moral purpose—if its facts contradicted the Bible truths, revealing the laws and realities of that moral system involved in both. Nature is a cosmos—a system of order and beauty—but correlative with, and subordinate to, the cosmos of moral order and spiritual beauty. Hence,

if interpretations of the two seem irreconcilably conflicting, the Bible truth must have the primacy.

Does this involve dethronement or contradiction of reason? No. Reason and nature, rightly interpreted, find their glory and honor in their subserviency to that order of spiritual righteousness which Bible truth aims to realise. God and moral truth are supreme. The glory of reason is to read "God's thoughts after him" in nature, and do God's will as revealed in the Bible. Reason, taught by history and Scripture, can wait for "new light to break forth from the word" and from the works, that will dissolve the apparent conflict between them.

The sphere and purpose of Natural Science and of the Bible are different. The sphere of Natural Science is the natural world. It studies the phenomena, the on-going processes of nature in order to understand what can be known of her history, her laws and forces, her structure and mechanism, the direction, the conditions, and the forms of her working from the microbe to the macrocosm. Man studies nature primarily to know her, and then to use her aright for his welfare. Ascertaining her laws, he adapts himself to them; discovering her forces, he makes them instruments of his will, in his tools, inventions, and machines. In a word, the study of the works of God is one of the enabling conditions of power to obey the divine command, "Subdue the earth," and take the throne that God gave man in the eighth Psalm: "Thou hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet."

Thus man is by divine appointment "the minister and interpreter of nature" and commanded in the Bible to study it, seek out its wonders, and know its ways. His science, acquainting him with nature's laws, *i. e.*, God's uniform, regular, habitual methods of action, enables him to plan his industry and direct his conduct in the business of life.

The sphere and purpose of the Bible, on the other hand, is moral and spiritual. "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." From this exact statement of the Bible's sphere—its subject matter and purpose—it follows that we are forbidden

to seek in it anything else than the two contents, specified as the principal teaching: Faith as to God, and man's duty. All else is subsidiary, secondary, incidental, and illustrative.

It is revelation to man as a fallen sinner making known redemption from sin through a Saviour. Sin not only defiles, it blinds and leads to error. Salvation, through the atonement of Christ—accepted by faith—is salvation from sinning and its penalties to holiness, and from ignorance and mental blindness to knowledge of truth—all truth, in Christ, God, and the Bible, primarily. And this truth incites him on to know truth in nature, history, and man. Its aim is to enable man to know God aright, to love God, and to honor him with holy living. This being true, we would expect to find every part of it permeated and moulded by this purpose. As every bay and inlet of the sea responds to the pulsings of its vast tidal movements, so every chapter of the Bible throbs with this dominating and all-moulding purpose. "The waves are many, the sea is one; the words are many, the truth is one."

The Bible speaks to men, not as men of science, or to teach them technical science, but to tell them of God and duty. It uses the common language of every day life, the language of appearances, phenomenal language based upon the sensuous impressions of things. The speech of the field, the shop, the mart, and the home; the speech of the poet, the shepherd, the traveller, and the soldier. It speaks of sunrise and sunset, of the quarters and corners of the earth; just as our astronomers and geographers do, even in almanacs, though they know the earth moves, not the sun, and the earth is round and has no corners, just as men will always speak; for the "appearances of things" will always remain substantially the same, while men's scientific constructions of those appearances have been changing nearly every century for thousands of years.

Now, the obvious conclusion is that the Bible does not mean to teach any scientific theory whatever on any natural object it mentions "in the heavens above or the earth beneath, or in the waters under the earth." It teaches: "God made all things" wisely and well. He appointed unto all things in heaven and earth their times, bounds, and seasons, their place and work in the universe. He ruleth over all. His goodness is over all

his works. Man, made in his image, is appointed to "dominion over the work of his hands," to "subdue the earth," to live in it as his home, and to "glorify God and to enjoy him forever," as the chief end of life. Hence man will search in vain within the Bible for technical teachings on any of the sciences. As Calvin long ago said: "If you seek knowledge on astronomy and occult mysteries, go elsewhere." Nature is man's material home; the Bible gives the laws and ideals of life he is to follow in that home. To understand the architecture and the building methods, the tools and processes employed in its construction, man must study the building itself, not the moral code given for his life guidance in the building. This code is silent on the subject of the building's architecture, and the structural processes involved in it, beyond the mere fact that God was its builder, and that man must study these questions in the building itself, and use it rightly.

These general truths, in germ at least, were seen by the ancient thinkers. An old German said: "The Bible tells us not how the heavens go, but how to go to heaven." While truth is eternal and changeless, man's knowledge of it grows, especially in its extent, application, and correlations. The growth in this knowledge is often very slow in God's saints, as well as in sinners. Hence in past times, remote and modern, strifes have arisen. Men have injected scientific teachings in the Bible which God never put there. They have misrepresented the word and its Author to the world, making the Bible teach contrary to well established scientific truth. Hence they brought the Bible into disrepute, caused men to reject it and become skeptics or unbelieving rationalists. Therefore, the Christian ministry is bound, by their loyalty to God, by their love for the souls of men whom they are commissioned to win for Christ, to know aright God's word and the truth in his works, lest they drive men to hell by causing them to reject the Bible and the Christ that God gave for their salvation.

Thus Dr. Woodrow taught for about twenty-five years. A word summary and a mere skeleton interpretation, as given above, of that teaching is a poor portrayal of the man that taught, of his method's steady progress to a goal, the scenery on the way, the vistas opening beyond and upward to other

mountain ranges of truth, the illumining illustration, the widened vision that comes from the unexpected bringing together of a simple fact and a great truth—no tongue or pen can give these.

He taught simple truths, but he made them large and sacred. Reverence towards God, faith in his word, hatred of sin, love to man, and what God can do for him through his pure gospel, joy in life and work in this world because it is God's world, made for men to know and enjoy by studying it, and God in it—these were the great lessons he impressed on his students.

Some have charged that his teaching was rationalistic. Dr. Johnson quotes Dr. Dabney to this effect in a letter to Dr. Strickler, in his life of Dr. Dabney, page 345: "Now what is rationalism in religion? Rationalism is the adoption of reason as our sufficient and only guide, exclusive of tradition and revelation." It is the setting up of reason as the supreme arbiter as against the Scripture or testimony—the system that deduces religious faith from reason as distinguished from and opposed to revelation. Now it is easy to make charges. From the foregoing it is plain that every fibre of Dr. Woodrow's being revolted from theological rationalism—the basis, the frame-work, the spirit and aim, and every substantive doctrine he taught opposed it. Both the logical implications and the explicit statements of his teachings are anti-rationalistic. Dr. Dabney was a great and good man, but he sometimes erred. This was one time. Dr. Woodrow was a great and good man and sometimes erred, but not here.

The War Between the States from 1861 to 1865, drew into the Southern armies all the youth and all the gray-haired men of the land capable of service in the field and in the hospital, in armories, shops, foundries, and laboratories. The theological students in the Columbia Seminary left the lecture rooms for the battlefields.

Scottish blood always flows faster in the presence of war for the right. Dr. Woodrow's blood rose to the normal Scottish temperature. He volunteered as a private in a company formed in Columbia. He was made its chaplain. The company was disbanded and its members distributed in other commands.

There was other work the government had for the volunteer professor. The hospitals needed medicine. There were few expert chemists in the South who could manufacture medicines. Dr. Woodrow was one who could, and he was assigned to duty as chief of the Confederate chemical laboratory in Columbia. Here he wrought, making medicines for the army, a work as necessary in war as making and shooting bullets. Much of the work was done in the Seminary buildings.* He did the work as chief. Dr. LeConte was the official head, at least for a time, but as he said to Dr. Woodrow, to whom he gave actual charge, his knowledge of chemistry then was mainly theoretical. Dr. Woodrow was expert in analytical and synthetic chemistry. He managed the work with the tubes, retorts, pans, etc. Nitrate of silver was one of the main products. He was busy with this work when Sherman's army came and burned Columbia. Dr. Woodrow secured some wagons, put in them his materials and apparatus, and saved them from Sherman. The Confederacy went down. But Dr. Woodrow's apparatus was not captured. It was not silver! Some of the tubes and pans are in the family home to-day, gathering the dust of time, mute memorials of battlefields and camps from which wounded and sick men were borne to hospitals, and treated, soothed, and healed, made ready for another battle, by the medicines made in them more than forty years ago by the Seminary professor, born in Carlisle, England. He gave his State the best he had; in peace, an upright life; in war, expert skill.

The war ended with a people overpowered, homes desolate, fortunes destroyed, and institutions impoverished. It was hard to be brave and hopeful in those days. The Seminary endowment was so reduced that it looked like a forlorn hope to reopen it. But there were men in those days who loomed above the cloud of defeat, erect and strong, like Israel's heroes of old, beholding Jerusalem in ruins. A call rolled and vibrated from

*The Confederate laboratory was in the buildings of the old Fair Grounds in the northwestern part of Columbia. Here Dr. Woodrow worked all day with his men. But at night, with his wife as his only assistant, he continued to work for many hours, using his own apparatus and materials, the Government furnishing only the silver for the nitrate. It was this private work alone that was done in the Seminary chapel. Afterwards, when Sherman's army occupied Columbia, Mrs. Woodrow, by making personal application to Gen. Logan, succeeded in saving Dr. Woodrow's apparatus from destruction by the soldiers.—EDITOR.

myriad hearts to myriad hearts: "Let us rise and build." "So they strengthened their hand for this good work, for the people had a mind to work." They began rebuilding States, homes, families, business, schools, colleges, churches, and seminaries. Dr. Adger tells us that in counselling, with heavy hearts, over the Seminary, Dr. Woodrow inspired them all by his hope and vigor, and by his wise plans and practical help they soon reopened the Seminary, in September, 1865. Strong professors were soon at work. Drs. George Howe, John B. Adger, James Woodrow, and soon after, W. S. Plumer and Jos. R. Wilson. Students who had been Confederate soldiers came to the Seminary halls. This type of man soon found Dr. Woodrow one of the powers and attractions in the Seminary. They had learned to be steady and hold their ground or charge in battle. A few years later when the controversial storm and battle raged around their honored teacher, they stood firm; they fought, too, with vim and valor, feeling sure, then and now, that they were "on the Lord's side."

The Church's benevolent enterprises needed skilful and faithful management of their finances. The Church had learned that Dr. Woodrow could "do things;" hence he was elected to be the treasurer for the General Assembly's Foreign Missions and Sustentation—an office he filled with great efficiency from 1861 to 1872. In 1865 he became editor and proprietor of *The Southern Presbyterian*, a weekly religious journal which he conducted with great skill and power until 1893. This paper under his editorship was a power for good in the Church, through its high editorials, its fine literature, its spotless editorial integrity. It was not a money-making enterprise; but money-making was not its design. Its main support was the editor's pocket, from funds made elsewhere. From 1861 to 1885 he was editor and proprietor of *The Southern Presbyterian Review*, a strong theological quarterly to whose pages the ablest men of the Church contributed during the thirty-six years of its life. Like the weekly periodical, the quarterly had to be maintained from funds outside of the subscription receipts, but Dr. Woodrow and his co-laborers, who gave freely the work of their brains and pens, willingly spent money for the spread of truth in print.

He served as professor in the South Carolina College from 1869 to 1872, withdrawing in 1872, when the Reconstruction regime—carpetbaggers, scalawags, and negroes—seized the College and filled its chairs and its dormitories with their kind, and held it until South Carolina, under the leadership of Hampton, with his co-patriots, rose up in righteous might and put down and out the usurper and alien. When the College was reopened in 1880, Dr. Woodrow was again made professor, and served until 1897.

The subjects he taught were as follows:

From 1869 to 1872: Chemistry, geology, pharmacy, and mineralogy.

From 1880 to 1885: Mineralogy, geology, botany, and zoölogy.

From 1888 to 1897: Geology and mineralogy.

From 1888 to 1891 he was also dean of the school of liberal arts and sciences.

His powers as a teacher, indicated in the foregoing part of this sketch, were extraordinary in clearness and force of instruction, in luminous and impressive method—in mastery of principles and details, in burning zeal and interest, kindling the same in others, in love of thoroughness and hatred of pretence that shamed indifference, and unflagging industry that rebuked idleness and dignified work in the minds of his students.

He was president of the College from 1891 to 1897. As president his career justified the faith of the students and of his colleagues in their expressed wish that the Board of Trustees would make him President McBryde's successor. He took the office in a trying time of political commotion in this State with the incoming of Gov. B. R. Tillman's administration. Uncertainty prevailed as to whether the new regime would abolish the College. Young men who would otherwise have entered the institution went to other colleges in the State and outside. When doubt as to the safety and permanence of the College subsided, the attendance increased year by year from seventy to about one hundred and eighty students.

President Woodrow's administration deepened confidence in the value and perpetuity of the College. He administered discipline and the finances firmly and wisely. He trusted and

encouraged his colleagues, and upheld them by his warm commendations at home and abroad. He projected admirable policies of instruction and equipment. At the age of seventy, according to previous purpose, he resigned. It would have been a beneficent course for the College if the Trustees had insisted on retaining him as professor. His wise counsels in the faculty, his moral influence over the students, his wide reputation for high scholarship were priceless treasures in the resources of the institution for the making of men.

The history of the evolution controversy in the Southern Presbyterian Church is fresh in the minds of men now living. It can not be rehearsed in the limits of this sketch. Its history is on record in books, periodicals, pamphlets, and church court minutes. Its salient points may be briefly indicated: In 1884, at the request of the Seminary Board of Directors, Dr. Woodrow delivered an address on evolution, giving his views as to its probable truth, and its relation to Bible teaching. The address was published. The Board approved of his view that the theory, in its essential nature, is a hypothesis as to the mode of the creation of plants, animals, and man's body, on which the Bible is silent, and that, therefore, it does not contradict the Bible. They did not commit themselves to the view that the facts of the natural sciences prove that the hypothesis is probably true.

A storm arose, the Church was divided, one party holding that the hypothesis does contradict the Bible teachings as to the creation, especially concerning man's body. The other party sided with Dr. Woodrow in holding that the Bible is silent on the subject of the mode by which God created Adam's body out of dust, or earthly material, while very few committed themselves to the view that the hypothesis is probably true; mainly on the ground that the evidence for the hypothesis was fully understood only by expert biologists, was not fully in their possession, hence they could neither affirm nor deny. Holding the hypothesis to be extra-Biblical and theologically harmless, they were unconcerned from the religious point of view, whether it is true or false.

A careful examination of the Scripture statements concerning creation shows that they mean to teach merely the fact that God created Adam's body "from dust;" whether this dust was organic or inorganic; whether the processes employed were immediate fashioning from clay and sand, or whether they were derivative, genetic, biological processes; whether God made Adam's body directly, or by long processes of descent through pre-existing animal forms until "in the end of the ages" of this mediate derivative making the predetermined body was, by the final creative act, transformed into final shape, and made the body of man when "God breathed into it the breath of life, and man became a living soul," on these questions, said Dr. Woodrow, the Bible is silent. It states the fact of the creation by God of man's body from dust. It says nothing of how he did it, how long the creative process lasted, nothing of the previous history of the dust from which God made Adam's body. The Bible being silent on these subjects, the Christian believer is free to seek information on them in the only place where it can be found, in God's works in nature.

The evidence from nature makes the theory probably true. The Bible neither denies nor affirms this theory, hence it is not the Church's province to affirm or deny. It is extra-biblical, hence beyond the Church's province, just like theories in chemistry, botany, or zoölogy. A Christian is just as free to accept or reject the theory of evolution as he is to accept the theory that Mars is inhabited, or that radium is an element.

Dr. Woodrow never committed himself definitely to any of the twenty forms of the evolution theory, which, in substance, is as old as the Greek philosopher, Anaximander, 600 B. C. He strove to prevent the Church from committing herself for or against the theory, because she would thereby disobey God, misrepresent his word, and go beyond her province into the secular domain.

The general results of the controversy were: Dr. Woodrow was removed from the Seminary by the controlling Synods; a majority of South Carolina Synod stood by him. He was tried by his Presbytery and acquitted of heresy in his belief by a nearly three-fourths vote. Georgia Synod, on a complaint, annulled this judgment. The General Assembly of 1888 con-

firmed Synod's annulment, but in so doing declared through its Moderator and Georgia Synod's counsel that whether the Assembly sustained or overruled the complaint, Dr. Woodrow's ecclesiastical status, as fixed by his Presbytery's judgment of acquittal, would not be affected, *i. e.*, that he would still remain as a regular orthodox minister in good standing.

His Presbytery in 1888 declared that the annulment of her judgment, by Synod and Assembly, did not affect, in the slightest degree, Dr. Woodrow's good standing. Thereupon, his Presbytery unanimously elected him Moderator and sent him as her commissioner to the next Assembly. Georgia Synod approved the records of Presbytery's action and the General Assembly approved of Georgia's approval, and appointed Dr. Woodrow chairman of an important committee in 1889 and in 1899. Thus the Church, through her courts and agencies, declared that Dr. Woodrow's beliefs do not affect a man's orthodoxy or soundness in Biblical, Christian faith, nor his good standing in the Church. And yet inconsistently affirmed in removing him from the Seminary that they were so unsound that he must not teach them to her young men. That teaching, let it be marked, was that the Bible is silent on evolution as God's mode of creation. He never taught his students that evolution was true, or, for that matter, that many other accepted scientific doctrines, on many subjects, were true. He taught that, true or false, they do not affect the Bible. This was the gist of his teaching on evolution. He would have resisted to the death the teaching of evolution as true by the Church, because it is not her business to teach science, as such, for the Bible does not teach it. Her sole duty is to teach God's word and preach the gospel. Scientific theories, as extra-biblical, are left to private judgment and secular agencies.

One result of the conflict is a blessing to all Christendom. No other Church will ever need to fight that battle. Dr. Woodrow's work settled that question forever. The intelligent Christian world believes that he was right. Doubtless a vast majority of the Southern Presbyterian Church to-day would agree with Dr. Woodrow in his main contention: That the Bible is silent on evolution. The historic establishment of great principles often wins its way through the martyrdom of

their first advocates. The form of martyrdom Dr. Woodrow suffered, in his professorial deposition and in the condemnation of many in his Church, whose friendship and approval he would have prized, is the price he willingly paid, though the pain was great, for the triumph of the truth he loved. He was willing to die for truth and the Lord of truth. Time will yet crown his name and memory with the wreath that he ought to have worn in life. The Church would have honored and blessed herself, had she kept on his head the Seminary professorial crown until the Lord called him above to give him the "crown of righteousness." He served his Church in her courts as faithfully in these last years after his removal from the Seminary as in former times. He was no Achilles sulking in his tent. With magnanimous ardor he coöperated heartily with his fellow-presbyters in doing all he could, by wise and earnest counsel, for the welfare of the Seminary whose door had been closed against him. Men will endorse the judgment and the prophecy of the clear-headed and righteous-hearted Dr. Peck in his defence of Dr. Woodrow, though not adopting his views: "He has been righteously acquitted by his Presbytery of the charge of heresy. He did not teach evolution in the Seminary. The agitation did not begin with him, and his whole course has been one of self-defence—defence of his legal rights as a professor and a minister in the Presbyterian Church. He has not been fairly dealt with. The constitution of the Seminary and the constitution of the Church have both been violated in persecuting him, and I am also sure that the Church will acknowledge it in the end." Yes, in the end, when we no longer "see through a glass darkly, but face to face."

He was a leader in the courts and agencies of his Church. He was a member of Augusta Presbytery, Synod of Georgia, until 1892, and of South Carolina Presbytery, Synod of South Carolina, from 1892 until his death, Jan. 17, 1907; commissioner from these Presbyteries to the General Assembly in 1866, 1877, 1879, 1880, 1886, 1889, 1896, and 1899; moderator of the Synod of Georgia in 1879 and of the Synod of South Carolina in 1901; corresponding delegate from the Southern Presbyterian Church to the Council of Churches in Great Britain and the Continent of Europe in 1874. In all these bodies he was

influential in guiding and shaping their proceedings. His mind was potent in moulding to its final form the revised Book of Order and Discipline of the Southern Presbyterian Church. His wide knowledge of law and of constitutional principles made him a legal light in the Church.

In ecclesiastical deliberations he was a tower of strength in debate. The shock of battle brought out his full force and fire, and made his eloquence "logic all aflame." In debate, he was a "hot spur" without his rashness; in controversy, a Junius without his malignity. In the ardor, lucid diction, classical correctness, and epigrammatic terseness of his style; in his keen wit, quick antithetic retort, and in the illustrative energy of his apt and convincing similes, as well as in his knowledge of detail, grasp of principles, and vigor of sentiment, his polemic powers had traits like those of the great Junius, whose "letters" were a terror to statesmen and a wonder to scholars. He had Junius's power without his ferocity, his skill without his cunning, for he grieved to wound a heart, and he scorned to fight from ambush. Those who heard him, especially in the great debates in the Assemblies of '66, '80, '86, and '88, and in the Synods of South Carolina and Georgia in '84, were impressed, not only by his learning and power, but by his dignity and courtesy. While he was a raging lion against wrong and error, he was gallant and knightly towards the persons of his opponents.

That men should crown this man is but natural. One way of crowning is by fellowship, sought and proffered. Another way is by the bestowing of titles and degrees, as marks of honor deserved and acclaims of worth and nobility recognised. Dr. Woodrow wore many such crowns. He was made a member of the following learned societies: The Victoria Institute, London; Isis, Dresden; The Scientific Association of Switzerland, The Scientific Association of German Naturalists, Fellow of the American Association for the Advancement of Science, Fellow of the International Congress of Geologists.

He received the following titles: Ph. D., *summa cum laude*, from Heidelberg University; honorary M. D., from the University of Georgia; D. D., from Hampden-Sidney college;

LL. D., from Davidson college; J. U. D., (doctor of both canon and civil law,) from Washington and Jefferson college.

In the city of his citizenship, Columbia, his townsmen, recognising his business wisdom and probity, made him president of the Central National Bank from 1888 to 1891, and again from 1897 to 1901. Not by inheritance, but by industry and economy he was possessed of worldly substance. His activity in public welfare extended to every form of lawful interest.

He was a man of amazing industry and versatility. He impressed men as an expert in every form of work he undertook. He never idled. Robert says that "chess was the recreation" of his father, James, and quaintly adds "if chess can be called recreation, for it is a very up-taking game." Dr. Woodrow's recreation was change of work, from lecture room to laboratory, editorial chair to bank, debate in faculty and Presbytery. He kept a few scientific instruments in his study, collections of minerals, often plants, etc. To him work was play, and play was work. He watched with deepest interest all the movements of thought and life in religion, science, education, politics, commerce, and industry. Often strangers talking with him on some subject, apparently remote from his professional work, thought he was a specialist on that subject.

Life to him was large, because its field was the world God upheld and ruled—the field where God's thoughts and plans had sway.

He was a man whose courage was uncooled by danger, for it had God for its reason.

His honor unsullied shone, for he walked the peaks of right whose snows no dust of wrong defiles.

His epitaph will be in the hearts of men whom his life helped to love God and good men.

His reward will be the presence of the King he served and the full vision of the truth he loved.

Editorially *The State* said:

Within the limits prescribed by a newspaper's restrictions, the life story of James Woodrow, distinguished citizen, is told in *The State* to-day by one competent, through personal association and scholarly ability, to speak of one of the most remark-

able personalities this country has known. To that sketch we can add nothing.

Under the glaring light of publicity that falls perpetually upon the great statesman or orator or soldier, their names become household words, and they are ever present in the public mind; but in other fields of greatness there is a shade that partially screens even the most brilliant. In the inner circle of scientists, in the libraries of the scholars, and in the studies of churchmen, James Woodrow is known from sea to sea, but there will be many even in his home city who will this morning read of his remarkable attainments and career of usefulness, and wonder at their ignorance of the greatness of their neighbor.

Greatness as applied to men is more frequently misapplied than correctly employed in description. There are men great in some specialty; there are some whose qualities of greatness are marred by other qualities representing the antithesis of greatness. Few, very few, among the teeming millions, so successfully develop their endowments by nature as did this distinguished adopted son of South Carolina. A profound scholar, a deep theologian, a practical scientist, a splendid teacher, a strong and logical writer, a business man of high ability, with great courage and unwavering determination, and possessed of the philosophy of self-control that gave absolute mental poise.

Dr. Woodrow was a mental giant, but far more uncommon, there was a full rounding, a symmetrical filling out, a perfected whole. His was a great mind, admirably balanced; the blending and application of theoretical and practical wisdom of the highest order. His was the growth of other times and other systems.

The following also appeared in *The State* of Jan. 18, 1907:

After weeks of patient suffering James Woodrow died yesterday at his home on Washington street. It was like the dying of the embers, so peacefully did his soul leave its earthly tenement. The fire of vitality had been smouldering; and gently, almost imperceptibly, dissolution had crept upon the great soul. As the dawn of a beautiful day came upon the city

he loved, his life ended and his immortal self passed into the new day of the great beyond.

Dr. Woodrow had been ill for months, and he had suffered uncomplainingly. Because his death was looked for does not remove any of the weight of sorrow from the hearts of those who loved him. Though not a native of this State, he had done much for South Carolina and for Columbia.

A sketch of his life will be found elsewhere in *The State*. His biographer, Dr. Flinn, gives a beautiful pen picture of Dr. Woodrow, the preacher, professor, patriot. There is one incident which is not mentioned, and this will summarise the high principles of his life more aptly than all others.

The Foreign Missions Executive Committee of the General Assembly of the Southern Presbyterian Church determined to invest thousands of dollars of the funds with Hoyt & Gardner of New York. Dr. Woodrow, as treasurer, firmly opposed the measure, but it was carried through against his will and protest. Not long afterwards Hoyt & Gardner failed. Dr. Woodrow was away from home at the time. His wife telegraphed him about the failure, advising him to go to New York and see what could be done. Cheques amounting to about \$4,000 had been mailed by Dr. Woodrow to missionaries in various parts of the world to pay their current salaries. Dr. Woodrow hastened to New York. A grave crisis confronted him and the Church. Unless satisfactory business arrangements could be made, the cheques on Hoyt & Gardner would be protested, the missionaries would be in distress, the Church would be in trouble. Dr. Woodrow was equal to the emergency. He arranged with another bank to make good the Hoyt & Gardner cheques, and the foreign missionaries were so notified by cable. To secure the bank making this guarantee, Dr. Woodrow mortgaged his home in Columbia, corner Washington and Sumter streets.

At the next meeting of the Executive Committee the situation was discussed. Dr. Woodrow insisted that the immediate agents in the matter, and not the Church, must be the losers, and that the situation must be met within the committee itself; otherwise a grievous scandal would ensue, confidence would be destroyed, and the work of the Church would be crippled; and

besides, honor and right required this course. He held that the arrangements he had made in New York must stand. The committee opposed, urging that the investment had been made against his counsel and will; that he was not to blame, and that the fault lay with the committee. But Dr. Woodrow stood firm, and shouldered the loss.

To this day the Church has never known how his sense of honor and regard for the Church's welfare saved her from disastrous, crippling scandal, distrust, and great soreness of heart. He knew the value of money, but he was its master, not its servant. While not personally responsible, he willingly made sacrifices to protect the honor and welfare of his Church.

On account of the fact that some members of the family will be detained, the hour of the funeral has been changed from twelve until three o'clock to-day. The pallbearers will be: Honorary, Mr. Allen Jones, Mr. John T. Sloan, Pres. Benj. Sloan, Judge A. C. Haskell, Dr. E. S. Joynes, Dr. T. T. Moore, Dr. W. B. Burney, Mr. W. G. Childs, Dr. J. W. Flinn, Dr. T. M. DuBose, Dr. Lancaster, Mr. John Crawford, Mr. J. L. Mimnaugh, Mr. R. W. Shand.

Active: Mr. T. S. Bryan, Mr. W. Clark, Mr. W. Gordon Belser, Mr. J. S. Muller, Mr. W. D. Melton, Mr. Henry Muller, Mr. W. M. Gibbes, Jr., Mr. D. L. Bryan, Mr. August Kohn.

A Series of Articles Appearing in The Central
Presbyterian, Nov. 13th, 20th, and 27th.

BY THE REV. DR. A. M. FRASER.

PART I.

ANCESTRY, SCHOLARSHIP, TEACHING, CIVIC SERVICES.

The Rev. James Woodrow, D. D., LL. D., died at his home, in Columbia, S. C., January 17, 1907, in the seventy-ninth year of his age. He was one of the great men of the Southern Presbyterian Church. This estimate of him is based on the fulness and accuracy of his learning, the variety of his attainments, his ability and success as a teacher, the force of his personal character, the number of men moulded by his influence, the powerful and wholesome impression he made upon his students, and his work as an editor, presbyter, and citizen. Considering his life as a whole, he is entitled to a place in the front rank of the men who have made our Church what it is.

When I entered Columbia Seminary, I was conscious of a strong prejudice against Dr. Woodrow. I do not know whence that prejudice came, for my father, who was one of the directors of the Seminary and sometimes warmly differed with him in matters of Seminary policy, and at other times as heartily agreed with him, always held him in the highest admiration. But whatever was the source of the prejudice, it did not continue after I became his pupil. I soon began to admire his intellect, his masterly teaching, and his immense industry, then to revere his devotion to truth and righteousness, and then to love the man for the warmth of his heart, for the tenderness of his sympathies, for his unobtrusive charities, and for the loyalty of his friendship. It is no disparagement of the other teachers under whom I sat, and some of whom were superb men, to say that for me Dr. Woodrow was the finest teacher I ever had. I owe more to him than to any other man I ever met, except my own father. I therefore crave the privilege of paying to his memory some small tribute of veneration, affection, and gratitude.

The Rev. Dr. J. William Flinn, a colleague of Dr. Woodrow in the faculty of the South Carolina College, and a warm personal friend for many years, contributed to the *Charleston News and Courier* and *The State* of Columbia on the day after his death an elaborate sketch of his life. I am indebted to that carefully prepared sketch for many of the facts to which I shall allude.

Dr. Woodrow was of a family distinguished for learning, piety, and notable service. In every generation of this family, for centuries, there have been one or more ministers of the Gospel, including Patrick Wodrow, a Roman Catholic priest in Scotland before the Reformation, who was one of the first to embrace the doctrines and spirit of Protestantism. Another ancestor was the Rev. James Wodrow, D. D., of the seventeenth century, a great-grandson of Patrick Wodrow, and one of the most influential ministers in Scotland in his day. In this family was the militant blood of Robert the Bruce, but sublimated to a finer quality of devotion to right, patient endurance, indomitable perseverance, and tolerant charity, as it passed through the veins of the confessors of the Reformation time.

Dr. Woodrow was an accomplished scholar in law, the sciences, and theology. The superiority of his scholarship was fully recognised in the world of education and research. Upon his graduation at Heidelberg he was offered a full professorship there. That was a rare tribute to an American from a German university. Before that he had been a pupil of Agassiz, and a warm personal friendship between the two continued throughout the life of Agassiz. He was a "fellow" of many of the leading societies for the promotion of learning and original research, and institutions of learning heaped honorary degrees upon him. Nor was his store of information derived altogether from books. He went to the original sources and studied nature for himself at first hand. He spent well-nigh a half-century in education, in Alabama, at Oglethorpe University in Georgia, at Columbia Theological Seminary, and in the South Carolina College, of which he became at last the president. All of this time a steady stream of students flowed through his life. Upon the majority of these his influence was that of a commanding personality. Of course there were some of his

students who lacked the personal affinity with him which is so important for getting the greatest benefit from a teacher. This is always true, whoever the teacher may be. But his influence upon the large majority of his students was powerful and gracious.

One of the most distinguished of his pupils was Sidney Lanier, the poet of Georgia. He declared that "the strongest and most valuable stimulus of his youth" he owed to Dr. Woodrow. He also said: "I am more indebted to Dr. Woodrow than to any living man for shaping my mental attitude toward nature and life. His spirit and method not only guided and enlarged my scientific knowledge, but they had a formative influence on my thought and fancy in all my literary work."

An incident will illustrate the regard in which he was held by his students. There was a student with whom he had a misunderstanding in the Seminary. An alienation sprang up between them which lasted for years. But when, in the course of time, Dr. Woodrow's trouble came, the former student came at once to his support in the most generous and manly manner. He boldly and repeatedly bore testimony to his profound respect for Dr. Woodrow's godly character and his learning, and did effective service in putting his position correctly before the Church. All of this he did at the risk of his own popularity in the Church and at the risk of a business enterprise upon which he had just embarked, and which he eventually lost.

Dr. Woodrow taught chiefly by lectures, and I recall vividly one of the peculiarities of his style. He would array his facts before the class in the most deliberate, patient, and painstaking manner, and keep the listener wondering what connexion all these facts had with each other. But as he drew near to the end a few concluding sentences would throw a light back upon the entire group of facts and show their relation to each other, and the whole discourse, "fitly joined together by that which every part supplieth," would stand out before the mind, complete, symmetrical, luminous, beautiful.

Having an enormous capacity for work, he was frequently engaged in collateral secular work, but never so much so as to impair his efficiency in either sphere. During the war he was practically the head of the Confederate Government's plant at

Columbia for the manufacture of medicines. Dr. Le Conte was the nominal head, but he declared that his own knowledge of the subject was theoretical, and as Dr. Woodrow's was practical and expert, he placed him in actual charge. The buildings of Columbia Seminary were used for the purpose.* A part of the apparatus then used is still in possession of the family, and if it were available, would be a valuable addition to the Confederate museum. In after years, at two different times, he was called to be the president of one of the leading banking institutions in Columbia.

On the day following his death one of the oldest and most influential daily papers in the State paid him the following tribute: "Although modest to a degree and shrinking always from publicity, it may yet be doubted whether any South Carolinian was so widely known and so generally respected among scholars and men of attainments the world over as Dr. Woodrow. America boasted few riper scholars, and his versatility was no less remarkable than the thoroughness with which he mastered every subject to which he devoted his attention. He was a theologian of eminence. His scientific attainments were recognised in every part of the globe. As a teacher he displayed unusual ability; and as the head of the South Carolina College he administered the affairs of that institution with rare capacity. He was an editor, a teacher, a deep student, the executive head of a great State college, and yet, in addition to all these things, found time to devote to business affairs, where he displayed the soundest of judgment, the highest value being placed upon his advice."

PART II.

CHARACTER—SERVICES TO THE CHURCH—PUBLIC SPEAKING.

I never knew Dr. Woodrow, in a single instance, to flinch from doing or saying what he believed to be right. No fear, no consideration of his own interests or of the feelings of

*The Confederate Government medical laboratory was located in the buildings of the Fair Grounds in the northwestern part of Columbia. But, after working there all day, Dr. Woodrow continued his labors far into the night, ably assisted in this, as in all his other undertakings, by his wife. This is the work which was done in the Seminary chapel.—
EDITOR.

others kept him from the discharge of his duty. When he exclaimed in self-defence before the Baltimore Assembly, "Moderator, I fear no one but God, and I fear him only as my heavenly Father," all who had ever known him well knew that he was speaking the literal truth.

Like Stonewall Jackson, and like most men in whom the sense of righteousness is highly developed, he had no patience with the man who shirked his duty or who was in any respect dishonorable. Alas! it is true that even students of theology are not always faithful men. Anything like pretence or a lack of seriousness, or a want of conscience on the part of a student for the Gospel ministry was shocking to him, and he never concealed his scorn. Once a student had been appointed to debate in the Seminary chapel on the question of Calvin's part in the burning of Servetus, and Dr. Woodrow was to preside on the occasion. But the young man failed to appear when the time came for the debate. As he went to his class the next morning he met Dr. Woodrow and approached him with the smile and air of one who was conscious of having done something very adroit, and said, "Well, Doctor, did you burn Servetus last night?" "Yes," replied the doctor, not changing his countenance in the least, "and without any assistance from you." Not slackening his pace or otherwise noticing the student, he ascended his rostrum and called the class to order.

He was an extremely diffident man, and he overcame his diffidence by a prodigious effort of the will. His rigid self-control, combined with his real abhorrence of all that was false, led many to think that he was austere. That impression, however, did him a great injustice. He was really a man of a tender heart. Several times I learned by accident of gracious charities of his, so quietly done that his left hand would not know the deeds of his right, except by accident. On three memorable occasions I saw him so overcome by emotion while speaking in public that he could not proceed with his speech. A member of my class died during the Seminary term, and before the body was removed to his home, a little funeral service was held at the Seminary, conducted by the faculty. In

the course of his remarks on that occasion his voice broke, and it was only after a painful pause that he could resume.

Another time was at one of the professors' conferences, held weekly in the Seminary chapel. It was his time to conduct the meeting. His subject was the "Righteousness of God." He was reading brief passages from different parts of the Bible bearing on the subject before beginning his own remarks. As he passed from one passage to another he became so overwhelmed with a sense of the righteousness of God that he was unable to continue the reading. He simply sat down in silence and signaled to the professor whose speech was to have followed his own to proceed. There was a pause, and we thought he was ill. Every sort of attention and ministration was offered, but kindly and quietly declined. It was several days before the explanation transpired. The third occasion was his speech to my class at graduation. He was making a strong and tender address, when he was overcome and could not recover for a perceptible time.

Intense and tender as he was, naturally his home life was particularly gentle and beautiful. His wife was his co-laborer, in enthusiastic sympathy with his ideals and his work. Without the compromise of parental dignity, his relations with his children were intimate and even playful. There could be no finer tribute to parents and child than the brief sentence which appeared in the *Southern Presbyterian* upon the death of his son, and in response to numerous letters of condolence, namely: "He never gave us one heartache." He is survived by his wife and three children, Mrs. S. I. Woodbridge, of China; Mrs. Melton Clark, of Greensboro, N. C.; Miss Marion Woodrow, of Columbia, S. C.; and a number of grandchildren.

As the editor and proprietor of the *Southern Presbyterian*, he rendered most valuable service to the Church. He purchased that paper and began the publishing of it within a few months after the surrender. He hauled the printing outfit from Augusta, Ga., to Columbia, S. C., on a cart, he himself walking by the side of the cart and driving the mule, sometimes putting his own shoulder to the wheel to help the mule in rough places. He made his paper a power for righteousness and truth. The first page was always devoted to selections, and

those selections were unique for excellence of matter and style. He thus placed before his readers every week a large page of the very choicest reading matter suitable for the Sabbath day. It was often remarked that that one page was worth the whole price of the subscription. The editorial department was conducted with the ability and fearlessness which characterised the man, and was one of the important forces that determined the attitude of the Church toward every question that arose. Dr. Flinn is authority for the statement that the enterprise never made money, but, on the contrary, was a drain upon his other resources. He also, for many years, controlled the *Southern Presbyterian Review*, the only religious magazine in our Church at that time, and with similar results, both as to usefulness to the Church and personal loss to himself.

He was for a long while the Treasurer of our Foreign Mission and Sustentation work. In this connexion Dr. Flinn tells a story that not only illustrates the high character of Dr. Woodrow and his loyalty and value to the Church, but is deeply interesting as a part of the history of our Church. It is best told in Dr. Flinn's own words:

"The Foreign Missions Executive Committee decided to deposit with Hoyt & Gardner, in New York, thousands of dollars of the Foreign Missions funds. Dr. Woodrow, as treasurer, opposed and protested. The measure was carried over his head. Shortly afterwards Hoyt & Gardner failed. Dr. Woodrow was away from home. His wife telegraphed him about the failure, advising him to go to New York to see what could be done. Cheques on Hoyt & Gardner, amounting to about four thousand dollars, had been mailed to pay the current salaries of missionaries in various parts of the world.

"Dr. Woodrow went to New York and arranged with another bank to make good these cheques. To secure this bank he mortgaged his home in Columbia (corner Sumter and Washington streets), and thus saved the missionaries sore embarrassment and the Church a scandal.

"The Foreign Missions Committee met and discussed the situation. Dr. Woodrow insisted that the Church must not be the loser, otherwise it would create scandal, destroy confidence, and cripple the Church's work; besides, honor required

that the immediate agents in the matter should be responsible. He himself assumed the financial loss. The committee opposed, urging that the loss was not his fault, for he had protested against the investment, and the fault lay with the whole committee. Dr. Woodrow stood firm, saying: 'No, it must be done.' So he shouldered the burden and saved his Church and her agencies from trouble. To this day the Church has never known how his sense of honor averted heavy loss and grievous heart-soreness."

In the courts of the Church Dr. Woodrow was always a power. His information was wide and accurate, his views were clear, his convictions intense, and he was remarkably ready with clear, strong statement. These qualifications made him always a leader.

He was a powerful speaker. That he was so came largely from self-culture—sacrifice, painstaking, persevering, indomitable. As a youth he was extremely bashful, and his voice was thin. He was consequently not adapted to public speaking. He regarded this as a fault rather than a misfortune, and determined to overcome the obstacle. When he was a young teacher in Alabama he took a course in voice culture from a teacher in Philadelphia. The lessons thus learned he practised in his strolls through the woods and as opportunity otherwise came to him. The result was the mastery of the art of effective speaking. The effectiveness of his speaking did not rest upon the superficial attractions of oratory. There were no graceful gestures, no impressive poses, no practised tones. But he inspired one with confidence in his honesty of mind, his love of the truth, his thorough knowledge of his subject. His analysis of his subject was lucid, his statements clear, and his literary style a model of simplicity and force. He never spoke on any subject without being fully informed upon it. At the beginning of his speech his voice was always feeble and could scarcely be heard at all. But as he proceeded his voice grew louder and clearer, till he could easily be heard in every part of the building. One of the greatest speeches of his life was the one he made before the Synod of South Carolina at Greenville in 1884, while defending his position in the evolution controversy. A college professor belonging to another denom-

ination, who heard that speech, remarked to a friend, "I have all my life longed to hear eloquence that, in my judgment, was like that of Demosthenes, and that speech has fully gratified my desire."

PART III.

EVOLUTION.

There was one thing about Dr. Woodrow's famous address on Evolution that seems to me to illustrate the fearless independence of his mind more than anything else, though I have never seen it mentioned. It was his avowal of a belief in the immediate creation of Eve. By his adoption of any form of evolution he jeopardised his standing with the orthodox ministry of the Church, and by his excepting Eve from the operation of the supposed law of evolution he would probably forfeit the regard of the evolutionists. The evolutionists could tolerate his saying that he felt at liberty to embrace evolution because he did not think the Bible forbade it. Provided he accepted their theory on scientific data, they would not care for his views as to the relation of that theory to the Bible. But when he declared that the evidence from nature led him to believe in the evolution of Adam and yet he would not include Eve, because the Bible account of her creation would not allow him to do so, he could expect no sympathy from that direction. Yet neither the prospect of ridicule on the one hand nor ecclesiastical censure on the other, caused him to deviate a hair's-breadth from the exact position that he believed to be correct.

His reverence for the Scriptures as the very word of God was the most absolute and profound I have ever encountered, and I am indebted to him more than to any other person for the reverence I feel for the Bible. I do not recall that I ever knew him once to use the language of the Bible to point a jest or use it in any other than what he believed to be the intended sense. Nor do I recall a single instance of his even smiling at the witticism of another that had been sharpened by some misapplication of Scripture words. Through all his controversy on evolution he stoutly maintained that he would instantly abandon the theory if he were convinced that he had misinterpreted the Bible account of the creation of man, and that no

amount of evidence from nature would weigh with him as against any statement of the Bible which he believed to contradict it. He was a Christian first and a student of science afterwards. He believed, as he said, in "the absolute inerrancy of every syllable" of the Bible. It was, therefore, truly like the irony of events that when such a man was called to contend so mightily for his standing in the ministry, it should have been upon a question involving his loyalty to the inspired word as the supreme and infallible guide in religion. He was tragically misunderstood on that subject.

The impression that he taught evolution in Columbia Seminary is incorrect. I am a personal witness to the facts. I received as his student the most advanced views he ever advocated before any Seminary class. I was a member of the very last class (the class of 1880) before which he discussed the subject in any of its aspects. After my graduation the Seminary suspended for a few years. After it was reopened he once more taught there for some months, but not long enough to reach this subject. As a member of that last class he ever addressed on the subject, I bear testimony that he did not teach evolution. He stated the theory and gave the evidence on which it was supposed to rest. He declared, however, that he regarded the evidence as insufficient to establish the theory, and he fully explained what he held to be the fatal defect in the proof. It was after the reopening of the Seminary and before he ever again lectured to his classes on that subject that, in response to a request of the Board of Directors of the Seminary to prepare an address on evolution, he carefully reviewed the whole field and changed his opinion. He did declare, however, to my class and to other classes for years before mine came on, that there was nothing in the Bible, rightly interpreted, to forbid the holding of some form of evolution. But personally he did not himself embrace it at that time in any form, and his influence was against it.

Here is the story of the genesis of the trouble. In the year 1859 Judge Perkins, of Mississippi, endowed a chair in Columbia Seminary for instruction in "Natural Science in Connexion with Revelation." Dr. Woodrow was elected to fill that chair. No professorship like it existed in any institution at that time,

and there were no precedents to guide him in the conduct of the chair. The plan of instruction adopted by him was to discuss in turn each of the various scientific theories supposed to be in conflict with the teachings of the Bible and to consider carefully its relation to those teachings. The age of the earth, the antiquity of man, the universality of the flood, and evolution were some of the subjects so treated. He was thus led naturally, even necessarily, to canvass evolution with his pupils. The germinal principle of his department, out of which all his teachings grew, was that nature and the Bible are from the same source—the Omniscient, the God of Truth—and, therefore, they could not conflict with each other, and if there seemed to be a conflict it arose from a wrong interpretation of either nature or the Bible. It was his custom to examine before the class with impartial fairness the passages of Scripture involved, giving the grammatical construction of the original, applying rigidly the rules of Hermeneutics approved by the soundest and ablest expositors, and then to present with equal impartiality the facts of nature bearing on the subject. Thus the true teachings of each were confronted with the true teachings of the other, and the result in every case was the disappearance of the difficulty. But this regnant principle was never for an instant lost to view, that if the difficulty was not removed, and there still seemed to be conflict, *the Bible statement must be accepted as the end of controversy*, because the Bible was given for the very purpose of correcting the mistakes of reason.

These guiding principles, strongly and clearly stated, often repeated, convincingly and charmingly illustrated, from wide and exact learning, had the most wholesome effect on his students. Instances are known of young men who were rescued from skepticism by his teachings. The effect on the majority of his students was to set their minds at rest forever as to any possible danger to their faith from the discoveries of science, and also to eliminate entirely from their preaching all nervous, excited, and ill-informed tirades against science. The student left the class-room with the truth rooted in his soul that the object of the Bible was to reveal to men the way to salvation, and that the commission of the Christian minister was to learn the meaning of the Bible and to preach that, and nothing else.

There was a solemn sense of responsibility to "preach the word" without fear of assault and without misgiving as to the result. My impression is that a majority of his students accepted his interpretation of Genesis 2:7, namely, (to express it in the language of the Augusta Assembly, which disapproved his teachings) that the passage revealed the *fact* of God's creating man, but *not the inscrutable mode*. But if a single one of his students ever embraced his scientific theory of evolution, I have never heard of it.

The act of the Creator by which he imparted to Adam those characteristics which distinguished him as *man* from any possible animal parents was, in Dr. Woodrow's view, as truly supernatural and divine, was as typical a case of creation, as that by which matter was originally brought out of nothingness, or that by which a soul dead in sin is made spiritually alive in regeneration. He was no materialist, no rationalist. He believed in the Trinity, in the divine creation of Adam, in the fall of man, in the incarnation of the Son of God, in the vicarious atonement of Christ, in regeneration by the Spirit, in justification by faith, in a progressive sanctification by the word and the Spirit, in the adoption of believers, in the plenary inspiration of the Scriptures, in prayer, in the eternal duration of rewards and punishments. When his friend, Dr. J. Leighton Wilson, once asked him what book of theology he regarded as the best, he replied, "*The Confession of Faith*." He was to the last vehemently unwilling to see our Church enter into any alliance with other Churches whereby our testimony to this system of truth might be endangered. His orthodoxy was never called in question except upon one point. He believed that the creation of Adam's body was mediate, and not immediate, as his brethren held. As we now teach children that God created them, meaning thereby a mediate creation through the operation of second causes, in the same sense he believed in the mediate creation of Adam, only in that case the difference between parent and offspring was greater. In two recent issues the *Central Presbyterian* has quoted with approval this remark of Prof. James Orr, of Scotland: "The new form of the doctrine of evolution now growing up will be in perfect accord with the most orthodox Christianity." It is hard to see how

any theory of the evolution of man can come nearer being in accord with orthodox Christianity than that form held by Dr. Woodrow.

It is not my purpose to follow the serpentine windings of the long-drawn-out judicial case which ended in the Assembly's disapproval of his views, but leaving his ecclesiastical standing intact. And I would be greatly disappointed if anything I have written should revive, even slightly, any of the bitterness of those days. It is enough to say that in the whole history of the Southern Presbyterian Church there has never been a question that so thoroughly aroused the entire membership as the Evolution controversy did. Every one who read the Church papers at all was excited about it and deeply concerned for the result. Yet within twenty-three years the excitement has completely subsided. Within five years of the close of the controversy one of the most conspicuous and one of the ablest of Dr. Woodrow's defenders was elected moderator of the General Assembly. He was the youngest man who ever filled that chair. In a very few years more we see Dr. Woodrow himself a member of various Assemblies, the chairman of most important committees, and a respected and honored leader as of yore. Later still, he is enthusiastically elected moderator of the Synod of South Carolina, where the controversy had raged the fiercest. And in the last few months of his life the Board of Directors of Columbia Seminary expunged from its records every entry reflecting upon him.

A few months before his death I called to see him. He was ill, and a long examination by consulting physicians had left him prostrated. That illness was the beginning of the end. No doubt his heart had already heard the last call. His hair had become snow white, and as it lay spread out about his head on the pillow, it reminded me of the words of Proverbs, "The hoary head is a crown of glory, if it be found in the way of righteousness." With heart and conscience fully adjusted to the other world, he had nevertheless relaxed none of his grasp on the interests and responsibilities of the earthly stewardship. He responded heartily to every personal suggestion and at every mention of the questions agitating the Church he had so long served so lovingly, so laboriously, so

courageously, his eye kindled and the energy of his speech and gesture suggested one that girded on the harness rather than one ready to put it off. As I recall the scene in connexion with his death, which followed not long after, I think of Montgomery's lines:

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Dr. Woodrow and the "Silence of Scripture."

AN ARTICLE, WITH ADDITIONS, WHICH APPEARED IN THE
CENTRAL PRESBYTERIAN.

BY THE REV. DR. E. M. GREEN.

It was often said during the Evolution controversy that Dr. Woodrow would never be understood or appreciated while he lived. Personal feeling and prejudice entered so largely into the discussions and influenced so powerfully the judgment of many, that time had to be allowed for these to pass away. Dr. Woodrow is now dead. Time has produced the effect that was anticipated. Asperities have been softened, animosities have been forgotten, prejudices have died out, and those who knew and admired and loved him can now speak without awakening antagonism, and will be listened to when they tell what manner of man he was, and what his real opinions and teachings. Such splendid tributes to his memory as that which Dr. Flinn has given, and such temperate and judicious articles as those Dr. Fraser has recently been giving through the columns of *The Central Presbyterian*, ought to do much to place his life and character and teachings in their true light before the Church and the world.

Those who are familiar with the controversy referred to will bear witness that Dr. Woodrow's purpose throughout the whole discussion was not to establish any hypothesis of evolution—as to this he was indifferent—but it was to prove the *silence of Scripture* respecting the mode of the creation of Adam's body. This he regarded as vital. But why did he make so much of this? Why did he think it so important to establish the fact that on this point the Scriptures are silent? As this was the subject of many conversations between us, I can give the matter as it lay in his own mind. He was intimately associated with the scientists of his day. Many of these eminent men, whose names were known over the civilised world, he counted as his personal friends; he knew and loved them; he respected them as earnest searchers after truth, and, as a Christian, he felt deep concern that they should

believe as he did in divine revelation. But many of them rejected the Bible because of the false interpretations put on its teachings. In regard to the creation they were told that the earth and all that is therein, together with the heavens above, were made of nothing, in the space of six natural days, and only about six thousand years ago. They reasoned that the Church ought to know what the Bible teaches. The ministers of the word are, many of them, scholars of acknowledged learning and ability, who make a special study of Scripture, and are experts in its interpretation. Hence they accepted as authoritative these statements of theirs as to its teachings. But this account of the creation being inconsistent with the facts established beyond doubt by their studies and investigations, they naturally discredited the whole Bible, which thus began in palpable error. The Church has at last learned that the error was hers, and that the Bible does not say what it was supposed to say. Scientific men are satisfied with the present accepted interpretation of the Mosaic account of creation; but much harm was done by the mistaken view of what the Bible really taught.

And now, in regard to the formation of man's body: why should we try to commit the Bible to a certain mode of creation, when as to the mode it is silent? In doing so, do we not oppose a needless difficulty in the way of those who have been led to think differently from ourselves? The silence of Scripture is sometimes as significant as its speech; and to make the Bible say what it does not say, may be to make infidels. Where it is silent we should be silent, and it certainly is silent as to the *mode* of the creation of Adam's body. The Lord formed it of the dust of the ground, but by what process or in what length of time we are not told. We may be right in thinking that it was formed "directly" from the dust, but the Bible does not say so, and others have the same right to their opinions in the matter that we have. Nor does it much matter *how* Adam's body was made out of the dust; he was not *man* till God breathed into him the breath of life, and he became a living soul.

Dr. Woodrow's object was not to interpret the Bible according to the teachings of science. His sole purpose was to find

the true meaning of Scripture, knowing that there would be no conflict between this and a true interpretation of the facts of science; and this would remove the great difficulty in the way of his many friends among the students of science accepting the truth of that divine revelation which he believed with all his soul.

His famous reply to Dr. Dabney's "Assault on Physical Science," published in the *Southern Presbyterian Review* of July, 1873, was printed in pamphlet form and widely distributed among his friends in Europe and America. At that time the business management of the *Review* and of the *Southern Presbyterian*, of which he was proprietor, was in my hands, and we were intimately associated. Taking me into his confidence, he read me numerous letters from various parts of the world, written in German, French, and other languages (which he translated for my benefit), from eminent scientists, expressing their indebtedness to him for his luminous exposition of the relations between Revelation and Natural Science. And when the address on Evolution was published, which became the subject of controversy, nothing gratified him so much as the assurances he received from many of its having helped them to clearer views of the truth and stronger faith in the word of God. One of these was a pronounced infidel, who had been active in assailing the Bible from the scientific point of view, but who surrendered his opposition and became a believer in divine revelation; and another, a judge of the Supreme Court of South Carolina, whose difficulties had all been removed by reading the address, and who, consequently, became a believer and a Christian.

Dr. Fraser refers to Prof. Woodrow's fearless independence of mind in favoring the hypothesis of the formation of Adam's body by process of evolution, yet not admitting the formation of Eve's body by a similar process, because the Bible account of her creation would not allow him to do so. This was a seeming inconsistency for which he has been much criticised. But he was first loyal to Scripture, and, secondly, loyal to science as he understood it. In private conversation he gave me this illustration: Had he been in Galilee in the early days of Christ's ministry and been asked in respect to two

glasses of wine on the table before him, whence they originated, his reply would have been that the wine in both glasses had been made in the usual method from the juice of the grape. If the reply had been, "No, *this* glass of wine is some of that which was made by Jesus last night, at the marriage in Cana," then he would have said, "If you certainly know that to be a fact, I will admit that this glass was so made; but as to the other glass, I must believe that it was made by the usual method, unless you can assure me to the contrary." The Scriptures tell us that Eve was formed from the body of Adam. That is authoritative, and settles the matter as to her body. But as the Scriptures are silent respecting the mode by which Adam's body was formed, we must believe that it was by the usual process of development which we see in everything else. This was his manner of reasoning. It was probably not satisfactory to his fellow-scientists, nor any more so to his fellow-religionists; but he thought for himself, and took all the consequences.

The General Assembly of 1888 gave its judgment that "Adam's body was directly fashioned by Almighty God of the dust of the ground," and this ended the controversy. Had the word "directly," for which no proof text was cited, been omitted, the decision would have been concurred in unanimously. That the Creator formed man of the dust of the ground, the Scriptures plainly enough declare. If the scientists can discover the *mode* by which it was done, they are free to do so.

Dr. Woodrow was profoundly loyal to the Sacred Scriptures, and he accepted every word of the Bible, from beginning to end, as the inspired word of God. I have often heard him say that to his mind nothing was so fully and satisfactorily proven as the truth of the Holy Scriptures, and that he could not for a moment accept anything as true which contradicted the divine word. If science, philosophy, or human reason declared anything contrary to Scripture, it proved that they and not the Scriptures were in error.

The love of truth was ingrained into the very fibre of his character, and he could tolerate nothing that was not perfectly genuine and true. When the present writer was a student in

college, riding one day with the young professor near a large public building then in course of construction, some remark was made as to its beauty and magnificence. His reply was that he could not altogether admire it, for while it was an imposing structure it was a practical lie. Explaining his meaning, he said that it was built of brick, as all knew, yet it was stuccoed and marked in squares to imitate brown stone. The building would have been more pleasing to him if the plain brick had shown.

This was an index to his mind and character.

When his address on Evolution was published and a storm of criticism had been aroused, a friend suggested that as Evolution was a hypothesis only, and could neither be proven nor disproven, he might have stated the theory without positively committing himself to it, and so escaped censure. His answer was that he had been asked to give his views, and he could not do otherwise than honestly give his views. He knew nothing of the art of evasion. He had always the courage of his convictions, and accepted the responsibility of his opinions. After the storm had passed and the trouble was all over, he said that the Evolution controversy had been a costly one to the Church and to himself personally, but that it was worth all it had cost, that it had been educational, the ministry of the Church had been lifted to broader and more intelligent views, and it was impossible that such a controversy should ever again occur in our Church.

An Account Adapted from Those Appearing in Phi Gamma Delta, 1898, and The Garnet and Black, 1899.

In the old historic city of Carlisle, England, within six miles of the Scottish border, James Woodrow was born May 30, 1828. His father, the Rev. Dr. Thomas Woodrow, a native of Paisley, Scotland, and an A. M. of the Glasgow University, married a lady of Glasgow, the daughter of a deacon in Dr. Ralph Wardlaw's church. Thomas Woodrow was at first a minister of the Established Church of Scotland (Presbyterian). Not approving the connexion between Church and State, he severed his relationship with the Kirk, and became pastor of an independent church at Carlisle. When James Woodrow was eight years old, his parents removed to America, in 1836, settling at first in Canada, but subsequently coming to the United States in May, 1837. The father became pastor of the First Presbyterian church at Chillicothe, Ohio, and this was his home for some time.

Young James was taught at home chiefly, by his father, attending school a while at Brockville, Canada, and Chillicothe and Athens, Ohio. He entered Jefferson College at Cannonsburg, Pa., in 1846. Here he was known as a quiet and retiring man and a close student, and on his graduation in 1849, he received the first honor in an exceptionally large and able class. Upon leaving college, he taught school for two years in Alabama, and in 1853 he spent part of his vacation in study at the Lawrence Scientific School of Harvard University.

In January, 1853, he was elected Professor of Natural Science in Oglethorpe University, Georgia, a position he retained until January 1, 1861. While a Professor at Oglethorpe, he engaged in mission work among the feeble churches near Milledgeville, and being convinced that it was his duty to preach regularly to them, he took up privately the full course of theological study required, including Hebrew, and was licensed and afterward ordained to the ministry at Milledgeville, Ga., in the spring of 1859. He was not ordained as a

minister to qualify himself for a theological professorship, but in order to "preach the gospel to the poor."

In 1855-56, he was studying in Germany, and took the degree Ph. D., *summa cum laude*, at Heidelberg, March 6, 1856. The day he graduated he was offered a full professorship in the University of Heidelberg, he being only twenty-seven years of age. However, he desired to return to America, and the following year (1857) he was married to Miss F. S. Baker, daughter of Rev. J. W. Baker, of Marietta, Ga., and from this union four children grew up.

In November, 1860, he was elected to the "Perkins Professorship of Natural Science in Connexion with Revelation," in the Presbyterian Theological Seminary at Columbia, S. C., and entered on his duties January 1, 1861. For a time the Civil War interrupted the exercises of the Seminary; but Dr. Woodrow continued his studies, and was very active in the service of the Southern Presbyterian Church, and from 1861 to 1872 he was Treasurer of Foreign and Domestic Missions. He also rendered valuable services to the Confederacy, of which he was an ardent supporter.

The South Carolina College, too, claimed Dr. Woodrow's services, and from 1869 to 1872 he taught Chemistry and Geology in that institution. Many of his theological students attended his college lectures also. Moreover, in 1865 he became editor and proprietor of the *Southern Presbyterian*, which position he retained until 1893. The *Southern Presbyterian Review* was also owned and published by him from 1861 until 1885, and much of the editorial work connected with it devolved upon him.

Under this accumulation of duties, and with his intense application to work so varied and so responsible, it is little wonder that his health, never robust, was about to give way. In 1872, he went to Europe with his family, and remained there until 1874, revisiting America, however, on several occasions. While there he spent much time in travelling over regions most interesting to geologists, and in making personal inspection of remarkable formations, and otherwise adding to his store of learning upon this subject. It was during this period that Dr. Woodrow, on one of his excursions near Dres-

den, Saxony, discovered a most important fossil (*Calamites gigas*) for which many noted geologists had been long searching. Its importance is due to the fact that its presence determined the age of the layer of rock in which it was found, geologists not having been able to classify that and other similar layers before this fossil was found.

After his return from Europe in 1874 Dr. Woodrow took up his work once more with renewed energy. He was often called upon for ecclesiastical duties, being sent as commissioner to many meetings of the General Assembly, besides his attendance on Synod and at important meetings of Presbytery.

On the 7th day of May, 1884, at a meeting of the Alumni Association of the Theological Seminary at Columbia, Dr. Woodrow delivered, by request of the Board of Directors of the Seminary, an address on Evolution which produced unusual excitement and discussion in the Presbyterian Church. The position taken by Dr. Woodrow was that Evolution in some form is probably true; that it applies probably to the body of man, but not to his soul; and that it may be recognised as "God's plan of Creation" without interfering with a theistic and Christian belief. The controversy that followed agitated the Church for years. A perfect flood of newspaper and review articles was poured forth, and the discussion resulted in ousting Dr. Woodrow from his chair in the Seminary, the withdrawal of two professors—his colleagues and sympathisers—a complete change in the Board of Directors, and the temporary closing of the Seminary. The Perkins Professor was temporarily re-instated, and ceased to act as Professor in May, 1886.

From 1880 to 1891, he was Professor in the South Carolina University, occupying the chair of Geology and Mineralogy, and from time to time filling also the chairs of Botany, Zoölogy, Physiology, Astronomy, and Natural Philosophy.

In 1891, in the reorganisation of the University, he was elected President of the South Carolina College, still retaining his chair of Geology. His long experience as an educator, his high character as a Christian gentleman, his abilities as a financier, and his attractive manner towards young men, fitted him admirably for this important position.

In June, 1897, Dr. Woodrow resigned the Presidency and his Professorship in the South Carolina College, with the intention of retiring to private life. In the summer of the same year he attended the International Geological Congress at St. Petersburg. While in Russia he and his fellow-members were the guests of the Czar of Russia, which means, among other things, that all their travelling expenses were paid by the Government during their entire stay on Russian territory. On account of his ability and excellent business qualities, he was, on his return from Europe, made President of the Central National Bank in Columbia, which position he held until 1901.

Besides his degree of Ph. D. from Heidelberg, Dr. Woodrow was made an M. D. by the Georgia Medical College, at Augusta, Ga.; a D. D. by Hampden-Sidney College, Virginia; an LL. D. by Davidson College; and a J. U. D. by Washington and Jefferson College. He was a member of the German Scientific Association; the Swiss Scientific Association; the Isis, of Dresden, Saxony; the Victoria Institute, of London; Fellow of the American Association for the Advancement of Science; and a member of the International Congress of Geologists.

Dr. Woodrow's mind was eminently clear, logical, judicially balanced, and scientifically impartial. Never dogmatic on open questions, and never insisting on an opinion being received on personal authority, he was candid, positive, and outspoken on matters, scientific or religious, on which his mind was settled. His style of address was simple, quiet, and perspicuous, rising at times to intensity and strong but restrained emotion, when the whole man was roused to a defence of what he esteemed truth.

When Dr. Woodrow spoke as a scientist, it was as one who knew—not the whole subject, for no scientific man would claim that—but the best and freshest thought upon it, with the reasons therefor. When he spoke as a religious teacher, it was as one who heartily and loyally believed in the divine authority of the Holy Scriptures, and who esteemed them as the most precious heritage of mankind.

Personal Reminiscences.

BY THE REV. DR. THOMAS H. LAW.

I began my course in the Theological Seminary at Columbia, S. C., in October, 1859. Among my intimate associates and classmates there, were a number of the graduates of Oglethorpe University, then located at Milledgeville, Ga. One evening as we had gathered at our boarding house for supper, some one who had received a letter or local paper from Milledgeville, reported that Professor Woodrow of the University had been ordained to the ministry by Hopewell Presbytery, and there was at once a deeply interested discussion of the matter by his former students. And as indicative of the high appreciation of his character and learning, the remark was made: "Well, I would like to have heard his examination!" Having myself been educated entirely in South Carolina, this was the first time that I ever heard of the talented and distinguished young professor at Oglethorpe, who, as I observed, had made so profound an impression upon those who had fallen under his instruction and influence there.

PROFESSOR IN THE COLUMBIA THEOLOGICAL SEMINARY.*

At the beginning of that same year, the Seminary had received a handsome donation from Judge Perkins of Mississippi, to endow a chair of "Natural Science in Connexion with Revelation." The duty of selecting a professor to fill this new chair fell upon the Synod of Georgia, according to the rule then in force—the controlling Synods electing professors in turn. Much interest was felt in the choice, especially as this marked a new

*In this account of the establishment of the Perkins Professorship and of the election of Dr. Woodrow to fill the new chair, Dr. Law omits a few facts which are necessary to make the account complete.

The fund donated by Judge Perkins became available in January, 1859. Not long afterwards Judge Perkins announced his intention of adding several thousand dollars to the fund, provided his friend and pastor, the Rev. Dr. James A. Lyon, were elected to fill the new chair to be established. The Faculty of Columbia Seminary was naturally very much interested in the whole matter, and also naturally wished to see Dr. Lyon elected. The Rev. Dr. Howe was sent as the Faculty's representative to the Synod of Georgia at its meeting in 1859, to urge the election of Dr. Lyon. But he found the Synod had already (unofficially) decided to elect Dr. Woodrow. Thereupon he exerted all his energy to have the election postponed for a year, and in this he

departure in theological education. And, after careful consideration of the whole matter, it was the judgment of the Seminary faculty, consisting then of Drs. Howe, Leland, Thornwell, and Adger, that Rev. Dr. James A. Lyon, the pastor of Judge Perkins at Columbus, Miss., under whose advice and counsel his distinguished and generous parishioner had been led to make the liberal donation, was the most suitable man to inaugurate this new line of theological study and instruction. To advocate these views of the faculty, Dr. Thornwell who had entered very heartily into the whole scheme, was sent as a special commissioner to the Synod of Georgia. In discharging this commission, Dr. Thornwell, who had spent the previous summer in Europe and had visited Heidelberg University in which Dr. Woodrow had taken his degree some years before, took occasion to speak most warmly of the splendid reputation which the young Oglethorpe professor had left behind him there. and how his praises were still on the lips of many; but notwithstanding, (he urged) in the deliberate judgment of the faculty and other friends of the Seminary at Columbia, the distinguished Mississippian should be chosen to this new chair. The Synod, however, knowing its man, would have none other than Dr. James Woodrow, and promptly elected him to be the first incumbent of the Perkins professorship, which selection the other controlling Synods, South Carolina and Alabama, cheerfully confirmed.

As thus elected by his own Synod, the following January Dr. Woodrow removed to Columbia and entered upon the duties of his new and responsible office as Perkins Professor in the Theological Seminary.

succeeded. Thinking that if Dr. Howe could succeed in having the election postponed, even though the Synod was not only ready but eager to proceed with the business, Dr. Thornwell would be able to persuade it to elect Dr. Lyon, the Faculty sent him as its special commissioner to the meeting of the Synod in 1860. Dr. Law tells us with what success he met.

It must not be thought from the above that the members of the Faculty were opposed to Dr. Woodrow. I think none of them had a personal acquaintance with him at that time. But it was natural that they should try to have Judge Perkins's plans carried out fully. It is pleasant to be able to add that though at first Judge Perkins was very much disappointed at the result of the election, he not only was fully reconciled to it after making Dr. Woodrow's acquaintance, but became very fond of him personally.—EDITOR.

I well recollect his first appearance there. He was then thirty-two years of age; tall, slender, clean shaven, wearing spectacles; with thick, dark hair, rather long; somewhat stooped in figure; a little awkward in manner, and somewhat hesitating in speech when he spoke in the pulpit or class-room.

According to the special arrangements provided for his new chair, he was limited in his teaching to lectures and allowed only two hours per week. Under these restrictions, he had not a fair opportunity at that time, as compared with the other professors, to impress himself upon the students. But he at once commanded their profound respect and secured their warm affection; and of the manner in which he met his obligations and fulfilled his commission, others have already freely spoken.

What impressed me particularly in this first acquaintance with Dr. Woodrow was his attractive personality, and especially his charm as a conversationalist. I soon became very fond of him, and frequently visited him at his home, where I greatly enjoyed and profited by his conversation. He had the happy art of bringing himself into close personal touch with his associates, and he was the most widely and accurately informed man with whom I ever had the privilege of fellowship. So, in conversation, without any spirit or appearance of patronising, he entered quickly into the personal interests of his companion, got a knowledge of his family, of his life, of his views, of anything that specially interested him, and seemed never to forget these things, and would frequently recur to them afterwards. And then, he would lead on the conversation from topic to topic, so that it never lagged; and the hours spent in his company were always full of interest and pleasure. I may add that these early impressions never changed; to the last, whenever I was in Columbia and had the opportunity, I esteemed it a special privilege and joy to drop in and have an hour's delightful chat with my cherished friend and preceptor.

AT THE CLOSE OF THE WAR.

South Carolina had passed the ordinance of Secession the month before Dr. Woodrow came to the Columbia Seminary, and the dreadful war between the States began the following April. How he deported himself during this fearful struggle

of four years' continuance, Dr. Flinn has clearly set forth. But I never saw him in a more striking and impressive manifestation of his sterling character and inestimable worth than at the close of the war.

The South had failed in her supreme effort to maintain her independence; her sons by the hundreds of thousands had fallen by disease or upon the field of battle, her fair land had been swept over by contending armies, her homes desolated, her people impoverished, her whole industrial and political system overturned; and we all were in a state of deep despondency and doubt, hardly knowing where to look or what to do. An appalling gloom had settled down upon us.

The Synod of South Carolina had adjourned to meet that year, 1865, in Cheraw; but as Sherman, in his devastating march through the State, had overrun that town, the people there felt unable to entertain the body; and Salem, Black River, a country church in Sumter County, whose territory had escaped, came to the rescue and invited the Synod to meet there. Many incidents connected with that meeting are indelibly impressed upon my memory, but none so much as Dr. Woodrow's appearance there and the measures which he proposed for the rehabilitation of our Church and its work. While others were depressed and despondent, he was buoyant with hope and full of resource and enterprise. I remember well how he spoke, and how he laid his purposes and plans before the Synod.

One of these was that the Seminary, whose buildings remained intact, but whose endowment was largely lost through the results of the war, should reopen and go on with its work, the country congregations sending in contributions in the shape of provisions for the support of the professors and students. Another was the resurrection of the *Southern Presbyterian* newspaper, which had suspended in the latter days of the war. He had with some help from others, taken over this paper, and proposed to edit and publish it and the *Review*. And in connexion with this enterprise he proposed to open and conduct a book depository in Columbia for the supply of our people with much needed religious literature, stationery, etc.

In carrying out these latter plans, Dr. Woodrow became a sort of factotum to our Church in this section. We looked to him for information on all subjects; we got our books and writing material at his hands; and even sent all kinds of Church contributions through his office. And thus began his illustrious career as Editor. The *Southern Presbyterian* in his hands, furnished to our people largely at his personal expense, since it utterly failed to pay the cost of publication, was a noble and most valuable paper. Its editorials, written by himself and such able assistants as Drs. Adger, Stillman, Leighton Wilson, and others, were pitched upon a high plane, and made their large impress upon the Church; and the selections which were particularly fine, and forcible correspondence on important questions, enriched the pages, so that it proved a joy and a blessing to many appreciative readers. Later, in the Evolution controversy, when Dr. Woodrow used the columns of his own paper to set forth his views and defend himself against the fierce and unwarranted assaults made upon him, some thought that he was at times unduly severe and dwelt too much upon that one subject. But it should not be forgotten that he felt that he was contending for the truth, in the face of gross misconception and misrepresentation of his views, and even of harsh personal assaults upon his character; and that plain speech was required in such circumstances.

During all those twenty-eight years that Dr. Woodrow edited and published the *Southern Presbyterian*, I was a constant and careful reader of its pages, as well as a frequent contributor to its columns; and I am convinced that he rendered a most valuable and important service to the Church, but at the cost of a considerable fortune to himself.

IN THE GENERAL ASSEMBLY AT HUNTSVILLE, ALA.

In the organisation of the Southern Presbyterian Church at Augusta, Ga., in 1861, although cut off from foreign nations by the war then in progress, the General Assembly recognised and proclaimed to the world its missionary character, and appointed an Executive Committee of Foreign Missions, which it located at Columbia, S. C., with the veteran missionary, Rev. Dr. J. Leighton Wilson, as Secretary. The Assembly at the same time appointed Dr. Woodrow as Treasurer of this cause,

an office which he consented to accept upon the express condition that he should receive no salary therewith. Continued in this office, by annual reelection, for many years, the Assembly subsequently insisted that he should receive a salary, and later combined the Executive Committees of Foreign and Domestic Missions, with Drs. Wilson and Woodrow serving as Secretary and Treasurer respectively of both causes. And as the Church and its work grew, as Foreign Missions and Domestic Missions (having taken the name of Sustentation and Evangelistic Labor) developed especially after the close of the war, Dr. Woodrow, the efficient financial officer of these two great departments of work, rendered most valuable and eminent service to our Church. How he was able to accomplish so successfully and well all that he was doing—as professor in the Seminary and also in the University of South Carolina, editor and publisher of the *Southern Presbyterian and Review*, book merchant, and Treasurer besides—was a wonder to many. And so excellent and inestimable were his services that we who were familiar with them could think and speak of them only in terms of highest admiration and praise, and could hardly understand how any one could think or speak of them otherwise.

But early in 1871 criticisms of the Committee and of his treasurership in particular, began to appear in at least one of our Church papers. And so frequent, numerous, and sharp were these criticisms, some of them even impugning the integrity of the Treasurer, that much feeling was aroused in the Church with regard to them. Although Dr. Woodrow replied to the charges and stated the facts in explanation, they were repeated, and became more and more severe, and were even carried up to the General Assembly.

I was a member of that Assembly, which held its sessions in Huntsville, Ala. The very morning it opened I was myself directly approached by a member who I knew had taken part in these criticisms, and asked: "What are you brethren in South Carolina going to do about the abuses in the Seminary and Committee?" My indignation was stirred at once, and I replied that I knew of no abuses, and gave the brother pretty plainly my mind about the matter. Afterwards I learned that this same Commissioner had been busy interviewing other mem-

bers by the way and at the Assembly, and with the help of a newspaper editor, had been diligently endeavoring to work up a sentiment against Dr. Woodrow. And as the Assembly progressed, several overtures and motions aimed at the Columbia Committee were presented; but were promptly voted down by the Assembly. However, things had taken such shape before the public, that Drs. Wilson and Woodrow, Secretary and Treasurer of Foreign Missions and Sustentation, requested the Assembly to investigate carefully and fully their official transactions; and a committee was appointed for this purpose. Meanwhile the agitation was going on privately, and the feeling was becoming more and more intense. At length, when the committee's report, which fully vindicated the Secretary and Treasurer in the face of all the charges which had been made against them, was being considered, some of the charges were repeated on the floor of the Assembly, and came from a source of sufficient respectability to justify Dr. Woodrow in speaking in his own defence. The provocation had been very great, the feeling was intense, and the issues were important both to the Church and to the individuals implicated. Dr. Woodrow, under powerful emotion, but with entire self-control, took the floor and spoke for two hours. And such a speech I have never heard before or since. It was a thorough and complete vindication of himself and the Committee, and a most fearful exposure and demolition of the person, who using several different *noms de plume* in the same newspaper, had been the author of the numerous charges, and was here pushing them before the Assembly. That this speech was *severe* is to put it mildly. It was overwhelming and crushing to his assailants. And the effect was profound. At its close many of the Commissioners were in tears, and the whole audience, filling the large auditorium, was deeply moved, and indignation ran high.

The upshot of the matter was that the Assembly fully vindicated and re-appointed Dr. Woodrow as Treasurer; the brother who had specially brought forward and advocated the charges against him and the Committee, openly apologised and withdrew his offensive language; and the Assembly, which had been so wrought up, adjourned in a happy love-feast.

But, as Dr. Woodrow's speech, taken down *verbatim* by a most competent stenographer, was afterwards published in full, some who read it only in cold type and did not know all the circumstances or understand the immediate provocation, condemned its severity. For myself, however, as on the ground and in the very midst of the exciting conflict, and considering the character, the manner, and the persistency of the charges against him, involving dishonesty and malfeasance in office, I can hardly see how Dr. Woodrow could have spoken otherwise. At any rate I readily excused the severity of his speech.

The worries and distress involved in this experience, together with the burden of the immense and exacting labors which he was performing, proved too much for Dr. Woodrow's strength, and he broke down in health, necessitating a temporary relief from work and care, and a year's rest, which he took with his family in Europe.

THE EVOLUTION CONTROVERSY.

I was a director of the Columbia Theological Seminary from 1879 to 1886. In this way I became personally associated with the beginning of the Evolution Controversy in which Dr. Woodrow so prominently figured, and which brought about his removal from the Perkins Professorship.

At the annual meeting of the Board of Directors in May, 1883, the Rev. Dr. J. B. Mack, an active and influential director, the Secretary of the Board, and the Financial Agent of the Seminary, proposed that the Board formally request Prof. Woodrow to publish in the *Southern Presbyterian Review* his views touching Evolution, especially as concerns the body of Adam. This was based upon an official statement which Dr. Woodrow had just laid before the Board covering his teachings in the class-room on the subject of Evolution. Not suspecting for one moment any sinister purpose in connexion with this proposition, and feeling assured that Dr. Woodrow had nothing whatever to conceal about his teachings in the Seminary, and that we all desired sincerely for the Church to know exactly what was being taught in this cherished school of the prophets, I cheerfully voted for the resolution offered. At

the same time the Alumni Association of the Seminary, meeting during this session of the Board, selected Dr. Woodrow to deliver the annual address before the Association the next year, the express understanding being that he might prepare and use for the double purpose the desired article on Evolution. With this understanding, he did deliver before the Alumni Association, when the Directors were all present, his famous address in May, 1884, which he also published as requested in the next (July, 1884) issue of the *Southern Presbyterian Review*, and laid before the Board of Directors at its next meeting, the following September.

Now a few words should be said in connexion with the delivery of this address. For months beforehand it was widely known that Dr. Woodrow would at this time speak on Evolution, and the information was generally circulated in Columbia. The public exercises of the Alumni Association were held Wednesday evening in the First Presbyterian church, from whose pulpit Dr. Woodrow spoke. Students and citizens, as well as those connected with the Seminary, had assembled to hear him. At the conclusion of the address, during the further sessions of the Alumni Association—of which I was at that time Secretary,—Dr. Mack moved that the thanks of the Association be extended to Dr. Woodrow for his address, and the motion was adopted without objection. The daily papers of the next morning appeared absolutely without mention of the address of the evening previous. The Board of Directors continued its sessions the day following, and not a word was said in its meetings about it. True, there was some discussion in private circles in regard to Dr. Woodrow's views as expressed in his address, and its probable effect in the Church. I remember that one director expressed the decided opinion that serious trouble would come of it. But I recollect also that when that distinguished professor of the Seminary who afterwards vigorously opposed Dr. Woodrow in the Synod and elsewhere, was asked at his home in my presence what he thought of it, he replied that while he did not agree with the views expressed by Dr. Woodrow, he doubted whether they would provoke much public discussion, emphasising the point that only an expert in Natural Science would be competent to meet Dr.

Woodrow in the discussion. These facts I mention to show that this address on Evolution at the time of its delivery created no special alarm or excitement in the Church.

It was therefore a great surprise to me shortly afterwards—but before the address had been published in the *Review* and had been read—to notice in connexion with the proceedings of the General Assembly, which met that year at Vicksburg, Miss., hints as to error being taught in Columbia Seminary; and that a little later the church papers were full of attacks upon the orthodoxy of Dr. Woodrow and his teachings.

I have thus been thoroughly convinced that the violent and bitter controversy which followed, well nigh disrupting our Seminary at Columbia, greatly disturbing the peace of our Church, and entailing injury and suffering and distress upon her faithful servant, Dr. Woodrow, proceeded largely from a lamentable misunderstanding of his views. As furnishing some evidence of this, when the Board of Directors of the Seminary met the following September and carefully considered his address, then formally laid before them in printed copies, of the eleven members present, all of whom had been appointed without any reference whatever to their relations to Dr. Woodrow or his views, but because of their general qualifications for the office, eight of them, after full discussion and most careful consideration, declared by formal resolution that while they were not prepared to accept Dr. Woodrow's view of the probable creation of Adam's body, yet in their judgment there was nothing in Evolution as defined and limited by him, inconsistent with perfect soundness in the faith.

For myself I have never claimed to be an Evolutionist. I am not sufficiently versed in Natural Science to form a decided opinion on the question from my personal knowledge. But, from the beginning I have understood Dr. Woodrow's position to be this: That Evolution, which concerns only the *mode* of creation, is a question altogether outside the Scriptures, and hence equally outside the province of the Church to decide, but purely one of Natural Science. Therefore he denied the right of a church court to utter any opinion *pro* or *con*, on this question, and he would as stoutly have opposed the Church's declaring in favor of Evolution, as against it. And he contended

with all the powers of his acute and mighty intellect, and all the ardor of his great soul, that nothing had impaired or ever could impair his confidence in the absolute integrity and inerrancy of the Bible as the infallible word of God. And while he believed and taught that Evolution was probably in his opinion the mode which the Sovereign Creator had employed in first making the body of man and other earthly creatures, yet he ever avowed that if he could find anything in this theory which was not consistent with the word of God, he would instantly abandon it; for he *knew* God's word to be true, while his scientific conclusions might be erroneous. And it is a striking fact that the General Assembly at Baltimore in 1888, while formally condemning his views as to the possible evolution of Adam's body, was led, apparently unwillingly, to put on record the very principle for which Dr. Woodrow had been contending. Speaking of Adam's creation it said, "The wisdom of God prompted him to reveal the fact, while the inscrutable *mode* of his action therein he has not revealed." (Minutes of Assembly, page 408).

IN GENERAL.

Forty-six years I was intimately associated with Dr. Woodrow. I knew him well in the class-room, in the church courts, in his office, in his family, and in private relations. And the general impression which he has left upon me as the result of all these years of close acquaintanceship, may be summed up as follows: He was the most intelligent and widely learned man with whom I ever came in contact. I have often said that I believed he was competent to fill with distinguished ability any chair in the Theological Seminary, or in the South Carolina College, of which he was for many years president. His judgments on all questions which came before us were accurate and trustworthy. His principles were always high and noble. His executive ability was truly marvellous; he could do more things well than any one I ever knew. While strong in his convictions and stout in maintaining them, in the private relations of life he was simple, gentle, and affectionate; and in his well-ordered family the personification of love and kindness. Loyalty to the Scriptures, to truth, to the Church, and to God was the distinct-

ive and predominating motive of his long and eminently useful life. In the many bitter trials and distresses which his controversies brought upon his devoted head, he often said to me, "To have the Church come to the acceptance of the truth is worth all that I have suffered."

A Tribute.

BY THE REV. DR. JAMES L. MARTIN.

In this humble tribute to the memory of James Woodrow I am oppressed with a sense of my own incapacity. I shall attempt nothing more than a simple portraiture of the man as he impressed himself upon me. That he was a man of strong personality, of profound scholarship in the scientific world, of thorough Biblical knowledge, of soundness in all the tenets of evangelical theology, and of marked ability in the exposition and defence of Calvinistic theology, no one will deny who had the privilege of intimate acquaintance with him—in fact, these things are matters of extensive record. To me his life and labors are a striking illustration of the truth that from time to time God raises up particular men for a special work in the realm of Natural or of Revealed Truth. In his case he seems to have been brought into the world to perform the special work of filling the chair of the “Perkins Professorship of Natural Science in Connexion with Revelation.” So that since he left his chair it has remained to this day practically vacant—a striking proof that a Prince among men had fallen. That such a man should at last suffer persecution for the Truth’s sake is only in keeping with the general record of history; the far-seeing might have forecasted the final issue. But as in other similar cases so in this we may say—

Magna est veritas et prevalebit.

In this notice I have taken for granted that his “Lectures” in the Seminary will be published;* as they therefore will speak for themselves as to the matter and style of his teaching, there is no necessity for me to enter upon this phase of the subject—except incidentally. Only let this be borne in mind, that the very style of his professorship was Science in “CONNEXION”

*When Dr. Woodrow first entered upon his duties as Perkins Professor of Natural Science in Connexion with Revelation, he carefully wrote out his lectures from day to day; in later years he used only brief notes to guide him while lecturing. I regret to say, he destroyed most of his written lectures, and I fear I did not succeed in saving enough of them to justify their publication.—EDITOR.

with Revelation. The very terms of his chair therefore relieved him of all obligation to make Science bend to Revelation, which he would never attempt; or to make Revelation bend to Science, which was equally abhorrent to his mind. Confining himself always to the literal scope of his calling he bent his energies and sanctified his gifts to the elucidation of the truth on the Biblical side and the truth on the Scientific side; then came the honest devout inquiry, What is the "Connexion"? When he had shown that between the one and the other there was the harmony of *non-contradiction* he felt that he had discharged both the letter and the spirit of his obligations as the occupant of the "Perkins Professorship." In doing all this he taught Science not as a professor of that branch in a secular institution, and he taught Biblical Interpretation not as a professor of that branch in a Theological Seminary, but only so far in each case as was necessary to give the student a clear conception of the real *status* of each branch of the compound subject, so that his students should see clearly the real issue, and grasp conclusively the proper solution. In other words Dr. Woodrow never forgot that in the "Perkins Professorship" he filled a chair altogether *unique*.

Apart from these general remarks upon his method in the treatment of the specific scope of his professorship, I shall indulge in some remarks upon the impressions which as a man he has left upon me as the result of my intercourse with him in and out of the class-room. These impressions have grown upon me and deepened from year to year as I recall his teachings, his labors, and his persecutions—during a period reaching back for forty years.

One of his striking characteristics was unswerving Fidelity. To be faithful in every relation so as to meet every obligation and stand approved before the Master whom he loved and to whose service he had devoted his life, seemed to be his daily inspiration and his habitual aspiration. As if standing in the presence of that Master, he impressed me as one whose first inquiry was—"Lord, what wilt thou have me to do?" Whatever the answer might be, there was to him no farther questioning or hesitation. Forward in the path of duty was his instant watchword. Men might frown or they might smile,

amidst the plaudits of friends or the anathemas of opponents, his resolution was immutable, his courage unflinching, and his step unfaltering. To this unflinching fidelity to duty and truth as he understood it, was due much of the popular misapprehension of Dr. Woodrow's conduct by the public who knew him not. They criticised and condemned him because they were strangers to his deepest convictions and his profound loyalty to the Truth. Had they known the true inwardness of his faithful soul, though they might have repudiated what they considered his errors, they would have scrupulously refrained from the slightest charge of infidelity to his obligations or of unfaithfulness to the word of God or to the Standards of his Church. This fidelity to the Truth was a constant and conspicuous feature of every utterance before his classes. It was impossible to sit under his teaching and fail to realise that the Bible was to him the HOLY Word of God and that to the *dictum* of that Word he bowed his mighty intellect with even greater reverence than the ancient Hebrew would prostrate himself before the Ark of the Covenant. Yea, he would shrink from the irreverent or unauthorised touch of that book as if the punishment of Uzza's unholy touch of that Ark were continually before his mind. Fidelity to the Truth of God—no matter where that truth was found, in Nature or in Revelation—was to him the first great duty whether as a student or as a teacher; to him all truth was of priceless value, all falsehood not only valueless but beyond expression pernicious. Nothing should bind the intellect of man but truth, nothing should bind the soul of man but truth. In Nature God has given truth to the natural man, in the Bible he has given truth to the spiritual man; both natural and spiritual truth come from the same source, they are taught by the same infallible Author, they are therefore one, eternal, and infallible. They speak with the authority of their Divine author, and therefore that they cannot contradict each other is a necessary consequence. Fidelity therefore to Revelation and to Natural Science is the supreme demand of the common Author. Conflict between the two there cannot be; but apparent conflict has often arisen. This however always has been due to false interpretations of the book of Revelation or of the book of Nature or sometimes of both books, and

sometimes from false inferences from the true teachings of one or the other book. But false interpretations and false inferences as they are no true proofs against the integrity of the Bible, so are they equally invalid against the integrity of the book of Nature. False theology and science falsely so called have been constantly deduced from the Scriptures on the one hand and from Nature on the other by insufficient induction or by illogical inferences. Under such conditions conflict may naturally be expected; but no sane person would on this account utterly repudiate the book of Revelation or the book of Nature. False interpretation does not prove the existence of an irreconcilable conflict; rather the irreconcilable conflict proves the existence of a false interpretation or the illogical inference. Such being the case the real demand is for faithful re-examination of both the testimony of Nature and that of Revelation—each in its own independent method,—and a careful sifting of every step of the logical inferences. Thus when the error is detected, no matter where, and removed, when the truth is discovered and given its rightful place, then it is made manifest that in reality all the while the conflict has been not between the Bible and Nature, but between the false teachings assigned to the Bible on the one hand and to Nature on the other. A clear recognition of this preserves the student from hastily assuming a conflict, and guards him against the temptation to force Science on the one hand or to wrest the Scriptures on the other hand, and so bring about a false and worthless and injurious reconciliation. It takes away the irritation and fret between the student of Revelation and the student of Nature. Instead of breeding distrust and antagonism between the two it leads them to realise the fraternity of their respective sciences, and so as brothers in a common pursuit after truth they can each bid the other “God-speed,” knowing that all real progress on the part of one is so far forth helpful to the other. And whenever a hitch occurs it is a call for both to halt and re-examine, as becomes all real seekers after truth. Thus by removing the cause or as it may be the occasion of friction between the students of the Bible and the students of Nature a long step is made in any given case toward the solution of any given controversy—or the removal of any grounds of difficulty producing

the apparent conflict. Under these circumstances Science and Religion instead of arraying themselves on opposite sides for a pitched battle against each other would be found each under its own banner arrayed together, fighting each with its own weapons against their common enemy—Error, and in behalf of their common object—Truth. So each would pursue his respective investigations under a firm conviction that by no possibility can the truth of Nature contradict the truth of Revelation. Thus within these lines did Dr. Woodrow vindicate his Fidelity to Natural Science and Revelation.

His Conscientiousness was another marked trait with which I was impressed. By this of course I mean a scrupulous regard to the decisions of conscience. The keen intellect of Dr. Woodrow and his highly cultivated analytical powers seemed to be in direct and continual communication with his moral faculty, so that mind and conscience worked together most harmoniously. With him right and wrong were very serious and solemn things. Like truth and error, he sought the one and avoided the other. There was indeed a similarity and yet a difference: if as a student of natural law he studied most devoutly the book of Nature where God had revealed the natural laws, when it came to a question of morals he was well aware that the understanding is darkened, the conscience perverted, and the affections depraved. He turned then for guidance to that Book wherein God had revealed the only infallible rule of faith and practice. To this guide he resorted in humble prayer for that Divine illumination by which its precepts should become a lamp unto his feet, a light unto his path, and the man of his counsel. When thus enlightened and fortified the voice of his conscience became to him as the voice of God, and like the Psalmist he could say: "My heart is fixed—my heart is fixed;" and with that conviction he had the courage of a lion and the spirit of a martyr. As the outcome of this conscientiousness he was free from every tinge of Rationalism. The word of God was instantly and always the touchstone of truth and the arbiter of controversy. As another sequence he jealously guarded his conscience against the precepts of men teaching for doctrines the commandments of men. He would call no man "Master"; God alone was the Lord of his conscience. Still another

sequence was that he was extremely scrupulous against imposing the dictates of his conscience upon another. He would do unto others as he would have others do unto him; he would freely communicate his own views and the results he had reached and the grounds of his decision, and then leave one to one's own reflections, conclusions, and convictions. Consequently he was a man of the broadest Christian charity, religiously respecting the conscientious convictions of others, attributing to them without reserve that sincerity of which he was himself conscious. He was one of the most conscientious men I ever knew—seeking at all times a conscience void of offence toward God and toward men.

Dr. Woodrow's Spirituality also made a marked impression upon me. No matter when or where I was with him I could not but feel that I was in the presence of a child of God. There was a quiet, unobtrusive something—an aroma that seemed to exhale from a soul that was in habitual communion with his God and Father reconciled through the peace-speaking blood of his Son. In that intercourse with him there was a silent influence upon my spiritual nature which for the time being seemed to lift me up into the calm and quiet light of that joyful yet well-balanced religious experience which was the portion of his own soul. He did not belong to the class of sad and gloomy Christians, he was not a doubting Thomas; with childlike simplicity he believed the promises to be divine, therefore infallible and immutable, and that they were conveyed to him through the COVENANT OF GRACE, and so he embraced them joyfully and in full assurance of faith to his own spiritual nourishment and growth in grace.

His Humility was apparent—not obtrusive, which indeed would have proclaimed it a sham. Nothing was farther from him than to seem to be what he was not. But there was an absence of all spiritual pride, all intellectual pride, all worldly pride. There was indeed an effort to form a true estimate of himself according to the apostle's exhortation: "Not to think of himself more highly than he ought to think: but to think soberly, according as God hath dealt to every man the measure of faith." I cannot better express myself in regard to this trait

of his character than to say that it was *soaked* into me whenever I came into communion with him. Far be it from me to make the impression that Dr. Woodrow was a "weakling;" true humility is a trait belonging to strength of character; and his whole life proclaims him to have been a man of strength. He was a devout student of Nature; and as he grew in the knowledge of the mighty works of his Creator, it humbled his intellect. He was no less a devout student of the Bible, and as he advanced in the wonders of redeeming grace, it humbled his soul, until like the holy patriarch he could say: I am but "dust and ashes." Thus Science and Religion combined to humble him in the presence of the one only living and true God.

That Dr. Woodrow was a man of Scientific Accuracy is beyond all dispute. He was a born scientist. God qualified him for and called him to this department of mental activity, and furnished him abundant opportunities for usefulness in his chosen field of labor. It was this preëminent attainment in Science—acknowledged not only in America but in Europe—that constituted in large part his peculiar fitness for the "Perkins Professorship." He did not have to borrow his science from the writings of others; he was himself a Scientist, thoroughly furnished to sit in judgment upon the labors and conclusions of others in the same field. But what I wish especially to note in this connexion is that he gave the full benefit of all this lofty intellect, this sure mental training, this acquired scientific accuracy to the investigation of the Bible. If Induction is invaluable in securing the secrets of Nature, no less valuable is it as a method to secure the interpretation of Revelation. If the searching process of the syllogistic method is valuable in the analysis and final test of the validity of the final conclusions of Natural Science, no less valuable is that Deductive logic as a test of the validity of what might be claimed as "good and necessary consequence" from the text of Holy Writ. The original of the Book of Nature and the original of the Book of Revelation are both *inerrant*, and when they are interrogated for their message from God to man, both of them demand that the investigation be conducted inductively and deductively—with scientific accuracy. Dr. Woodrow

acknowledged cordially this demand and sought conscientiously to discharge the obligation—

Nam neque decipitur ratio, nec decipit unquam.

I shall notice in the last place Dr. Woodrow's Love of Truth. From what has already been said this feature is an unavoidable conclusion, but I think it worthy of distinct and separate mention. He sought Truth because he loved it, and he loved it because it was Truth, and as such came from the God of Truth in whom is hidden all the treasures of the true, the beautiful, and the good; so that every advance in the knowledge of truth is so far forth a progress in the knowledge of God. As a subject of King Jesus he was a citizen of the kingdom of truth, and every branch of the realm of knowledge as it yielded up to human research the hidden treasures of truth extended the boundary of the kingdom of grace. The Holy Spirit who is "the Spirit of truth" is equally the Creator of the material universe as also the author of the Bible, and so is he therefore glorified by every onward step of Religion and of Science. Dr. Woodrow detested bondage, he longed for freedom, and he remembered it is written "The *truth* shall make you free." In error is bondage, in truth is freedom. The ruin of our race was inaugurated and is continually promoted by falsehood inculcated by the "father of lies," whereas our redemption from that galling bondage came through him who is "THE TRUTH." No wonder the love of truth was the inspiration of his heart and the diligent search for truth the mainspring of all his studies. Hence the moment he suspected an error, he would reëxamine; the moment he detected error, he would eliminate it; the moment he discovered truth, he would embrace it. Naturally therefore he habitually practised the Apostle's exhortation: "PROVE ALL THINGS, hold fast that which is good;" for with true scientific instinct he recognised these words of the Apostle as the very root of all inductive science, anticipating Bacon by many, many centuries, and as the parent of all true Philosophy ancient or modern.

In conclusion let me disclaim any attempt to furnish the picture of a perfect man. As he himself would be shocked at the suggestion of such a tribute, so would he be the first to

administer to me the deserved rebuke. Far away from such a thought has been my aim. On the contrary my sole purpose has been to transfer through the printed page to other minds a simple outline of the image which in my mind is

Sacred to the Memory of
JAMES WOODROW.

Recollections and Appreciation.

BY THE REV. DR. GEORGE L. PETRIE.

My earliest acquaintance with Dr. James Woodrow was when he was a Professor in Oglethorpe University. At the age of seventeen years I had just entered the college, and saw him for the first time. He made a profound and lasting impression on me by reason of what I heard of him. He was crossing the campus, and was pointed out as a marked man. I recall his appearance. Under thirty years of age, of slender body, measured step, dignified bearing, and reserved in manner, there was about him something to attract and hold attention. He had recently returned from a German University where he had made a remarkable record, and was highly esteemed and honored. He was the youngest member of the Oglethorpe Faculty, and it was said of him that he could teach everything in the college curriculum. These are the things that impress a boy's mind. They impressed mine, and created in me a great reverence for the man. Indeed I never recovered from the awe inspired by this earliest impression.

A closer relation and more intimate acquaintance of course brought me to a better and more accurate estimate of him, even while I was still a college student. In this new and improved estimate, he lost nothing but gained much in my regard. I was more and more deeply impressed with his learning, as vast and varied; with his scholarship as minute, accurate, and extensive; with his painstaking methods and his patience as a teacher; with his gentleness and kindness as a man. He taught mainly by lecture, and required absolute quiet and strictest attention in the class. Being of sensitive nature he was disturbed by inattention or noise. His class-room during lecture was distinguished for perfect order, and afforded rare opportunities to learn. So anxious was he to promote the progress of his students that he spared no pains to help them forward in the difficult paths of learning. The earnest student soon came to count him as a valuable friend. He united a reserve which forbade a reckless intrusion with an affability which invited

fellowship. The boy who wished to learn knew where to go to find a helpful friend.

There are three teachers to whom I have ever felt greatly indebted, whose masterful influence I have regarded as a benediction on my life: James H. Thornwell, Daniel H. Hill, and James Woodrow. Each in his own department was an extraordinary master. It would be difficult to say to which of these I am most indebted—the profound and versatile theologian, the great mathematician, or the scientific and classical teacher. I would lay the tribute of grateful praise at the feet of each, and account myself blessed in having known them all.

Soon after I entered Columbia Theological Seminary Dr. Woodrow was transferred from Oglethorpe University to the Seminary. In this way my privilege of attending his lectures was renewed. My maturer mind more keenly appreciated his worth. As a Seminary Professor he impressed me as an earnest and devout Christian, of strong faith and simple life, and transparent character. He always manifested a profound reverence for the Scriptures as the word of God, to which he gave his supreme allegiance. He was unswerving in his devotion to Truth as he saw it. He displayed great ability in the presentation of his views. He possessed large learning from which he was wont delightfully to draw. He had a mind of remarkably keen discriminating powers, and analytical in an extraordinary degree. With all of these gifts there fell about him the robe of sweet charity for his fellow-men.

If ever there seemed asperity in him, it was because of his supreme devotion to Truth as he saw it, and felt called to maintain it. At heart he was lovely, gentle, and kind. He would not choose to hurt a creature in God's world. But he would suffer unto death sooner than be recreant to a sacred trust.

His ripe scholarship made the classics a delight to him. While he was a Professor in the Theological Seminary, under heavy pressure of many duties, with a new department of instruction in his charge to give it shape and to mark out its course, which would have been enough fully to employ an ordinary man, he was accustomed to review the Greek and Latin Classics in their original languages. Knowing my fond-

ness for these studies, he invited me to join him in reading anew the writings of these old friends of college days. The sad political disturbances of those times spoiled many beautiful, well-laid plans, and put an effective arrest upon this scheme in which there was a promise of much pleasure and profit. His proposal only proved his regard for the interest of a pupil who loved and honored him.

After graduating at the Seminary, I seldom met Dr. Woodrow. Our paths have been apart. But whenever I met him, I found him an unchanged friend, and the occasion always called forth renewed expressions of regard. I have always rejoiced in his friendship, and have honored him for his abilities, attainments, and achievements.

Now that his life has been completed, his work done, and his record written and sealed, I rejoice to say, in the review of all, that I regard him as one of the inner circle of the Church's ablest, most learned, most cultured, and most consecrated men.

Recollections.

BY THE REV. DR. WM. E. BOGGS.

Memory runs back over an interval of just about fifty years to the time when the young Professor came from Oglethorpe University to take his seat in the newly established Perkins Chair, the first of its kind, I believe, in the whole world. I was soon to graduate at College and to become his pupil in the "Relations between Natural Science and Revealed Religion," but my call to the ministry had not been made clear to me. I recall his features as I met him in social circles—the face finely cut and nearly as white as marble; the fine eyes looking straight at one through glasses that did not conceal their penetration or their kindliness. His manner was an invitation to friendly intercourse, and the voice was wonderfully soft and gentle. There was never the least suggestion of self-assertion; of his having been a favorite pupil of the great Agassiz; or of his feeling otherwise than "a man among men," to be rated at his worth when fairly and dispassionately judged. After talking with him one went away feeling a sort of pleasure in his interest about one. I was soon to discover that he had a strong hold upon the confidence and affection of a fine company of "Theologues," who had been his pupils at Oglethorpe University. And also that on downright, outspoken men like Drs. Thornwell and Adger he was making a favorable impression.

And when not long afterwards I entered his class-room in the Seminary, I found an instructor whose position was not above and apart from his pupils, but among them, as an elder brother ready to help and encourage them. The facts of Science were simply and clearly stated in their bearing upon his theme. And opinions, his own and other men's, were quietly given. Questions and difficulties real or imagined were invited. Invariably the teacher's replies were given without assumption of authority save such as belongs to truth when made apparent. And I do not recall a single instance in which one of us was made to feel "cheap," because of any slowness of apprehension or ludicrous error. The teachings of Holy Scripture were always reverently set forth as of final authority on any subject

treated of by the Divine Spirit. His words, though in some not unimportant respects they might admit of a new interpretation, yet were never to be twisted or forced to yield some meaning that might be the favorite of an hour. Each source of information, the volume of Nature and the volume of Scripture, must be allowed to speak for itself. And then his principle of "NON-CONTRADICTION," rather than *didactic agreement*, was calmly applied to evince their freedom from disagreement.

This calm, non-sensational way of showing the harmony of Science and the Bible very probably failed at first to make much impression on the impatient mind, but it grew upon one from day to day until by degrees one came to see in this soft-spoken young Professor one who loved and trusted both of God's revelations—Creation and the Word. And finally one realised that his principle was the key which unlocked puzzles and avoided the entangling alliances of Scientific Hypothesis and of Scriptural Exegesis which had so often created confusion, strife, and skepticism in the past under the caption of "The Conflict of Science and Religion." Thus it was that we came to deal with

"Thoughts that wander through Eternity"

—the Professor and his pupils together, his encouraging word, the touch of his kindly hand, as it were, ever ready to make steady their tottering feet when on slippery paths, and to release them from the clutch of unfriendly thorns by the wayside. And now after nearly fifty years of experience, I seem to realise more than ever the help thus given me as man and as minister so long ago in the class-room of the Seminary. Dr. Woodrow's principle of "Non-Contradiction," rather than concurrence, has never failed to help me in time of need. It has been continually whispering: "No scientific teachings are to be sought in the Bible. And no twisting of Scripture to force an agreement with Science."

Before my Seminary studies had been completed, however, there came a loud call for me to take part with the younger men of the South in the great War between the States. And in parting with Dr. Woodrow, I was to discover a new side of his character. Of pure Scottish blood, born in England, and

educated in Pennsylvania, he had deliberately made choice of the South as his future home. He had studied her people and her institutions, and had adopted them, because he had first approved them. And so in early manhood he had said in his heart after the manner of Ruth: "Thy people shall be my people, and thy God my God." I recall now the regret that revealed itself in his tones when he spoke of the privilege accorded to those who felt free to go to the front. So soon, therefore, as the obstacle was providentially removed by the closing of Columbia Seminary, and he was free to follow his martial impulse, he enlisted as a private soldier in the Confederate Army. And so the name "James Woodrow" was inscribed and forever will remain on the Muster Roll of that valiant host that fought under the banners of Lee and Jackson for the right of self-government. But he was not to be permitted to serve exactly as he wished. His attainments in Chemistry were not unknown to the authorities. And therefore he was detailed from the ranks to be placed in charge of the Laboratory of Medical Supplies. Only those of us who can recall the destitution in our hospitals and the consequent sufferings of our men, with the high death-rate, can properly estimate Dr. Woodrow's invaluable services in that Laboratory. Probably not many Generals in high commands, probably not one of our brave regiments, were able to render more effective service to the cause that he loved. Was he ever entirely satisfied with the exchange? I seriously doubt it. The best fighting blood of old Scotland flowed in his veins, and he was by birth and instinct a soldier. And when we came back with defeat written upon our furled banners, his comment was: "The Confederate government was the only human government that I ever loved." And after the noise of battle had been hushed, and the more cruel horrors of "Reconstruction" were thrust upon a prostrate people, none were more busy in supplying bread to the widow and orphan, clothing to the destitute, and hope to the discouraged. His busy pen was pouring consolation into the bleeding hearts of his brethren, and he was among the foremost in re-opening the schools of learning which were to supply trained thinkers in all professions, especially ministers for our vacant pulpits.

But I must pass over years in which I was permitted to labor with Dr. Woodrow, as pastor of his family and co-presbyter in Church courts and committees. Duty called me to a distant post in the valley of the Mississippi. The time came by and by when I was re-called to the Seminary, as a junior colleague in the Faculty. Time and experience had in a measure prepared me the better to appreciate the breadth of his powers and the accuracy of his judgment in widely diverse matters. Especially did I come to see in him far more clearly the man of affairs, the administrator, the embodiment of what Macaulay styles that most uncommon kind of sense, called *common sense*. My beloved colleague, Dr. Charles R. Hemphill, now of the Kentucky Seminary, often spoke with me in private of the curious fact that in nearly every case requiring the exercise of good judgment or common sense we found ourselves constrained, sometimes almost unwillingly, to agree with Dr. Woodrow. It might be at times inconvenient for certain reasons. But for this course there was, or seemed to us, no remedy save by doing what we believed to be wrong or unwise. And so, without withdrawing our confidence in or affection for other brethren, we were bound of course to do what we sincerely judged to be wise and right. And when, under circumstances that we regretted and disapproved, the Board of Directors were betrayed into calling on Dr. Woodrow to deliver the famous Address on Evolution, we inferred the operation of a scheme which would probably make the poor, little Seminary the focus and centre of a controversy which would possibly wreck it—as was the case. Of our colleague's loyalty to Holy Scripture as being the very word of God, we had no more doubt than we had of his affection for and fidelity to the wife of his youth and their dearly loved children. But storm signals had been displayed in our sight for some time. And many worthy brethren in the Church were illy prepared for sitting in judgment on questions involving Evolution, which in their minds was associated with the names of noted unbelievers. Into the mazes and labyrinths of the Evolution Controversy there is no need that I should enter at this time. The follies and shame of it are well known to many and accessible to all.

Dr. Woodrow had conceived it to be his duty, in preparing the Address, to review *de novo* the whole question of Evolution. And in so doing he reached the conclusion that the evidence for the truth of Evolution as defined by him was now such as to make it "probably true." And this decision, *though wholly devoid of any theological importance whatever*, became the weapon in the hands of his enemies to destroy the peace of the Church and the life of the Seminary. Dr. Woodrow lived to see a change in the opinions of the great majority of his brethren who had hitherto opposed him. Without recalling their various and sundry deliverances, *in thesi* and otherwise, they admitted him to be *rectus in ecclesia*. He was welcomed in their pulpits, called to the Moderator's chair in church courts, and most respectfully solicited for his wise counsel in many trying situations. And "here endeth the lesson," so far as rectifying the injustice done a great leader in the pacification of the age-long conflict of theological speculation and scientific speculation is concerned. What our brethren now think of "*in thesi* deliverances" and the "Non-Contradiction" of Evolution and the Holy Bible is a matter of doubtful inference.

As for the type of Christian character which showed itself in Dr. Woodrow's experience, who that heard him can ever forget the fervency with which he dwelt on the preciousness of the covenant with the believing parent touching the salvation of his children? And when death laid his hand on his only and beloved son, who can forget the Abraham-like faith with which he said to the weeping household: "He was the Lord's more than he was ours. Let the Lord have him according to his holy pleasure." And when one of his colleagues saw fit in the Seminary Conference to suggest very gently that some words of Dr. Woodrow about the place of "Religious Feeling" in the Christian's experience, not to oppose but to supplement what had been said, were misleading, who that was present can ever forget how eagerly the man of Science came forward to say that viewed as an exercise of the regenerated heart, love was "*indeed all—everything*." Supreme love to God, and love to our fellow-man as to ourselves, is the first and greatest of all commandments." I can close my eyes now, after the lapse of more than twenty-five years and recall that eager face as he bent over

the sacred desk to explain : "My dear colleague is entirely right in the sense intended by him and not in any wise denied by me : *love is all—everything.*" And let me add further that I have yet to find the Christian, learned or unlearned, minister or layman, who holds more tenaciously and consistently the supreme authority of the Bible, not only as *containing* the word of God, but as *being*, in every part of it, as it came from the pens of holy men who were moved by the Holy Ghost, *the very word of God.*

Some Reminiscences.

BY THE REV. DR. EUGENE DANIEL.

The request that I commit to writing the impressions of Dr. Woodrow made upon me by my personal acquaintance and association with him will make it necessary that I should write in an informal way, almost as if I were talking to a friend about a friend. What I shall say will be in the form of narrative of my personal recollections, with no studied effort to avoid the use of the pronoun of the first person; an effort often more indicative of egotism than would be the usual and natural mode of expression.

I hope, also, that it will be understood that in what I am now committing to paper I am simply giving recollections and present impressions. It may be that, here and there, my memory could be convicted of fault and my impression could be shown to be erroneous. I am not going back to original documents, to prove things as I go along; nor am I claiming any infallible faculty by which I can guarantee that the picture drawn upon my mind is of exact likeness to the original. I am simply to give the picture; and the reader is to take it for the more or less that it may be worth.

I am invited to write "freely and fully." This suits me precisely. I shall go a long way backward and try to place the reader where I stood when my acquaintance with Dr. Woodrow began: from that point I shall try to signalise the more important events which threw us into personal relationship, at times, through a period of thirty-five years.

In Southern Mississippi, between Jackson and Vicksburg, is a dear little town called Raymond. It is the county-seat of Hinds County. It had no railroad until long after the war. The road connecting Meridian and Vicksburg was a few miles away, on one side of it, and the Illinois Central, running down through Jackson to New Orleans, was on the other.

About the first of September, 1866, early in the morning, while it was yet dark, two persons got into an old-fashioned hack at the home of the pastor of the Presbyterian church in Raymond, to go over to Terrell, a station on the Illinois Central.

One of these two was a young man of a calm, serene face, who had been a soldier in the Confederate army, had engaged in teaching some months after the war, and had then applied himself heroically to study in the Raymond Academy, in order that he might enter college. The other was a boy, about sixteen, many years the junior of the man; as yet in a "round-about" coat. I was the boy and the pastor of the Presbyterian church in Raymond was my father. My companion was John J. Read. We had just finished our academic studies under that eminent educator in Southern Mississippi, Professor D. W. C. Tillotson. We were bound for Oakland College, to enter it as candidates for the Gospel ministry. Can I ever forget that morning's sunrise as we beheld it from the eminence of the famous "Cooper's Wells," about four miles from Raymond! I was homesick already!

But the hack rattled along. We got to Terrell in time to catch the southbound train. A few stations were passed, and soon we were at Hazlehurst and in the home of my father's warm friend and ministerial co-worker, Rev. C. W. Trawick, pastor of the Presbyterian church, and afterwards pastor of the Canal Street Presbyterian church, New Orleans; pastor and martyr, for he died at his post, a victim of yellow fever.

We were at Hazlehurst, but how were we to get any farther? It was forty miles to Port Gibson, and thence eighteen miles to Oakland. And there was no railroad.

I never see the names of the "Hardies" in the advertising columns of the *Southwestern Presbyterian* without thinking of the great kindness of the member—probably the head—of that family, who sped us along our way, in his comfortable spring-wagon, behind a pair of handsome mules. Hot and dusty was the long day's travel. But at night we had sweet rest in the home of Dr. Robert Rice, so long pastor of the church at Port Gibson, and so eminent in service at the Southwestern Presbyterian University. The next day, at noon, we drove into the campus at Oakland College. My impression is that we saw a young man of smooth, refined face and quiet manner, almost the only person walking on the nearly deserted grounds. We afterwards had a very intimate and delightful acquaintance with this high-bred gentleman. We obtained it in the Latin

class. The individual proved to be Professor George L. Petrie, now, and for more than a quarter of a century past, the beloved pastor of the Presbyterian church at Charlottesville, Va.

Oakland College, famous before the war, was in a mighty struggle for resurrection and life. For two years the unequal conflict went on against poverty and the awful misrule of the dark days of Reconstruction. But doom was at hand. The Church institution could not live without money. At the end of our second session, the doors were closed. The Presbytery of Mississippi advised us to go forthwith to the Theological Seminary at Columbia, S. C. And Oakland College, under radical rule, became "Alcorn University" for negroes.

Read and I had been room-mates for two years. He was a good balance-wheel for me, and I suppose my father knew that when he sent us off together. We loved each other and resolved to be room-mates in the Seminary.

This minute, memory carries me back to our arriving at the Charleston Depot in Columbia. How well I recall the economy, in those times, with which we drove the bargain with the old negro man who was to take us and our little baggage from the station to the Seminary, and our amused amazement that he knew nothing about "two-bits" and "four-bits," words in such general use in our State.

We were eager to be at the Seminary "in time." We were a week ahead of time. And for this, I think I was to blame. What boy of nineteen does not love change and adventure? I prodded up my companion, and we found the dear old Seminary as lonely as its mournful pines sounded. But blessed, sainted Dr. Howe found us out, and for days made us at home in his house and at his table. He had not then begun the session's work, and he seemed to enjoy sitting with us and telling us about Columbia and Seminary life. How far up above us he seemed to be! And how utterly he came right down to us! What verdant, foolish questions the boy of nineteen asked; and how Dr. Howe's little blush as he answered so sweetly was almost as if he had imputed the boy's ignorance to himself. Will the reader believe it? When Dr. Howe in conversation mentioned Dr. Thornwell, I actually perked up and asked him, "And who was Dr. Thornwell?" You see,

having been reared in Mississippi, I thought the only man was Dr. B. M. Palmer. That I can tell this now is superlative evidence of the irrepressible garrulousness of coming age.

It was during this week of waiting that I attended, for the first time, the prayer-meeting of the Columbia church. Dr. Howe conducted it. We met in one of the rooms of the middle building of the Seminary. Only a few were present. Dr. Howe sat, and read the last verses of the 8th chapter of Romans, and, still sitting, began to talk. How that prayer-meeting devotional meditation, expressed almost as if the venerable saint were in soliloquy, has lingered in memory amidst all life's trials and sorrows for the past forty years!

At last the session opened. The Professors at that time were Doctors Howe, Plumer, Adger, and Woodrow. To these, two years later, was added Dr. Joseph R. Wilson. I sat reverently at the feet of them all; I loved them all. To-day, in my mountain home, far away from scenes of ecclesiastical differences and very remote from the times of excited debate, I delight to think of all those men who were so true and good to me, who never gave me a frown, who never failed to give me encouragement, and from not one of whom did I fail to receive lessons which have served me well for my whole ministry of two-score years. Breathing to God a silent thanksgiving for them all, I now narrow the stream of this informal narrative, and turn to the one who is more immediately the subject of this reminiscent writing.

My first recollection of Dr. Woodrow presents him in one of his holiest and sweetest relationships. As I remember, I was seated on the door-step of the building in which I roomed, just after supper, in the gloaming, when there passed along the path to the chapel in the middle building a somewhat tall man, in a frock coat, and at his side was a woman not nearly so tall. The thing which particularly attracted my attention was the animation with which they were speaking to each other, and the pleased, happy way of his looking down toward her and of her upward look to him, as she tried to keep step with him while they were briskly skirting along. To one of the students near me, I think it was John S. Moore, I said, "Who are they?" His answer was, "Dr. and Mrs. Woodrow." Right there I

struck one of the first things that drew me to Dr. Woodrow; his sweet comradery with his wife and his unfailing capacity to draw to him and to hold the respect and confidence of woman, and especially of the one woman who knew him better than anybody else on earth.

The first Seminary exercise in which I came into touch with Dr. Woodrow, or rather, in which he came into decided touch with me, was an affair of delivering some kind of declamations. I have forgotten all about my performance save this one thing. I was a great stickler for carefulness of enunciation. And I was growing into false emphasis of almost every syllable in a word, like Georgia's Governor who would say "judgment." After I had spoken, my fellow-students, nearly all of whom had passed through the war and were bearded men, patted the child on the head most encouragingly, and the Professors were benevolent also. When Dr. Woodrow's time came, he followed in the same strain for quite a while. He then paused a second and said "*But*"—in a fine, curt tone; and the old students knew my time had come. In about six words, he imitated to mimicry my fault. It was a long time before I cured the habit, if I ever did, but I never forgot the lesson.

Another occasion of similar experience was a Students' Debate before the Faculty. I forget who my opponent was. As we came along alphabetically, it might have been Atkinson, or Brimm, or Dickey, all seniors nearly in middle life, or it might have been DuBose. The question was as to whether war was ever justifiable: and I was vehemently on the wrong side. After the students had done riddling me, Dr. Woodrow finished me. Now will you, *can* you believe, that I determined to go straight from the debate to his rooms (he was then living with his family in one of the buildings) and show him how completely he had misunderstood me? Did I go? Most positively, yes. But when I had called for him, I felt myself cold all over. And when he came toward me, I could hardly believe he was the same man. Kindness and cordiality were all over his face, and he drew me in; my present impression is that I met some of his sweet children right then. I may have alluded to my mission, but I know he soon had me turned into general conversation, and I forgot my misery, and went away as who

might say, "I came, I saw, he conquered." The homesick but pugilistic boy had been given a half-hour's open social enjoyment in the family of one of the Professors! Wasn't that a thing to be remembered a lifetime?

I was struck with one peculiarity of Dr. Woodrow's way of conducting evening prayers at the Seminary. This lay in the part of Scripture that he selected for the reading. As a rule, he chose passages which, it seemed to me, no other man would have taken. Generally he managed to read an entire book of the Bible, in order, in the course of the week for which he was leader. This caused him to use much the minor prophets and the shorter Epistles. At first, I did not like it. But soon I came to see that the custom led him to read many passages which are never used at all in public service, and that the student who followed him through the week had obtained in completeness a fresh reading of an entire book of the Bible. He also appeared to be very fond of singing the Psalms. He would usually have one or more sung at every service. The general impression made upon my mind by his whole conduct of the meeting for worship at the hour of closing day was to the effect that an extremely busy, hard-working man had dropped everything to hear what his God would say to him, and to make known his own wants to God; and in this service he would take full time, weigh well his words, use no exaggeration, but deal with God in sincerity and truth, without cant and without hypocrisy, with no attempt at rhetorical fluency.

In the discussions of questions debated by the students, or by the Faculty in their presence, Dr. Woodrow's power was certainly preëminent. To what was it due? Wherein lay the secret of his undeniable capacity for saying what impressed so many as "the last word"? It would be difficult to answer that question. I can only "show mine opinion." More than any man I ever knew, he had the power of discrimination which enabled him to eliminate, it might be a dozen extraneous things that closely resembled the point in dispute, and then to lay bare the true issue in such simplicity that the very statement of it was its sufficient discussion. When he had framed his definitions and had set off to one side his exclusions, the argument was practically at an end. The statement of the real question

in proper form gave the answer. Dr. Dabney shattered a rock with one blow of a sledge-hammer. Dr. Woodrow, with delicate surgery, felt around with a keen knife until he had exposed the vital artery of error, and a mere turn of the little blade instantly did the rest. It is not to be wondered at that the man whose pet error lay slain by such dexterity did not always feel comfortable about the mortal wound. I am sure that while Dr. Woodrow's use of sarcasm was not at all times without irritation to his opponents in discussion, the really exasperating thing to men of pride of opinion—like all of us—was, unanswerableness, the simple inability to know what to say in reply. This kicking against the pricks when one just has to be convinced against his will is altogether disturbing to serenity.

From this place I can make natural and easy transition to my impressions of Dr. Woodrow as I received his instruction in the class-room.

The reader will bear in mind what I have said as to my education at Oakland. I went to the Seminary knowing absolutely nothing, except matters of general knowledge, concerning Natural Science. I was simply not fitted by training or acquisition for Dr. Woodrow's department. I am inclined to suspect that a considerable number of my fellow-students were in the same unenviable predicament. I am in it yet. I had all I could do to study Hebrew and take up extra work in Metaphysics, Logic, Ethics, and teach an hour each day to help to pay expenses.

However, I gave to Dr. Woodrow's Lectures careful attention. Much in the way of scientific knowledge, when he was slowly and cautiously amassing his facts, I could not understand; but it is also true that, in a measure, he took into consideration the limitations of his pupils, and explained as he went along. The result was that I got a little science; and from him and others I obtained about the usual knowledge of Theology imparted in a Seminary. But my chief benefit received from Dr. Woodrow lay in certain fixed, definite, broad principles, not as to Natural Science, but as to the relation between the two Books, both of God's writing, namely, Nature and the Holy Scriptures.

I know that as a youth sitting at this teacher's feet the strongest impression that I received was that the Bible is the inerrant word of God. The all-important thing is to get its true meaning. That once obtained, assent must be yielded as to the authority of God himself. The whole teaching is to be studied, accepted, revered. Nothing of the Bible's revelation is to be slighted. But the teacher also insisted with iteration and emphasis that there must be no substitutions and no additions. Human theories, speculations, interpretations, had no infallibility. Scientific men might err, had erred, and would err again. These things could not be denied concerning religionists. But whatever differences might arise in matters of interpretation, Truth, wherever and by whomsoever ascertained, must be self-consistent, for all Truth comes from God. This is the substance of what I got. The rest of it was a long array of historical facts indisputably establishing and glaringly illustrating the awful peril of false and intolerant interpretations and additions, whether to God's word in stone or God's word in human language.

The effect of this teaching upon me, in all my ministry, has been to make me strive hard to get the real meaning of the Bible, and to be honest in giving to the people the true teachings of the Holy Scriptures. I left the Seminary under the full belief in the plenary and verbal inspiration of the Bible, as the only infallible rule of faith and practice. To no Professor at Columbia am I more indebted for my profound and unalterable convictions upon that subject than to Dr. Woodrow. I received the impression, not only from the substance and the manner of his teaching in his own department, but from all my personal association with him and all that I heard from his lips in all the exercises of the Seminary throughout the entire course of three years from 1868 to 1871.

Leaving the Seminary with these profound impressions, the reader may imagine with what amazement subsequent occurrences broke upon my startled attention. This carries me into some reminiscences of Dr. Woodrow in Church life outside the Seminary walls.

The coming of the close of the senior year in a Theological Seminary is a time of great anxiety to the student. This is

true for many reasons. It is especially true if, before that time, the young candidate has not received a call to labor in any particular field. And my call was long in coming. I had made but one or two attempts to preach; for instance, to the negroes in Columbia and, once or twice, to the people in the destitute region about Killian's Mill, eleven miles from the city. As week after week rolled away, and the members of my class talked about where they were going, and what they would do, an awful sense of loneliness came over me. I did not know whether I could preach at all, and it became increasingly uncertain whether any church would let me try.

When this feeling had deepened almost into despair, I received a letter bearing the post-mark "Camden, Ark.," and the purport of it was that the church at that place was without a minister, and that through Dr. Woodrow information had been obtained that I was a student who had not made my plans for work. Then followed a definite proposal to come to the field as minister of the congregation. How far away Arkansas then seemed to me! How much I needed advice! But from whom should I seek it?

Well, the letter mentioned Dr. Woodrow. Let me go to him! I went. It all comes back to me so vividly across these thirty-eight years!

I found him in his office. As usual, he was very busy. He looked tired. But I instantly got what I asked for. He laid aside everything else, and gave me his interested and undivided attention.

As is usual in church work, a woman was at the bottom of the whole matter. And a nobler woman never lived. Originally from Roswell, Georgia, she had married Henry Merrell, who afterwards wrote so much and so well as the "Back-country Elder," the first elder that ever represented the Southern Presbyterian Church in the "Pan-Presbyterian Council." They had moved from Georgia to Arkansas long years before this interview of mine with Dr. Woodrow. And when Mrs. Merrell, longing for a regular minister in her little church at Camden, sought information as to securing one, what more natural than that she should write to the Professor at Columbia who had gone from her own State? Dr. Woodrow had

answered her letter, and upon this correspondence the church at Camden had written to me. How much sometimes depends upon the writing of a letter! How much often turns upon a prompt reply!

As I write, I am back again at that table in that office. The letter of Mrs. Merrell to Dr. Woodrow, produced by him, is read to me, and every point in it noted and talked over. The newness of the country, the distance to the work, the smallness of the membership, the population of the town (3,000), the location at the head of navigation on the Ouachita River, the probabilities as to health. I can hear Dr. Woodrow now as he said, in his sharp, incisive way, "It isn't *heaven*." But the main facts were that here was a church needing a preacher, that I hoped Christ was calling me to preach, and my license would read, "Wherever God in his providence." Dr. Woodrow, in his usual way, put clearly the considerations on both sides, and then left me face to face with my own responsibility in settling the matter of my ministerial duty. The final issue of a question of duty, I never knew him to try to influence any man in deciding. One of his most prominently marked characteristics was that of refraining from influencing anybody to determine his conduct by Dr. Woodrow's opinions rather than his own. The keynote of this characteristic was struck in this my first important consultation with him, and all the music of my subsequent intercourse was set to that note upon that key. When in after years clouds gathered over him and storms blew around him, and anxious friends would seek to hold communication with him, it was always the case that they, and not he, did the seeking. To such an extent did he carry this thing, that it seemed coldness and irresponsiveness. He was a man who settled matters of duty for himself, and he wanted every other man to do that identical thing. He was willing to give all the light he could; he accepted all he could get; but the final determination of duty he neither asked nor gave. As matter of fact, the students under him caught that spirit from him. I never knew one of his students who did not act upon his own independent manliness even in dealing with Dr. Woodrow himself. He abhorred a sycophant.

I went to Camden, Arkansas, in June, 1871, and there lived as nearly in "heaven" as is ever given to a young preacher on earth. I got only \$400 in money. But oh! the sweetness of my home! How stately and handsome and gracious, how true to her church, how kind and loving to her young minister, that Georgia woman, with her beautiful gray hair and her strong face! How broad the information of her husband who had more than once travelled in the Isles and on the Continent, who had books upon books, and bought for me the whole library of a deceased minister, set it up in the hall, and told me to get to work; who taught me so many things and helped me to *unlearn* so many others; who sometimes gave the friend's faithful wound, but never failed to encourage by helpful sympathy and unfaltering loyalty. Three years and a half passed quickly by. Then came the call to Memphis; and in dread and fear I obeyed. And as the now sainted Georgia woman and other weeping ones stood with us upon the deck of the boat which was to carry us away, I looked far up the steep bank, and, under a tree, all alone, as if he wanted no one near, stood my Elder, to catch the last glimpse of us as we slipped from the landing. And silhouetted there, I see him yet.

"Green be the turf above thee,
Friend of my better days."

After my going to Memphis, long years passed before I again had any direct relation to Dr. Woodrow. From 1875 to 1884, we seldom met and most rarely had any correspondence. I took the *Southern Presbyterian* and the *Review*. I kept up with all his printed speeches, his articles, his discussions in the church courts. I saw him two or three times when I passed through Columbia. But the only time I met him in any ecclesiastical capacity was in the General Assembly which met in the First church, New Orleans, 1877. And there happened a thing which makes me almost shiver even now at the recollection of my youthful temerity.

A certain Report on Home Missions was before the body and, as I remember, some strong strictures had been indulged in upon certain Presbyteries; and Dr. Woodrow had made a telling speech against the right to use these reflections. His feelings were plainly in what he said. Two or three other

speeches, *pro* and *con*, followed. It was my first Assembly, and I got excited, and felt around for a shillalah, and jumped into the discussion. After I got upon my feet, I looked about five pews ahead of me, and there sat Dr. Woodrow, turned almost around in his pew, and his face lifted straight to mine as I was launching out against restricting the committees while they were stirring up the Presbyteries. I shall never forget my feelings at that instant. The memory of all the Professorial castigations that I ever received in the Seminary came over me as mere circumstantials in comparison with what I might expect now. But I clattered along, discoursed about Church unity, and the necessity of realising it through a central agency, and so on. When I sat down, I said to myself, "Boy, your hour has come." And when Dr. Woodrow turned in his seat, I felt as if I would like to shut my eyes and stop my ears. But he treated me to a silence, in public and in private, just thirty-two years long! He left me "on the wonder," and here I am yet.

Before passing to some relationships between Dr. Woodrow and me for several years, starting with 1884, it seems best that I should try to give the reader a true impression of the spirit in which I shall write the pages that follow.

I am not foolish enough to be attempting to revive any issues. I am not undertaking any discussion. I am not conscious of any feeling but of calm good-will and fraternity. I am simply trying to set forth my own personal impression of a man whom I honor, telling what he seemed to me. As one might sit in later afternoon, while the sun is dropping westward, and recall the events of a stirring day, just to recall them, so would I now bring back some correspondence with Dr. Woodrow, and a very few meetings between him and me, just to show how he seemed to me, whether he so seemed to others or not.

Seated in the General Assembly at Vicksburg in 1884, toward the close of the sessions I think, I was languidly attending to the reading of the Report on Theological Seminaries. One part of the Report commended the diligence of the Board of Columbia Seminary in requesting the Professors to make known their views on points vital in our Theology, in order that all might know that no insidious errors were being taught. I should have paid very little attention to this, had I not noticed

that it seemed to cause a little flutter amongst a few not far from the Moderator; and my ear caught a question something like: "Who is that aimed at?" Very quickly that part of the Report was recommitted, and when it returned, it commended the diligence of the Directors in requiring "the Perkins Professor" to make known his views, etc.

Now let the reader remember how Dr. Woodrow's fidelity to the Bible, his horror of adding to it or taking from it, had impressed me while a student, and it can easily be seen how this thing shocked me. The Assembly appeared to be holding its breath. There was hardly any discussion. The action was taken. There was but one name quietly recorded in dissent. The occurrence proved to be the first cannon in the long engagement which for years convulsed the Church.

While the Assembly was yet sitting, I opened a correspondence with Dr. Woodrow, of which I believe the whole has been published, with his permission. One of his favorite sayings was: "I have no secrets."

It is no part of my purpose to do more than to give sincerely and candidly the impression which this correspondence produced upon my mind.

I do not recall that his letters to me contained any sentiment of irritation or arrogance or intolerance. The thing that struck me as most prominent was his slowness to believe that he had any need to look for unfavorable action, or that the Vicksburg Assembly had intended any. He at first, in answer to my opening of the correspondence, insisted upon construing the Assembly's action as an expression of approval and confidence. If he ever changed his mind about that, I do not recall his having told me so, although he finally agreed that individuals had not intended any such compliment. I honestly believe he had laid so little stress upon Evolution in his class-teaching, if he had placed any at all upon it, that he could not realise to himself at all the possibility of any general or very antagonistic action about it. I infer this from the fact that he had never been a man given to fanatical parade on hobbies, scientific or other, and he had always been prudent in not attempting to stir up the Church prematurely in those transition periods of interpretations where errors of exegesis must be corrected in

order to fidelity to truth, whether in the Book of Nature or in the Bible. He knew, as any practical man must know from history, that the occupant of the chair which he held, a chair instituted by the Church herself (whether wisely or unwisely), could oftentimes convulse the body of ministers and members by his rashness, to say nothing of his own risk of Professorial decapitation. He firmly believed that it was his business to edify, not to agitate and destroy, and he laid such comparatively little stress upon the evolution of Adam's body, and so much upon the importance of all the other work which he had in hand, that he seemed not to comprehend that he was on the verge of a tremendous upheaval.* He concluded his correspondence with me by simply saying: "You will soon have an opportunity of seeing my views." He added something to the effect that it seemed hard that he could not go on with his work, of which he had so much to do. He wrote exactly like a man who never would have driven anybody to desperation about Evolution either one way or the other, if he had been permitted, as Kentuckians and West Virginians say, to "go his own gait." In all this I certainly did not get the impression that he was hiding or dodging. I would as soon have expected a thing of that kind of yonder old "Cold Knob" mountain.

When the Address was published, I read it, of course. I am frank to say that it did not give me any especial horrors. I was not capable of judging of its scientific inductions. I could see that its conclusions were set forth as only "probably" true. And I had not time to waste on probabilities, while in my ministry I had to do with so many live and dead certainties. I saw, too, that about the only scientific part of it affecting Scripture was as to the human body, and *how* God made it. And I had never lost one moment of sleep over that matter. I was perfectly willing to let God do that thing his own way,

*Dr. Woodrow foresaw the coming storm with perfect clearness. While he was preparing his Address, all the members of his family would gather from time to time in one room, and he would read to them what he had written and discuss the various points with them. And he would frequently say: "This will raise a storm, but I cannot help it. They ask me for my views, and I must give them honestly."

But there was one thing it was years before he would believe, and that was that he had bitter personal enemies who seized eagerly upon his Address as the means by which to stir up the Church against him.—
EDITOR.

whatever it might be. My Bible told me *that* he had made it. I believed that and stopped. I shrewdly suspect that, as a Teacher, Dr. Woodrow did not care very solicitously anything about a Preacher's opinion of the *modus*.

There was one thing in that address which forever convinced me that Dr. Woodrow could be trusted implicitly to follow the Bible in its plain teaching, whatever that teaching might be. This one thing drew the issue squarely; and, if Dr. Woodrow had not been under divinely given loyalty to God's word, when he came to that issue he must have been bound to flicker. For he must have known that the issue largely involved his scientific reputation, very extensive and made so by the toil of his life. He must have been aware that right before him was much of proud scientific scorn and ridicule; that every critic would seek to find here the opening through which to thrust his spear; that many in the Church would deride him, and that reviews and editorials would exult in sarcastic glee. I eagerly watched him at this critical point. And without one instant's hesitation, without an iota of swerving, he laid his hand on the Bible and said, "Eve's body was God Almighty's immediate creative act." When I found him true there, I breathed easy, for I knew he could be trusted anywhere. There was sublime courage of conviction in that utterance. Let one believe what he may as to its consistency, as to its scientific probability, the fact stands out in bold relief, "Here is a man who will face a frowning world before he will hesitate to make God's word, in its necessary and clear meaning, the basis and limit of his creed." So the thing impressed me then, and so it does now.

I contrast this absolute refusal to compromise God's word with certain tendencies developing more and more even in Presbyterian churches to-day. Put one of your modern platitudinarians on Inspiration in the scientific position which Dr. Woodrow occupied and apply to him the severe test under discussion. Is it likely that he would ring true? We can only judge by what we daily see and hear: when facts of history are treated as allegories; when whole passages are ruled out because of imaginary inconsistency with other passages; when the theory prevails that the variable human consciousness pronounces upon Inspiration the final *dictum* of acceptance or

rejection ; when Coleridge's vague generality, "It finds me," is applied as a touch-stone here and there to tell one what part he must receive and what he may refuse.

Dr. Woodrow did teach us to exercise care in committing the Bible to things to which it has not committed itself. I feel sure that some things amongst us for which we somewhat loosely offer Scripture proof, he might have accepted as highly beneficial if voluntarily received and observed in the exercise of liberty, while at the same time, he might have refused to bind them upon the conscience as a commandment of God. Whatever popular opinion or human tradition might be, he held himself bound only by God's word, and he would not yield to sentiment or custom imposing as duty what Revelation had not prescribed, claiming time which he felt he ought to give to other duties made obligatory by especial providence upon himself. In this way, he was sometimes misunderstood, even censured. But what God taught, he taught ; and just that, as he understood it, he practised.

Throughout the whole period of the stormy debates on Evolution, I was present at only one meeting of any church court before which Dr. Woodrow made a speech. This was the Synod of Alabama, convening at the beautiful little city of Huntsville. The run from Memphis to Huntsville was an easy one of only a few hours. My wife and a young lady of our congregation and I ran over to hear the discussion. Dr. Woodrow was surprised to see us and he especially seemed to enjoy the presence and society of the two ladies. I remember that he was much with them, showing them that unaffected and chivalrous courtesy which he never failed to exhibit to woman. His friends and sympathisers in the Synod of Alabama were grand men. Who can pronounce the name of Stillman or of Burgett but with mingled love and reverence? I recall one conversation participated in by these two, Dr. Woodrow, and myself. The matter of which we spoke was the coming discussion. What impressed me was the utter absence of any planning, much less "scheming," for the debate. The noble men whose interest was so deep thought not of using any sharpness, or of taking any advantage, or of stooping to any unworthy argument. As I looked upon those two men who, in a sense,

might have been regarded as Dr. Woodrow's especial associates in that Synod, it occurred to me, "How happy is this man in his friends, not only here but elsewhere!" And I think to-day of the saintly Leighton Wilson; I see the refined face of J. B. Adger; I hear the cheery voice of the heroic Wm. E. Boggs; and when I think of these and countless others, and remember that a man is "known by the company he keeps," I decide that Dr. Woodrow's eminent personal worth, judged by this test, is on an immovable basis.

Well, this discussion came on. I remember only two of the speeches: the one by Dr. Otts, the other by Dr. Woodrow. Oh, yes, I recall one other, which was very fiery. But let that pass. I think Dr. Woodrow spoke only about thirty-five minutes. He stood, leaning toward us a little, his arms hanging down at his side, with no excitement, no tragics, no sensation, but calm, clear, now and then slightly hesitant; his manner as a whole being that of a man who simply intended to do his duty and, after that, not take the Synod's responsibility on his own shoulders. There were some keen thrusts and there was the old incisiveness, but there were no personalities and there was no bitterness.

At one time, when things grew pretty warm amongst the brethren, a lady said to her neighbor, "Well, I think they'd better sing 'Blest be the tie that binds,' now." Just at that instant, an aged brother, with quavering voice, arose and said, "Moderator, I move we suspend the discussion while we sing 'Blest be the tie that binds,' and the Moderator lead us in prayer." I suppose the woman is yet wondering if the preacher was a mind-reader.

The years rolled on. The Church controversy came to an end at last. Whether "the game was worth the candle" will always be questioned. It is superlatively doubtful whether a like agitation over the same small issue could be aroused to-day. Some things wear themselves out. The fine-spun distinctions between pardonable "heterodoxy" and damnable "heresy" are very tiresome to ordinary mental capacity, and the Church will be glad to drop them for bigger things. Before taking final leave of this part of my writing, I desire, in justice to Dr. Woodrow, to add one thing: he was a "leader" of those who,

some to a greater, some to a less extent, espoused his side of the controversy, only in a very limited sense. And the reason was, that he did not care to be. He had no clan of his own gathering. Every man who stood by him did so without one word or gesture of solicitation, as I fully believe. So far as I know, or ever heard, he organised no forces. More than once, in the discussion of matters involved in the general ecclesiastical movements, I found myself honestly holding views differing from his; and about at least one of those things—the right of a Seminary Board to try a Presbyterian minister for heresy, even if he were a Professor—we had correspondence, and never did come to a common conclusion. But Dr. Woodrow sought to bind no man. So far as I know, he never attempted to impose his own opinions upon another. The simple fact is that, when dealing with him, I always felt that I must be true to my own convictions if I would retain his respect. There was a sense in which I stood in awe of him. There was a force of character in him which made him despise anything less than real manliness. I remember his writing at one time something to the effect that he must retain his own respect, no matter whose good opinion he might lose. That thing which he claimed as his high prerogative, I never found him unwilling to accord to others. He had no blind followers and did not desire any. He was no creator of a party. The fact is, he was such a hard worker that he seemed to his friends rather indifferent to even permissible community of management.

After the meeting of the Synod of Alabama in Huntsville, I did not see Dr. Woodrow again until the celebration of the 250th anniversary of the Westminster Assembly, at Charlotte, N. C. He entered the old First church in his quiet, unassuming way, and took his seat in a chair on the right side as one enters. I think Dr. Hoge was to speak that morning. I saw Dr. Woodrow before he saw me, and, from my position, I could study his face. I could see in it no effect of those years of conflict. His face was much fuller and his general health seemed far better. Of course we had our subsequent meeting and greeting. If I remember aright, he was even then taking the first steps in another journey abroad. When the time came for him to go to the train, I walked with him to the station. There we sat down

and had a long talk. And there, I think, more than at any other time, Dr. Woodrow showed me his heart.

Of course we spoke of the days and the struggles gone by. He uttered no word of complaining or repining, much less of personal bitterness. He did seem to be solicitous lest that which had come to him might touch his friends. And out of this generous regard for others, he said he had thrown up around himself a voluntary isolation which was in striking and pathetic contrast with the years gone by, when to his home, to his happy family, he could call his friends without constraint. He especially mentioned the happy times with "Wilson" (Dr. J. Leighton) and others. Thus we talked. Through the waiting-room, in hurry and bustle, men and women and children, "each bearing his burden of sorrow," came and went. The roaring train rushed in. The room poured out its crowd of restless travellers. The hasty "good-by" was said. My friend moved on toward the ocean. I bent my head in some pensive thought and went back to the church. I was to meet Dr. Woodrow but once more in this world. Our association was to end where it began, in dear old Columbia. I shall tell of that, and "sum up" my estimate of this unique man; and my humble work will be done.

Twenty-eight years had passed since, with my diploma and my whole stock of two sermons, I had gone forth from the dear old Seminary. In all that time, although I had repeatedly travelled through Columbia, I had not again entered any Seminary building. This visit was at Commencement time: I came to deliver an address before the Alumni Association.

It was natural that I should contrast the Columbia of 1868 with the Columbia of 1899. Then, the "waste places" were everywhere in view. The vacancies between buildings were many and extensive, and usually covered with rubbish of brick and mortar. Now, the streets on either side exhibited handsome homes. But the Seminary buildings looked just as of old: and, especially, the tall pines, whose murmur used to sound so mournful to the homesick boy, as he listened to them at night, were unchanged. The Preston mansion and yard, across the street from the Seminary, was now a College for young ladies, and I attended a reception at which bright, happy

faces of girls, and their merry voices, made even the old feel young again. Separating myself from all others, I went alone to my old room. Entering the western building from the south side, I paused a moment at the door. How many happy moments I had known right on that spot! Just after dinner, or supper, when coming out from the little, long frame "mess-hall," DuBose and Goetchius and Read and Smart and Neel and McBryde and Thompson and Baker and Dickey and Ingram would linger in the yard, about the door; and we would pass the happy jest, or Goetchius and Baker would start the song—and then, with brotherly good cheer in our hearts, we would break up, and almost leap up the several stairways, to our books; and soon all would be still! Entering, I let my eye run up the steps. How worn the edges were! Up and down, up and down, the students had been passing, year after year. Ascending two flights, and turning to the right, I stood at the door of my old room. It was locked. Apparently, no one was within. There Read and I for three years had lived as brothers, without one ripple on the lake of our peace. Immediately across was the brilliant Grafton. Next to him was the sterling John S. Moore. Next to us, Read and me, was R. D. Smart, my chum and confidant, a Methodist brother with whom I used to read alternately "Watson's Institutes" and "Calvin's Institutes." As I stood there, not a sound broke the stillness in the hall. And my soul was subdued and still as, perhaps for the last time, I descended the steps and slowly walked away.

I went to the Columbia church, in which I was to speak that night. For three years, morning and night, it had been my place of worship. How almost adoringly the village boy had looked up to the young and gifted Wm. E. Boggs as he stood in that marble pulpit! It seemed to me that I would just *die* if I had to stand in that elegant old church and that grand pulpit and try to preach! I have since heard Palmer, Girardeau, Hoge, John Hall, and a host of others; but in those three years I got as much from the interesting and eloquent expository sermons of Wm. E. Boggs as from any Professor in the Seminary. He taught me "how to do it" by—*doing it!*

I walked through the church cemetery and stood at the grave of Dr. Howe. I pause in this writing, to think what adjective may be put before his name. And, to all who knew him, in his class-room and in his home, it will seem better just to write, "Dr. Howe." To know him was to love him, and to name him is sufficient praise. Memory glorifies him. And so infinitely doth Christ.

To see Dr. Woodrow, I went to his home. As I entered, his face lit up and his voice was cordial. I told him for what purpose I had come, and then went over the outline of the Address which I was to try to deliver. And what do you suppose was his first question? "What made you select such a dry subject?" And that brought on a little argument, as to what the times demanded, etc. After this, we spoke of other things; but there was no discussion of old controversies and very little allusion to the Seminary or its affairs. I left, intending to see him again. But when I repeated the call, he was not at home. He was not present in the church the night of the address. We had met for the last time on earth. Adger, Howe, Plumer, Woodrow, Wilson, all now in heaven. And not the least among these was Dr. Woodrow.

There are some men who seem to be born to be, in a measure, unique, and even solitary, in their personality. Partly from their own constitution, partly from circumstances shaping and controlling their lives, they make a record which is preëminently different from that of other men.

Such a man was John Calvin. The recent study given to him and his work shows him as one original almost unto loneliness: in his youthful experiences, in his swinging back and forth between things civil and things ecclesiastical; in his independence, his mental acumen, his refusal to compromise, his fearlessness, his dominancy, his complete burial of himself under his work. There ever was, there ever will be, but one John Calvin.

In later times, such a man was Jefferson Davis. I sat in a pulpit in Memphis when this great man was in the second pew immediately in front of me; and between us, in his coffin, lay the body of General N. B. Forrest. The face of Mr. Davis at that hour made upon me an impression which I shall never lose.

While it showed sadness unutterable, it showed most of all a certain conscious solitude; and underneath it, an inflexible determination not to alter, by surrender of one iota of conviction, the faith which threw around him his environment of isolation. The Civil War had but one Jefferson Davis. His whole career studied in the white light of coming years, through all his course of service both military and civil, including also his years at Beauvoir, will send through history a figure moving alone in a kind of mysterious necessity of walking his own way apart.

With these two men, the one in ecclesiastical life, the other in civil, I have always associated Dr. Woodrow. All three of them were men of apparently delicate physical frames, all of them had days and days of weakness and ill health, all of them were of high-strung nerves. All three of them were prodigious workers, knowing little of rest save in the sense so often on Dr. Woodrow's lips, "Rest is a change of labor." All three of them were most loving men in their families; Dr. Woodrow in Columbia wrought with wife and children around him all the time; Mr. Davis's home, as described to me by one who lived in his family for years, was one in which the youngest child was taught to ask the blessing at the table; and Calvin's home by Lake Lemans presented a sweet scene as Idelette DeBurre lay an invalid and her hard-worked husband bent over her to help her walk through the shaded valley. It may be frankly admitted that all three of these great men had strong predilections and also strong antipathies. They were all as honest as Paul and as just as Aristides. They all saw truth as by a kind of inborn sense, and their vision of it was matched by their love for it. Any one of them would have poured out his blood like water in defence of what he believed to be right.

Such men seem born for conflict. It is not that they love it. They get into it because they cannot avoid it—because they are just what they are. Calvin was pushed into the battle of the Reformation, Davis into the wars of his country; and the Church herself put Dr. Woodrow into the very forefront of the battle old as history—between the interpretations of Natural Science and those of Scriptural Revelation.

Sitting in to-day's calmness and looking backward, it does seem that when the Church created the Perkins Professorship, she ordained the most delicately uncertain piece of mechanism that she could have devised. It may be added that when she called a man to sit in that chair, there existed the same delicate uncertainty as to what it might prove to be to him; with the probabilities largely in favor of its turning out to be for him a most successful instrument of professorial and ministerial electrocution. There are a number of facts showing how hazardous was the experiment.

For example: the man to occupy the chair *ex necessitate rei* must be far and away ahead of the mass of the Church as a Scientist. Then, too, he must say just what he believes. The Church at one period will refuse a dictum of science which she will accept with perfect composure later on; and the Professor at this time of interesting transition, if prudent, may be held up as artful—and if imprudent, may be condemned as heretical. And with a whole Church behind him, he is surely in no enviable position. That Dr. Woodrow held the place for twenty-three years (1861-1884) with credit to himself, with peace to the Church, and with safety to the faith of every student impressed by him, so long as he was left to his discretion, is in itself the highest possible tribute; especially in view of the fact that, during this whole period, science honored him as one of her favored sons. To have been at the helm in the storm-centre of centuries required a cool head, a courageous heart, a firm and strong hand, and an abiding faith in One who rules, as well as a devout recognition of his voice when he says, "It is I." The proof that Dr. Woodrow had these things is found (1) in the almost unparalleled difficulty and danger of his work. (2) in his long continuance in it, (3) in the reverent character of all his Bible students: all three being taken into consideration in common.

The mere negative statement that the faith of no student of Dr. Woodrow was injured by his instruction must not be left to stand alone, as if it conveyed the whole truth. The general instructions as to the true relation between Science and Revelation were undoubtedly of great value. I had no Professor who more thoroughly impressed upon me the need of diligence in

trying to get the actual meaning of texts and of giving that very meaning to the people. He taught me the sin of "handling the word of God deceitfully," the wickedness of adding to it or taking from it. He also put me upon my guard as to the sacredness of truth wherever found, and as to the downright impossibility that truth should be at variance with itself. I have no doubt that his warnings kept many of us, when we became preachers, from vapid declamations about things concerning which we were, most of us, very densely ignorant. Just two weeks ago in the city of Baltimore a most intelligent Christian quoted to me some foolish thing which was said in the General Assembly when meeting there, and referred to the way in which it had been caught up and ridiculed by students in that city. Dr. Woodrow certainly taught us not to talk unless we knew what we were talking about. There are very few lessons more valuable, especially to some like this writer whose youthful pugnacity needs very serious curbing. If we did so ill even with Dr. Woodrow's warnings, what might we not have done without them? The young theologian issuing from the Seminary armed with detonating power pent up for three years must make a noise to scare something or somebody, and how natural for him to fire away at "Infidel Science." Right there he needs a friendly voice to tell him to be sure that "Science" is "Infidel" before he takes his David's sword and cuts off the Giant's head. Now and then scientific truth shows itself as good and as irresistible as any other. I remember very well when I first heard any one question the universality of the Deluge. I felt like telling him that the Bible must stand or fall with the belief that this ball on which we live was submerged and hidden under water. Before the debate in the Seminary was over, and such ironside Calvinists as John S. Moore had concluded their "few feeble remarks," I began to suspect that it would be as well to look into the matter right carefully before challenging the whole earth and staking the Bible on the result of the discussion. The whole influence of Dr. Woodrow tended to this one point, namely: "Go ahead," but first "be sure you are right." We have to get into a pretty high and fine air, leaving behind us much foolish egotism and prejudice, in order to believe that

all truth is one. Dr. Woodrow told us to "Buy the Truth and sell it not."

I may mention one other way in which Dr. Woodrow was of great value to theological students. If Dr. Howe helped us by his gentle, modest piety and his great patience in imparting to us the treasures of his laborious study; if Dr. Plumer warmed our hearts and kept us from falling into formalism by his devoutness in the class-room even unto tears; if Dr. Adger, every inch an amiable and polished Christian gentleman, won us by his courtesy and held us by the great worth of his instruction; if Dr. Wilson, so brilliant and original in his handling of texts, so gifted in rhetorical finish, taught us to analyse passages and to throw our thoughts into popular form; it was Dr. Woodrow who, with himself as the conspicuous but unintentional personal illustration, influenced us to shun pretence and hypocrisy in our holy calling and in our daily lives. Thomas Carlyle himself never more abhorred and scorned sham. He may have been thought to carry this detestation of any small meanness to the very verge of uncharitableness, but he believed with all his heart, as he often said, "Charity is no fool," and "rejoices in the truth." He moved on straight lines, and he wanted everybody else to live the direct life. The influence of such a man in a Theological Seminary, ever by his very personality discouraging the tendency to let piety degenerate into cant, and preaching dwindle into mere popular performance, has a value which it is not easy to exaggerate. Add to this, an example of industry and intensity and devotedness in toil almost unto death, and you have a living illustration of truthful honor laying itself upon the altar of service clearly revealed in its own illuminating fire.

Thus must end this loving little tribute to my honored friend. We were too far apart in our respective years for me to claim any of that familiarity of association which he doubtless accorded to those whose age was nearer his own. I have given in this reminiscent sketch about all the meetings and conversations we ever had. They were not very numerous. But his personality has left a strong impression upon mine. I believe him superior to any man I have ever known as an analyst of truth, as a detective of error when presenting itself under

truth's garb, as a revealer of the exact, naked issue in any discussion, and as a debater successful almost to the despair and often to the exasperation of his opponents. All things considered—the novelty of the position to which the Church called him, the necessity laid upon him to blaze a path in a wilderness where he could see no footprints of those who had gone before, the demand upon him from his own conscience and from the Church, as he stood a solitary priest and prophet at the two-sided altar of Nature and Revelation, to read the inscriptions and then “cry aloud and spare not,” the sacrifices he endured, the separations and sorrows he bore—all these things remembered, I would be glad to-night if he had stood at that double shrine until he died. But in humble submission I can add, “The will of the Lord is accomplished; so mote it be.” The blinding providence which took from him his son, whose manhood had not even attained to the zenith, graciously gave a measure of comforting compensation in his grandson; all bearing here below the name which we trust shall be found thrice written on the scroll of the redeemed, JAMES WOODROW.

Some Impressions.

BY THE REV. DR. C. R. HEMPHILL.

In setting down briefly some impressions of Dr. Woodrow, it must be understood that I make no effort to give a full estimate of his character and work; much less do I attempt any adequate appreciation of him as Christian, scholar, minister, and teacher. I count it among the blessings of a kind Providence that for a long period of years it was permitted me to be under the potent influence of Dr. Woodrow. For ten years I was in close relations with him, first as a student in the Columbia Seminary, and then as an associate in the instruction of this venerable and beloved institution. He was good enough to admit me to an intimacy that gave every opportunity to know the real characteristics of the man.

What, then, are a few of the impressions that abide with me after these years? Let me record first my first impression of Dr. Woodrow: this was his capacity for work. My early recollection of Dr. Woodrow brings him before me in his classroom. He was pale and delicate, worn apparently with toil, and scarcely able to speak in tones audible to his class. His utterance was slow, sometimes hesitating, and with evident pain to himself; (in later years I have heard him on occasion rise to heights of moving eloquence). But even under these adverse conditions the vigorous intellect, the sure-footed reason, the powerful will, made their indelible mark. It was easy to understand the reason for Dr. Woodrow's condition of health: the energies of his constitution, never robust, were exhausted by his labors. He was at this time holding two Professorships, one in the Seminary, and one in the South Carolina University; he was editor of the *Southern Presbyterian*, a weekly religious paper, and of the *Southern Presbyterian Review*, and in connexion with these publications was manager of a Printing House; in addition he was Treasurer of one or more of the Assembly's Executive Committees. Amid these multiplied labors and cares Dr. Woodrow displayed a marvellous capacity for work. He did everything with exactness, promptness, and completeness; he never slighted any part of his work; he

showed no sign of worry or distraction ; he turned readily from one sort of work to another ; he denied himself all social diversions, and used every moment of time. It remains still a wonder to me how he retained the freshness of his interest in such a variety of things, and accomplished such manifold tasks. When from very exhaustion he was compelled to go abroad for rest and recuperation, he renewed his energies among the Alps in the study of Geology. This capacity for work, this ceaseless effort to learn and to achieve, was characteristic of Dr. Woodrow to the last.

It is remarkable that in the midst of such varied interests and demands on his time Dr. Woodrow lost none of the aptitudes of the scholar and the scientific student. He was at home with the classics, and it was no uncommon thing to find him in his study with some Greek or Latin author in his hand. He had a familiar knowledge of French and German and a good acquaintance with the literatures of these languages. He was a man of the true scientific temper, and constantly pursued his studies in Science in the field and in the laboratory as well as in published writings. Yet with all this versatility, this combination of the scholar and the man of affairs, Dr. Woodrow's knowledge was not of the superficial sort. On the contrary he was unusually thorough and accurate, and among the objects of his contempt—and he had some gift in this respect—was the pretence to a knowledge and scholarship not really possessed.

Akin to this scholarly thoroughness was Dr. Woodrow's Love of the Truth. He had a passion for the Truth. He was her devoted lover, cautious not to mistake semblance for reality, but fearless to follow wherever Truth should lead. God was to him the God of Truth, and this faith made him the open-eyed student, the patient investigator, the solicitous collector of facts, the careful reasoner. And if he loved Truth in the realm of knowledge he loved it no less in the realm of the practical ; to know the truth and to do the truth were wedded together for him. Here he was uncompromising : he hated falsehood with a perfect hatred, he blasted it with fiery denunciation. Especially did he abhor a half-truth parading itself as the whole truth, believing "that a lie which is half a truth is ever the blackest of lies." His judgments of men in this regard were

sometimes accounted severe—perhaps he did not make sufficient allowance for the infirmities of man—but it may at least be claimed that he only applied to others the high standards to which he rigidly held himself. Many bitter things were uttered against him in the heat of the controversy that sprang up after the delivery of his notable Address on Evolution, but the iron entered deepest into his soul under the charge of his having been secretly holding and teaching views which he was unwilling for the Church to know. Dr. Woodrow read me his Address a short while before its delivery, and in connexion with it told me that while he had for several years been teaching his classes that the hypothesis of the evolution of plants and animals, and even of the body of man, whether true or not, was not inconsistent with the Bible statements in the narrative of Creation, yet he had never been convinced of the probable truth of this hypothesis; it was in the prosecution of his studies in the preparation of the Address that he had been led to abandon the views he had always hitherto held and taught, views held by his great teacher Agassiz, and had come to believe that the balance of probabilities was in favor of the hypothesis of Evolution under the limitations set forth in his Address. I may add that after he had read me the Address Dr. Woodrow asked my opinion. I said to him: “Dr. Woodrow, I am not competent to pass judgment on the truth or falsity of Evolution; but the publication of your Address will, I fear, bring on a controversy.” He quietly replied: “Yes, I suppose it will; but I do not feel responsible for that. The Board of Directors has requested me to deliver an Address on this subject, and I must, of course, give honestly what I believe.” This remark was characteristic of the man, holding as he did,

“Because right is right, to follow right
Were wisdom in the scorn of consequence.”

I pass to the last impression I have time and space to record. This was Dr. Woodrow's Faith in the Holy Scriptures. Many rise up to-day and call him blessed for the confirmation of their conviction that the Bible is the very word of God, infallible in everything it teaches in any and every sphere. This was his own reverent and unquestioning and unshakeable faith. It was his vocation in a time of doubt and vague alarm to guide young

men through the tangled paths where the statements of Holy Scripture and the findings of Physical Science seem to inter-lace. A difficult and perilous task it was; but every intelligent and thoughtful student of Dr. Woodrow throughout his many years of teaching in Columbia Seminary will bear witness to his infinite patience, his insight, his discrimination, his loyalty to truth, his fidelity to the word of God. I make bold to say that no man ever became a skeptic or a rationalist under Dr. Woodrow's teaching or example; and many there are who will never cease to thank him for the way in which he steadied and deepened their faith in God's truth, whether revealed more dimly in his works or more brightly in his word. And it is worth remarking that he constantly maintained that our faith in the Scriptures is not to be adjourned to the confirmation of their teachings whether from Natural Science, History, or Archæology. No more serious misconstruction could be put on Dr. Woodrow's attitude toward the Bible than to suppose him to have suspended faith in the Bible on the teachings of Science. With him the ascertained teaching of the Scriptures was final and authoritative.

But here I must arrest my pen. It is a pleasure to write even these poor words in recognition of the worth and service of one to whom my obligations are neither few nor small. If his biography is ever written, it will reveal a Man, a Man of God, a devoted servant of the Lord Jesus Christ, a heroic and self-denying toiler for the Southern Presbyterian Church, and one ever loyal to her principles. From the strife of tongues and from the labors of earth he is at rest.

A Reminiscence.

BY THE REV. DR. S. L. MORRIS.

It was my good fortune to receive my theological education and training at Columbia Seminary during the time when that institution was in the zenith of its prosperity. Never before nor since that time has it ever had as many as sixty students in attendance. Its faculty consisted of Drs. Howe, Plumer, Adger, Wilson, and Woodrow, every one of whom has since gone to his reward. It will be no disparagement of his illustrious colleagues, if I am allowed to say that Dr. James Woodrow's teachings left their impress upon my life and thought more deeply than any of this learned and beloved faculty.

His teaching was positive, pointed, impressive, and thoroughly orthodox. One could not sit in his class-room without being impressed day after day with his profound belief in the Bible as the very word of God, infallible and inspired in its every utterance. There was never any doubt—not the slightest suggestion that the human element in its composition ever modified its divine authority. He taught his students not only to respect its authority in matters of faith and practice, but to bow to its teaching as supreme and the end of all controversy.

In his own department of Natural Science in Connexion with Revelation, his chief contention was for the law of non-contradiction between Science and Revelation. He held firmly that God's works, when interpreted by true science, and God's word when correctly understood, could never contradict each other, since all truth must be consistent with itself. He advised his students not to attempt to harmonise Science and Revelation, because they occupied different spheres and dealt with different phases of truth. His contention was that the Bible was written, not to teach science, was not written in scientific language, and dealt not with scientific subjects. At the same time, he insisted as strenuously that the Bible contained nothing contradictory to any scientific truth. His whole effort was not to reconcile Science and Revelation, but to demonstrate beyond the

shadow of a doubt their non-contradiction. It required patient and persistent teaching to make many apprehend this distinction, and appreciate his position. It was misrepresented, and misunderstood, but it is more and more becoming the accepted platform of both scientists and theologians. He impressed his students with the thought that they were not to preach science, but to confine themselves to the Gospel strictly. He diligently sought to influence them to confine themselves to the theme of the Bible, the plan of salvation. Whatever of History, Science, Philosophy, etc., it touched upon, was incidental to its one great aim, which was to reveal Christ as the Saviour of sinners. His theory was that the word of God is self-evidencing and self-protective and needs no defence or apology at the hands of any man. Over and over he said:

"Young Brethren, 'preach the word;' don't preach science, don't preach politics, don't preach philosophy, don't even preach theology; 'preach the word,' 'preach the word.'"

Doubtless many can say the same thing, but there is one of his students who can truthfully say this lesson was not lost sight of even once in his ministry of thirty years.

The resignation of several members of the faculty left the institution but partly equipped; and Dr. Woodrow became professor of Church Polity. The writer imbibed his ecclesiastical principles almost exclusively from this eminent source. Dr. Woodrow's position as to Church Government was in substance, and as near as memory can recall, as follows:

"I do not believe in the Presbyterian form of government because I have made a comparative study of all systems and am persuaded that the Presbyterian is the wisest and best adapted to men, but I accept and adopt it because it is Scriptural. Having thoroughly satisfied myself that Presbyterianism is laid down and inculcated in the word of God, that is sufficient for me. I have no right to question its wisdom, or authority, and I do not."

Once more allow me to say, the writer in this respect has followed implicitly his great teacher.

So easily and ably Dr. Woodrow filled the chair of any absent professor, that it became the current belief among the students that he was not only a specialist in his own department, but was

a specialist in every department. He was generally regarded by his students as a universal genius, as much at home in Church Polity as in Natural Science, and as familiar with Theology as with either.

In the Thursday evening Conferences, conducted by the faculty, each speaking in turn, the student body eagerly awaited the expression of Dr. Woodrow's views, and ordinarily his reasoning was so clear and irresistible, that he carried conviction and the entire student body with him in his conclusions.

Owing to serious throat trouble, he seldom preached, but when he did, the sermon was never forgotten. The impression of his sermon on Sanctification and his searching exposition of the Fifteenth Psalm, are as fresh in the mind of the writer as if made yesterday, instead of thirty years ago. The tremendous power of Dr. Woodrow over his hearers was all the more remarkable when one remembers his poor delivery, owing to throat trouble, his words often being spoken almost in a whisper; yet his words burned or moved men as the most eloquent oratory could not. The secret of his power over his students, after making allowance for his great ability, was the conviction of his fearlessness, his directness, and his evident sincerity. His words are still ringing in my ears:

"I fear God; I fear nothing else." It was self-evident.

In all the bitter and needless strife which raged around him and his professorship during the Evolution Controversy, the writer openly and avowedly sympathised with him, although having not a particle of sympathy with evolution itself. That which held so many of his students so loyally to his support in those trying times was a sense of indebtedness to him for his invaluable instruction, coupled with the belief that his position was misunderstood, as well as a strong desire to save such a matchless teacher in the service of the Church. The fear that he would raise up a generation of heretics was groundless. Not one of his students ever drifted from the truth. Not one ever listened to his lectures thoughtfully but was more thoroughly grounded in the faith, and thus saved from the vagaries of rationalism and the higher criticism. The Church will never know the loss it sustained in being deprived of his teaching.

Time has vindicated him. The vast body of the Christian Church of all denominations has gravitated to his position ; and when the Church gets far enough away from his times to form a calm estimate of his work and teaching, it will realise that our beloved Church gave to the world one of its greatest men in the person of Dr. James Woodrow.

An Appreciative Estimate.

BY THE REV. DR. NEANDER M. WOODS.

It was one of the privileges of my life to have been rather closely associated with Dr. Woodrow for several of the more exciting years of his career. It was in 1886 to 1889, while I was the pastor of the First church of Columbia, South Carolina, and during the discussions raised by his opponents over his famous address on Evolution. That address, as I recall it, had been published by him in 1884, in response to a formal request of the Board of Columbia Seminary. He was a regular attendant of my church on Sabbath mornings; and though his family was not large enough to fill one whole pew, he always paid for two of full size. In all my ministry I have never had a more devout and attentive listener than was Dr. Woodrow. Though he was twenty years my senior in age, and I felt myself to be but a child beside him in culture and ability, his manner was so unassuming and docile that no one not acquainted with him would ever have suspected that he knew any more than the speaker in regard to any question under consideration. He would sit there in his pew, with that refined, gentle expression of face, so familiar to all who knew him, and listen as though never weary of the simple story of salvation through Christ.

For those who knew this great man well I can offer nothing specially interesting or new; but inasmuch as his devoted daughter has honored me with the request that I furnish a few words for the volume she is preparing, and as I well know this volume will surely be perused by not a few who not only did not enjoy a personal acquaintance with Dr. Woodrow, but who may have gotten their estimate of the man from prejudiced or hostile sources, I count it a privilege to have the opportunity of adding my testimony to that of others in behalf of him who has gone from us, and whom I was proud to count my friend. By this is not meant that he and I were in the fullest sense what is understood by the terms intimate or bosom friends. He doubtless had friends with whom he was more intimate than he was with myself. He had many friends whom he loved and trusted, but it is doubtful if he was on terms of familiarity with

more than a very few. There was a certain dignified reserve about him that kept one at a little distance. His courtesy and considerateness towards those about him were always noticeable. But he was incapable of gushing, and no matter what the provocation he never lost his wits.

For about three years our places of residence were within a square of each other. I saw much of him, and our relations were never anything but cordial and pleasant, and one of my children he baptised at my special request, but I do not believe that either of us ever broke bread with the other in Columbia.

The feature of his character which always struck me most forcibly was the dominance of the intellectual. Physically, he did not appear specially vigorous; but he had a mind as robust, penetrating, and alert as one will come in contact with in a lifetime. Sitting alone with him in his library, listening to him while he discussed some great question—and he was able to discuss learnedly and entertainingly almost any great subject of human interest—with his hands raised in front of him and the fingers lightly touching each other, one could almost believe that his very fingers were engaged in thinking and reasoning. There was a clearness of ideas, a fulness of comprehension, and a thoroughness of knowledge that made one feel that he was in the presence of a giant intellect. Along with these traits went a marvellous command of perspicuous English, and this combination of gifts rendered him one of the most formidable of antagonists in debate. But with it all he never became garrulous or conceited, and usually was cool and collected.

But I desire especially to bear this testimony, that this great man's intellectuality never, for one day, drew him away from faith. He was as devout a believer in the divine inspiration of the Bible—the whole Bible—as I have ever known. He was an uncompromising stickler for the exact word of God. If he ever held or taught any views that were at all inconsistent with God's word he could say, with a clear conscience, that he believed they were agreeable to that word. No man ever had less use for skepticism than Dr. Woodrow. And no more unwarranted injustice was ever done him than when men, whom he had long counted as his brethren, because they could not accept his views as to the possible mode in which God

created the body of Adam, were willing to insinuate that he leaned to the theories of destructive critics and atheistical scientists. I feel very sure that he lived and died and entered heaven's cloudless light firmly believing in the divine infallibility of the whole word of God.

One other trait of his that deeply impressed me, as I doubt not it impressed nearly all who had an opportunity to see him at close range, and that was, his fearless fairness in debate. It did not seem as though he cared a straw whether a given theory or opinion was upheld or opposed by his friends or his foes. His one aim was to have truth prevail, and what he conceived to be the truth he would contend for if he had to oppose all of his best friends. No amount of opposition could overawe him; no persuasions of friends could move him to yield his convictions. And this may serve to explain why he could argue a question and be so courteous to all who opposed him that there would be almost nothing in his tone or bearing to indicate what his personal feelings were towards his antagonists. If his words in a debate left any sting at all it was never due to any disrespectful language or any undue vehemence of tone or gesture, but it was only his logic, his keen analysis, and the facts he marshalled, which were irresistible. Had he lived in the sixteenth century and been placed in Luther's dilemma at the Diet of Worms, I am confident James Woodrow would have stood by his convictions as bravely as Luther, though he might not have manifested the dramatic impetuosity and vehemence of the German Reformer, and he certainly would never have asked for a day's reflection, as did Luther, as to how to answer a proposal to renounce his opinions. All the Pope's Cardinals and Bishops, the German Emperor and his Princes, all combined, could not have awed him for a moment. He was a man of the stuff of which martyrs are made.

No man needs to insist that Dr. Woodrow was a faultless man—he himself would have resented such a claim even if proposed by the best friends he had in the world. But he was, without a doubt, one of the ablest men that ever honored our Southland and the Presbyterian Church with his life and labors. He has entered into the City of God, and he rests from his labors.

A Retrospect.

BY THE REV. DR. S. M. NEAL.

Dr. Woodrow was, in my judgment, in all respects one of the grandest men of his day. Whatever the explanation, he was misunderstood by many of his brethren. It is proper, therefore, that the story of his life should be put in permanent form.

After abandoning the practice of law to enter the ministry, I placed myself under the care of the Presbytery of Memphis, and was elected a commissioner to the General Assembly, which met in Baltimore in 1868. As it was my purpose to enter some theological seminary in the fall of that year, the presence of several professors afforded an opportunity to meet them. Dr. Woodrow was there by virtue of his being Treasurer of the Committees of Foreign Missions and Sustentation. In discussing privately certain questions of vital importance which came before the Assembly, I was profoundly impressed with his great ability. His power of analysis, the clear, concise manner in which he stated his views, the terse and logical arguments with which he enforced them, evinced that he was a trained thinker and a reasoner of the highest order.

The next fall found me at Columbia Seminary, where, as a student under Dr. Woodrow, I came into close personal contact with him. The closer one got to him and the better he was known, the more he was appreciated. His capacity for and persistence in work were simply marvellous. He never loafed or tolerated loafers. This fact accounts for some of his detractors. He felt that his first duty was to his students, and allowed nothing to come between them and himself. I recall an occasion when a student was in deep perplexity on the subject of the inspiration of the Scriptures. He was preparing his trial sermon on that subject, and felt that his argument did not *compel* belief. In company with another student we went to confer with Dr. Woodrow. We found him hard at work. The student apologised, saying that we would call again. "No, gentlemen," he said, "I am never too busy to assist a student.

My time is always at your disposal." The difficulty stated, Dr. Woodrow said: "Brother R., you are attempting the impossible. You cannot formulate an argument that will *compel* belief in the inspiration of the Scriptures to an unrenewed heart. The best you can hope to do is to state the truth clearly and point your hearers to him who was lifted between the heaven and the earth. To the heart renewed by the Holy Spirit the doctrine of inspiration is readily perceived." The student went away, relieved of his difficulty and happy.

Some thought Dr. Woodrow severe. The truth often seems severe, as justice does; but this is the estimate of the delinquent. Truth and justice—the right—are the conservators of character without which self-respect is lost. When occasion demanded—under strong provocation—he could make reply that cut. Not a whit more so, however, than many of our greatest men. All his battles were forced upon him. He never sought a quarrel. He was a man of the most delicate and tender sensibilities. Scores of friends and acquaintances would corroborate this estimate. A delicate question in the domestic relations of a student arose. Dr. Woodrow was the professor of whom counsel was sought. The student's home was some distance from Columbia. It would require a week to make the round trip. It would cost seventy dollars. Should he go, or seek to adjust matters by writing? Dr. Woodrow said: "These relations are too sacred and tender to take any risk. You should go home, and start to-night. If you have not the money convenient, I can let you have it, and you need not think of returning it." The trip was made with happy results.

It was, however, as a teacher that he excelled. *Teachers* are very rare. There are thousands of professors. There are numbers of highly intelligent men. There are few scholars. Not all scholars are teachers. There are teachers who are not scholars. Dr. Woodrow was a teacher and a scholar. This combination placed him in the front rank. Nicodemus said of Christ that he was a teacher come from God. Is it too much to say that all teachers of the truth are from God? The world and alas! the Church have not only often failed to recognise and appreciate teachers, but have rejected them.

Dr. Woodrow's reverence for the word of God impressed me as that of few men has. He bowed without question to its authority, and accepted its teachings with child-like faith. I testify unhesitatingly that he did more to strengthen and fortify my faith in the Bible as the very word of God, and inspired a greater love for it, than any one I ever came in contact with. He taught that as all truth is from God, one set of truths therefore can not conflict with another set of truths. The truths of geography can not conflict with the truths of chemistry—the laws of astronomy with the laws of botany. So the truths of God's holy word which were given to teach us how we might glorify and enjoy him can not conflict with the truths of God in the natural sciences. The Church unfortunately has at times allowed herself to become excited over the "working hypotheses" of scientific investigators, instead of calmly awaiting final conclusion. Scientists themselves are best qualified to exploit the "working hypotheses" of their co-workers. Has the Church ever overthrown any *settled* conclusion of scientists? Scientists themselves demolish the false, and when they have agreed as to the facts their conclusions have generally stood.

Just twenty years elapse, and Dr. Woodrow and I meet again in the same beautiful city of Baltimore, at the meeting of the General Assembly in 1888. I am again a commissioner, and he is at the bar of that highest court of the Church upon a charge of heresy. The case had been tried by the Church papers for months, by the Presbytery and by the Synod. Able speeches were made on both sides, probably without effecting the change of a single vote. Dr. Woodrow's views were condemned, and he was removed from his chair in the Seminary. As I loved my Church above any earthly thing, it was the saddest day of my life, save one.

The State where he lived recognised his worth as a man and a teacher, and placed him at the head of her great College, where his God-given abilities were saved to the Church and the State.

I shall ever gratefully revere his memory.

The Testimony of a Son-in-Law.

BY THE REV. MELTON CLARK.

My first impressions of Dr. Woodrow were received in childhood. I do not recall the fact of a personal acquaintance during that period, but his name was a household word in our family. My father was an intimate friend of Dr. Woodrow's. He sympathised with him in his great struggle for truth, supported him from the beginning of the conflict to the end, and suffered with him.

But among the number of his many loyal friends there was none more loyal, steadfast, and jealous than my grandmother, and it was through her that I received my first impressions of the man who was afterwards to exercise so great and so wholesome an influence upon my life.

The *Southern Presbyterian* came in those days on Thursday of each week. This religious newspaper was esteemed next to the Bible and Shorter Catechism in our home. It was in every sense of the word a *Religious Newspaper*.

From the year 1884 on for several years the paper contained the arguments in the "Evolution Controversy" *pro* and *con*. My dear Grandmother was a great reader, and she loved to read aloud. It seemed that she could not fully enjoy the *Southern Presbyterian* unless she had an audience, for her comments were an essential part of the proceedings. There were two whose attendance she always secured at these once-a-week readings. The small boy sometimes came reluctantly, for the subject was deep and the sittings protracted; but old Mary, the faithful negro cook, never failed. She would hasten her work in the kitchen, or leave it undone for the time, that she might occupy her footstool in the corner, and hear "Ole Miss Mary" read "de law of evolushun." Old Mary was strong on the "white folks' doctrine," and would join vigorously with my grandmother in her praise of the men who fought for the truth with Dr. Woodrow, and still more vigorously in denunciation of those who opposed the truth. This was their view of the controversy, and the small boy who sometimes nodded during the reading, but always woke up at the comments, agreed with

them then and still believes that they were right in their judgment.

It was from this source that I learned of the great fight that he waged for his convictions of the truth, and of how he was cruelly persecuted and unjustly made to suffer. The statue of the man loomed up larger before me and I knew him as a fighter, battling against heavy odds, using the sword of a mighty intellect, standing granite-like, undismayed and unafraid in the midst of his trials and defeat.

Some years passed, and I entered College. There I met Dr. Woodrow as the President. At the first meeting I was impressed with the fact that I was dealing with a man who viewed even ordinary things in rather an extraordinary way. He placed before me the sheet on which students signed their names in order to matriculate. He told me to examine it and sign my name. I glanced at it and saw at the top of the sheet a printed paragraph, which from a hasty reading I gathered was some resolution of the Board of Trustees or Faculty. I then signed my name. Dr. Woodrow in his quiet, courteous manner asked me if I fully realised what I had done. I replied that I had signed the roll which was necessary for my matriculation in College. He asked me if I fully understood the obligations that I had assumed. There arose some doubt in my mind as to what he was driving at, and I so expressed myself. Then he read slowly the act of the Board to which I had subscribed, where I had agreed diligently to attend to all of my duties in College, to obey all the laws of the institution, and to do a few other things, which I fear I never fully performed. "This," he went on to say, "every one who enters this College solemnly promises to do, and we will expect you faithfully to keep this obligation, which you now voluntarily assume." I went out conscious of a jolt, and began then to realise that a College course was a more serious thing than I had anticipated.

At this time, and throughout my first year in College, while my relations with Dr. Woodrow were remote, he impressed me as being very stern, unbending, and hard, as almost lacking certain elements of humanness. And indeed as I came to know him more intimately I became the more convinced that in

reference to duty he was uncompromising. Duty to him was a thing to be done without regard to cost, without thought of consequence. He was unalterably fixed in his uncompromising opposition to everything that was wrong, unjust, or mean. But in everything else, as I discovered during an intimate and close acquaintance which lasted for more than a decade to the time of his death, he was as tender as a woman, as sympathetic as a child, with a capacity for loving which is unusual in the world and wonderful in my eyes. The unwritten record of his deeds of kindness, of his sympathy for the distressed and afflicted, would fill a great volume, if written. His sympathy was of that practical sort of which James speaks in the second chapter of his epistle. He believed in showing his faith by his works; although it was not his practice to make a show of either. His good works he ever concealed. He never failed to confess his faith, and to give a reason for the faith, whenever the occasion arose which in his judgment required it. His sympathy for the poor never manifested itself in empty words, although he could speak words of comfort and cheer to one in trouble with a sweetness and power not often seen in man; but there was an intimate relationship between his sympathy and his bank account. The only complete record of his deeds of benevolence is found on the stubs of his cheque book. He loaned money freely to ministers, to students in the Seminary and College, to widows and orphans, to the poor—white and black. Such loans, many of which he never expected to receive back, would amount in all to thousands of dollars. His own tastes were simple, his desires were few, he spent but little money on himself, but he loved to make others happy by giving them of his store which he had earned with such toil and labor. But it was done so quietly, so modestly, so willingly, that none but those who received knew aught of the gift.

As an administrator in business affairs he manifested a foresight that was wonderful; a wisdom that was searching and far-reaching; and in his judgment there was breadth without shallowness, and depth without narrowness.

Others will tell of his work as a scientist, and assign him his place of preëminence as a theologian and ecclesiastic. But I knew him best as a teacher and a man. I never knew a greater

teacher nor a better man. Nor do I expect to meet his like again in this world. His was a master mind, and he was a prince among men. He was as simple and unassuming as a child, as modest and gentle as a woman, as strong as a giant, and as bold as a lion. The versatility of his mind was marvelous. He could do more things, and do them all more accurately than any man I ever knew. And yet I never saw him in a hurry. Having *a time* for everything, he always had *time for everything*.

Among the many helpful things that have come to me through my intimate acquaintance with Dr. Woodrow, nothing has been more helpful or of more permanent value than the influence of his profound and steadfast faith in spiritual matters. Trained as he was thoroughly to investigate in his scientific researches, to seek for the facts and to determine the causes if possible, he could not accept anything as true without such evidence or testimony as would warrant belief. Therefore he was a diligent student of God's word. And after exhaustive investigation, rigid examination, and earnest thought, he became convinced that the Bible is God's revealed will. He believed in the verbal inspiration of the Scriptures as they were originally written by the holy men of old who were moved by the Holy Spirit. He also believed that the "Confession of Faith" contains God's word, and while it is not infallible or "inspired," it is the clearest, most accurate, and truest expression of systematised Scriptural truth ever formulated by uninspired men. The one thing in his life that was greater than everything else was his simple, childlike faith in the Lord Jesus Christ.

His philosophy of religion as well as the foundation of his faith are found in these verses which he loved and so often repeated:

"And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me,
I cannot tell why;
But this I can find,
We two are so joined
He'll not be in glory
And leave me behind."

A Student's Tribute.

BY THE REV. DR. J. T. PLUNKET.

While a student in the Columbia Theological Seminary it was my inestimable privilege to sit under Dr. James Woodrow. As the years since have deepened and widened my knowledge of men and things, Dr. Woodrow has grown steadily bigger and bigger. He was incomparably the best teacher I ever had. His learning was accurate and profound; his style was clear and direct; his examination of the student's knowledge fair and somehow seemed to put the student at his best; his relations to us, his students, that of a sympathetic friend who was ever ready to help us to his limit. He was a master in Church History; but it was in his instructions in the department of Science and Revealed Religion that he most deeply impressed me. His belief in and reverence for the whole Bible as the very word of God left upon me a profound impression, and his clear expositions of the "absence of contradiction" between Revelation and Science were so clear and satisfactory that many and many times since they have enabled me to clear up obscurities in the minds of others who have come to me for enlightenment. Dr. Woodrow was among the very great men of our Church, and he was as good as he was great. As one profoundly impressed with my indebtedness to him I rise up after a separation of years and call him blessed.

A Few Impressions.

BY THE REV. DR. W. J. M'KAY.

It was my great misfortune to be in the Seminary at Columbia during the time that Dr. Woodrow, on account of his health, was forced to take a rest from class-room work and went abroad. So that I was under his hand only during the first and last parts of my Seminary course. Of course I was often with him in church work in after life.

There were several things about him that strongly impressed me. One was his deep personal piety and perfect reverence for the revealed word of God. Another was his passionate love of truth and his perfect accuracy of statement. When he was in doubt he always used a qualifying word. When he stated anything as a *fact*, I never questioned it. It was his clear and accurate way of thinking that made his opinions so valued in every sphere of activity—whether ecclesiastical, scientific, literary, or commercial and industrial.

Another marked feature was his tireless energy. He loved to work. When urged to take some recreation by friends he was accustomed to reply: "My recreation is a change of work." His class-room work was wonderfully stimulating. It was not an uncommon thing to hear from his students in after years such remarks as this: "Dr. Woodrow exercised the most quickening influence upon my mind that it ever experienced." As a preacher I think some of his sermons would take rank with the noblest efforts of the best preachers of his time. When the Assembly met in Richmond, Va., I heard him preach his great sermon on "The Presbyterian Doctrine of the Bible." It made a profound impression, and I have often wished it could be put into tract form and given the circulation it merited. These in very crude form are some of the many very pleasant impressions made upon me by a noble man of God whose memory I delight to honor.

The Opinion of a Friendly Acquaintance.

BY THE REV. DR. ALEXANDER SPRUNT.

Dr. Woodrow's was a most remarkable career of varied usefulness, the highest achievements, noblest purposes, most hallowed influences, and tenderest associations. He was undoubtedly a great man. His greatness was not only seen in his gigantic intellect, but in his marked humility and undisguised simplicity.

None can ever know too well of his patriotism, and devotion to his adopted country in the time of greatest needs. His wonderful ingenuity was exercised in her defence, and a most valued service rendered in the great unequal conflict. His consecrated abilities in the work of the Master through the mediums of the pulpit, the press, the class-room, especially were appreciated by thousands throughout our Southland. For years his editorials in the *Southern Presbyterian* were read by hundreds of families as messages of comfort, edification, and instruction, who looked to him for the truth in the questions which constantly agitated the Church at large and were items of interest throughout the religious world. It is probable that no class of men appreciated him more than those who gathered from week to week in his class-room and profited by his instructions in the subjects which enlisted his intense interest and devotion. How many of the ministry of the Southern Presbyterian Church bear him in affectionate and grateful remembrance no one can know. And as the executive head of South Carolina College he wielded an influence that cannot be measured.

His industry and constant activity were lessons of the richest kind for old and young. Few men worked harder than he did, and few men worked with more pleasure than he seemed to get out of active service.

In the circle of his friends he was most highly appreciated and admired. This writer was never a student of his nor could he claim intimacy of friendship with him, but he was flattered with the notice and confidence of so great a man. A friendship

was formed between my father and him as they met several times on their voyages to and from the "old country," and a strong sympathy was awakened in each heart for his fellow-countryman. So that when the writer moved into the State and became a member of the Synod of South Carolina, of the letters he received welcoming him to his new associations, none was more appreciated than the one received from this honored man, and seldom have I received a letter which gave me more genuine pleasure than did his at that time. After this, his interest in the work of Evangelism in the Synod, specially while the writer was chairman of the Committee of Synod on this subject, was a constant encouragement and inspiration.

The work, varied and intense, of this extraordinary worker was at last done, and the end was reached. The world is much the richer for his life and labors, and his memory will be precious for years to come. He has left an enduring inheritance, and many shall rise up and call him blessed.

A Woman's Impressions.

BY MISS I. D. MARTIN.

I think the thing which impressed me most in my dear and revered friend, Dr. Woodrow, was his amazing humility. With all his vast learning, great ability, and varied achievement, there was never a note of self. Everything which was his was accorded to his King. That was the secret, I believe, of his wonderful equipoise, his station being always at the foot of the Cross.

Like all truly great men, he was absolutely simple. His exquisite diction was never marred by words of learned length and thundering sound, or spoiled by foreign derivatives, but came from the "well of English undefyled," as pure as his own pellucid spirit.

In his preaching especially was this remarkable. His sense of reverence was too high, the weight of his message too great, for him to dare approach his Maker with any attempt at oratory or display of erudition, with any thought of effect.

On one occasion a Methodist woman accompanied by one or two young attorneys went to hear him preach a Baccalaureate sermon before the students of the South Carolina College. On leaving the chapel the lady was asked by the young men what she thought of the sermon. "I can only say," she replied, "that I thank God I have heard that man, acknowledged to be one of the first authorities in Science on the Continent, wise with the wisdom of years of thought and culture, tell the story of the Cross and the necessity of the New Birth as plainly and as simply as if I had been at a Methodist camp-meeting."

His patriotism was as ardent as his piety was sincere. With unflinching devotion he followed the fortunes of the South, and when the flag of the Confederate States went down, overwhelmed by superior numbers, he was as true to that Flag and the principles it represented as when the hopes of the Southern Cause were high and its success seemed sure. He had no patience with the mawkish sentiment which would bid us forget the past, forgive without repentance being shown, and bury the memory of the Cause for which so many of our best and

bravest had given their lives. "What a travesty of the Christian religion," he was once heard to exclaim after hearing some such remarks.

His catholicity was bounded only by the limits of mankind. On being approached once for aid to a certain charitable institution he said: "I am so glad to help this enterprise, because you include in it Jews and Roman Catholics." And so all who were God's children were near kin to him. Of his unvarying kindness to and consideration for the colored people scores will bear witness.

We all pray: "Forgive us as we forgive others." Dr. Woodrow lived it. The keenest torture of persecution wrung no bitter word from him. Like his Lord, "when he was reviled, he reviled not again." Though in mortal pain, his faith, courage, and patience only shone the brighter as the fires waxed the hotter. Who can forget, when put to the question he was asked: "What gives you most pleasure in life?" the sublimity of his reply in the noble words: "A knowledge of an increasing love for Christ my Saviour."

His peculiar gentleness of manner and gracious accessibility brought him into close touch with young people and little children. They loved him. It was a beautiful scene when on his death-bed he laid his hands on the head of a little boy and blessed him in the name of the Master into whose joy he was about to enter.

Of his work and its results, who can judge? Eternity alone can reveal the far-reaching influence of his life and teachings. Many to-day are better because he lived.

There are many whose faith has been strengthened and established because this man of mighty intellect, extended research, and profound study, was heard to say with his own quiet force: "If the Bible and Science come into collision, Science must go, for the truth of the Bible is sure, fixed, and unalterable, and endureth forever."

There are many who love the Lord Jesus Christ better because this great man of Science loved him with the heart of a little child, and died in the faith and hope of the Gospel.

Resolutions Adopted by the Faculty of South Carolina College.

PRESIDENT'S OFFICE,
UNIVERSITY OF SOUTH CAROLINA,
COLUMBIA, S. C., January 30, 1907.

Mrs. James Woodrow.

MY DEAR MRS. WOODROW: I hasten to send you a Minute from the records of a meeting of the Faculty, held on the 29th inst., in which it is sought to set forth as best the Faculty could its estimate of Dr. Woodrow as a man and as a teacher of men.

I wish I could express to you personally, dear Mrs. Woodrow, my admiration and love for the dear friend with whom it was my privilege to pass so many years of delightful associated work. In my estimation he stood above all other men that I have ever known.

With heartfelt sympathy, I am

Sincerely yours,

BENJAMIN SLOAN.

RESOLUTIONS.

The death of Dr. James Woodrow at his home in Columbia on the 17th instant calls upon the Faculty to record a grateful remembrance of one of the most distinguished men that has ever served or adorned this institution—one who has departed this life full of years and of labors, known and honored throughout this country and beyond its limits.

Dr. Woodrow's life and works are so widely known and have been so fully recorded since his death, that any recapitulation here is needless. Suffice it to say, that he was twice Professor in this institution: first, from 1869 to 1872, in the University of South Carolina; and again, from 1880 to 1897, in the South Carolina College; that from 1891 to 1897, he was President of the College, an office which, in a spirit of sacrifice to duty, he accepted when the fortunes of the College were at the lowest ebb, and its prospects most gloomy; and that, mainly by his wise administration, its prosperity was restored and its future success made secure. As Professor and as President, Dr. Woodrow showed those remarkable traits of mind and charac-

ter, whose extraordinary combination has made his career so distinguished and successful on other fields of action. The debt of this institution to this illustrious man cannot be fitly expressed, nor can the impression of his life and character be effaced from its history, or from the memory of those who were associated with him:

Therefore, be it Resolved:

That the Faculty tender to his wife and family this expression of obligation for his services and of sympathy with their loss.

That a copy be sent to his family, and published in the city papers, and that this record be inscribed on a blank page in the minutes.

BENJAMIN SLOAN,
President.

Resolutions Adopted by the Alumni Association of South Carolina College.

At a meeting of the Alumni Association of the University of South Carolina held in Columbia, February 6, 1908, the following Resolutions were unanimously adopted:

"Your committee appointed to prepare resolutions respecting the memory of the late Dr. James Woodrow beg leave to report the following:

"That James Woodrow was born May 30, 1828, at Carlisle, England, and died January 17, 1907, at Columbia, S. C. He was a professor in this institution from 1869 to 1872 and again from 1880 to 1897. In 1891 he was elected president of South Carolina College, and discharged the duties of that office with conspicuous ability until his resignation in June, 1897. Of his numerous and magnificent labors in other fields, we deem it unnecessary here to speak.

"Born on foreign soil and educated in Northern States, yet the life of Dr. Woodrow is forever linked with the history of this State and of this institution. He volunteered for service in the Confederate army, his scientific attainments were used to great practical benefit in the pharmaceutical laboratory at Columbia, and his home was lost in the common ruin of Columbia at Sherman's invasion.*

"As a teacher Dr. Woodrow was patient, exact, inspiring; was modest, simple, direct; he was practical, deliberate, and conservative. It was impossible for a student to impose upon Dr. Woodrow. He was indulgent of dullness, tolerant even of inattention, but scornful of superficiality. With him a little knowledge was truly a dangerous thing. Such a pretence to him was a form of lie, and with him scrupulous and complete truthfulness and honesty were the beginning and the end of all character.

"As a scholar the wide fame of Dr. Woodrow rests upon a solid foundation. The versatility of his intellectual nature was no less remarkable than his profound research. While the

*Dr. Woodrow's home was not built until four years after the war.—
EDITOR.

physical sciences were his first love, he took all learning for his field. There is no department in the University over which he might not have presided with commanding ability.

"As a disciplinarian Dr. Woodrow believed in the 'honor system.' He desired that students should be self-governing. How often did he say: 'You are gentlemen in your fathers' homes and in your friends' parlors; then you must be gentlemen in a college provided by the State for culture and refinement.'

"But as a man, or a citizen, and as a Christian exemplar, Dr. Woodrow towers above even his own scholarly attainments; his single-minded devotion to truth and duty was heroic. Though charitable, his giving was without ostentation, and the number of needy students whom he assisted will never be known. His walk and conversation before all men was godly. He was no respecter of persons in his elegant courtesy toward all. He was never known to speak to even the humblest student upon the campus without lifting his hat. He often remarked that the 15th Psalm contained the complete code of a gentleman. In his death we have sustained a great loss, but he has left us a priceless heritage of example and inspiration. The work of his hands has been established. A good and faithful servant has passed to his eternal reward.

"Be it, therefore, Resolved, That this brief estimate of the life work of Dr. James Woodrow be spread upon the minutes of our proceedings.

"Resolved, second, That a copy thereof be delivered to the family of the honored dead.

"Resolved, third, That copies thereof be delivered to the Board of Trustees, to the Faculty, and to the daily newspapers for publication."

JOHN J. McSWAIN, Chairman,
CHAS. C. WILSON,
ANDREW C. MOORE,

Committee.

A Colleague's Tribute.

BY DR. E. S. JOYNES.

In undertaking to express my estimate of my late friend and former colleague, Dr. James Woodrow, I find it difficult to say what traits of his remarkable character had most impressed themselves upon my mind. This results from the fact that while Dr. Woodrow exhibited many very remarkable qualities of both mind and character, these were so blended and harmonised in his personality that hardly any one seems especially conspicuous above others. Indeed, the remarkable—even wonderful—characteristic of Dr. Woodrow was his extraordinary union of so many diverse, sometimes seemingly opposite, qualities of excellence, and hence his conspicuous success in so many different lines of activity.

Dr. Woodrow possessed an unusually strong and clear intellect. He was a thorough scholar in the classical languages and in Hebrew, in English literature, and in modern languages. His scholarship in English was, indeed, critical and accurate to an unusual degree. He was a forcible writer, a strong debater, an impressive preacher. Especially he was a scientist—a trained student and teacher in the physical sciences, and through all his life was devoted to the pursuit and progress of scientific truth. He bowed, with equal intelligence and equal devotion, before the Revelation of Nature and the Revelation of Scripture.

Dr. Woodrow possessed also in high degree that broader intelligence which is known as *common sense*. His judgment in affairs was sound, clear, and just. He was rarely mistaken in regard to practical affairs—in proof of which is not only his personal success, but the universal confidence felt by the community in his opinion or advice on any question of business policy or finance. Therefore Dr. Woodrow was supremely successful in the business affairs of life, not only for himself, but for the corporate enterprises which he so largely advised or directed.

Dr. Woodrow possessed in an eminent degree the high virtue of self-control. Perhaps I should say that the same

extraordinary power of will that secured his personal success and his influence over others, was most marked in its ordered power over himself. This strong will, united also with strong motive powers, was controlled by a perfect self-possession and by an enlightened and inflexible conscience. I have seen him under the most trying provocation; yet never for a moment did he lose his own self-control, nor, therefore, the control of the situation.

Dr. Woodrow was a remarkable example of the triumph of intellectual and moral power over physical conditions. He was always a feeble man—more than once he had been given over to the prospect of early death. Yet he lived, in unbroken activity, to a high age (seventy-eight). This was the result of a will power which trained him to perfect habits of life—to economy of strength and of time. Thus his personal habits—of diet, of recreation, of study, and of business—were perfectly regulated. He was the soul of punctuality. I never knew him to be late or to miss an appointment. To this habit, he told me, he attributed much of his success, and nothing came so near breaking his good temper as vexations arising from those thieves of time who are always behind hand. It was in virtue of this excellent habit that Dr. Woodrow was able to attend successfully, at the same time, to so many affairs.

Dr. Woodrow's power of action—of sustained and varied action—was truly wonderful. Even as the result of his remarkable combination of qualities, of his self-control, and therewith of his perfect control of all his faculties, and of his trained habits of regularity and punctuality—with all these his actual achievements remain most remarkable. When I first knew him he was professor in the Theological Seminary, professor in South Carolina College, editor of a weekly paper, editor of a quarterly magazine, superintendent of a large printing house, director in a bank, and besides all this, was bearing the brunt of a bitter theological controversy. Yet he did all this and did it all well—met every day and every responsibility with punctuality and with success. At the same time he was managing a large and growing personal estate. Surely, this is an extraordinary record, possible to none other

than an extraordinary man. Though with some changes, Dr. Woodrow's manifold activity continued up to his latest years.

In 1891 Dr. Woodrow was elected president of South Carolina College, and it was after this time that I knew him most intimately. He found the institution almost dying (from causes needless to mention here); he left it, on his retirement in 1897, vigorous and growing. There is no more difficult office than that of a college president; in this case were added also the duties of instruction, as head of a department. Surrendering all other service, Dr. Woodrow now devoted himself wholly to his work in the College, in which his character and influence shone with conspicuous results. Outside of and within the College he had some special difficulties to meet, and he met them with unfailing courage, with patience, with gentleness, with inflexible purpose, and always with final success. This perfect patience and gentleness, under trial and provocation, I should perhaps have mentioned earlier as one of his most striking qualities; yet it was only a manifestation of his habitual self-control. But his purpose never yielded. "A hand of iron under a glove of silk" was a graphic description of him by one of his earlier colleagues (Rev. Dr. Adger).

From this strong self-control resulted an habitual—perhaps an excessive—reticence and reserve, which caused Dr. Woodrow to be widely misunderstood by those who knew him but slightly. To the outer world he seemed to be cold—perhaps even selfish. Yet no man was more warm-hearted, no man more generous, or more responsive to every just appeal to his sympathy or charity. The world will never know his gifts to the needy, his contributions to good works, or his self-sacrifices as a citizen and as an official. Indeed, Dr. Woodrow was a man of strong natural impulses; but these impulses had been subjected to the control of an inflexible will and an exacting conscience. Only his most intimate friends knew the extent of this control over a naturally strong temper and tender heart.

With all these qualities conspicuously manifested in official, public, and business life, James Woodrow, the man, was supremely a *gentleman*. He was kind, courteous, gentle, sympathetic, and generous. No good cause appealed to him in vain. No friend ever met from any other a kinder or warmer

welcome. I was much with him during his college presidency and in his later years. His personal intercourse was ever delightful, and his influence over all who came near him was wholesome and elevating. Of his conspicuous Christian character, or of his religious opinions or influence, it does not become me to speak. But, as I now remember him, and miss him, I am thankful that I knew him—that sometimes I was able to serve and help him—that to the last I was honored with his friendship and confidence—and that I am now permitted to offer this humble tribute to his memory.

Some Personal Impressions and Recollections.

BY MR. J. J. M'SWAIN.

During a College course of four years, from 1893 to 1897, and with relations toward Dr. James Woodrow more intimate than those of the ordinary student with the president, I came to know fairly well the chief factors in his character. At that time he was approximately between the years of sixty-five and sixty-nine in age. He had established a reputation, had built his fortune, and was rendering a few more years of service before laying down life's labors. The long and trying conflict which had been waged around him as a central figure had subsided. Some of its chief actors had passed away. What he said, and what he did, at this time of life, and under these circumstances, would naturally be truly expressive of his character.

I was struck, upon being introduced to him when I entered College, with the uniform courtesy and consideration he displayed for all students, Freshmen and Seniors alike. In his study, he personally answered every rap at the door, and after attending to business, requested each visitor to stay longer, and escorted each one to the door, and always shook hands with the parting guest. He invariably lifted his hat in recognition of every student he passed on the campus or on the street. It was a courtesy not alone of mere habit, but a sincere token of the respect of which he thought every student should be worthy. He thought of students, not as mere boys, nor as mere men, but as seekers with him after truth. Of course a majority of the students were not seekers after truth, but he thought that they should be, and he respected them, not for what they were in fact, but for the ideal which he entertained for all.

Again, Dr. Woodrow was scrupulously prompt in meeting every engagement and appointment. A few minutes before the hour fixed for the weekly meeting of the faculty, he could be seen walking with quiet dignity down the central path of the campus leading from his residence toward the library, and when one saw him it was about four o'clock, irrespective of what one's watch or the town bell might say. He went regardless

of rain or snow. I do not remember that he was ever too sick to go. No outside business or transactions ever kept him away. As it was with faculty meeting, so it was with the morning chapel exercises and every class he taught. I often heard him say, that no man had a right to keep another waiting to fill an engagement, as it was robbing that other of his time.

Dr. Woodrow was always master of himself. Though possessed of a most sensitive nature, though highly appreciative of the love and esteem of his fellow-men, though he suffered agony untold when they misrepresented him and slandered him, yet to all outward appearances he was ever as calm as a spring morning. I have known many to express the belief that Dr. Woodrow was a stern, unsympathetic, unfeeling tyrant; that he was severe, puritanical, and illiberal; that he could not enter into the common feelings, hopes, and ambitions of men. Such conception is wrong. He was entirely human, and understood both in person and by observation all of the ordinary human emotions. But for him, it was one thing to feel and understand them, and another thing to permit himself to yield to them. He deliberately calculated the relative value of every fact entering into his life, and chose those things which seemed to be of supremest concern. To illustrate, I heard him say that desultory reading and the enjoyment of general literature and the haphazard, poetical study of nature lured him most powerfully; but he repressed such inclinations in order to give time for systematic and deliberate research for fundamental truth.

Of all the many qualities which entered into his marvellous nature, I think his passion for truth in every field of research was controlling. It seemed to possess him completely. To every statement, however plausible, or however pleasant, he rigidly put the query: "Is it true?" He believed that truth will make men free; and truth to him was not what other men had pronounced it, not what councils, or learned doctors, or governmental authority had declared; but what a cool, logical research revealed. As a dogmatical defender of mere doctrines already pronounced, he never posed; but as an expositor of principles which his independent study had enabled him to verify, he stood as firm as granite.

He did not go about with a chip on his shoulder, ready to challenge every man who differed with him in opinion. Once when I asked him for some of the pamphlets which expressed his views on evolution, in order to carry them to my father to read, he laughingly asked, "Does he wish to imbibe some of the poison?" But he gladly gave them to me, and I have them as a precious keep-sake at this hour. He never referred of his own accord to the great controversy in which he participated on that subject; and if another brought up the subject, he quietly explained the issues, modestly stated his own position, and never spoke against those who had been active in misrepresenting him.

In this connexion it is fitting to state that Dr. Woodrow was a devout Christian and a bold defender of the inspiration of the Bible. His views on science were mere matters of science to him, just as his business transactions were mere business. But his religious views rested on as simple and as natural a faith as that of a child. He was not a mere theist as some may think, but he believed the Bible to be the revelation of God's will, and he believed Jesus to be the incarnate Son of Jehovah; and he trusted with unreserved faith in the saving power of Christ. More than this Christ himself did not require; more than this man and Churches cannot require.

Dr. Woodrow was not a Christian for reasons of mere convenience, or advantage, or hereditary influence. He was a Christian from deep and profound conviction. There was a reason for the faith that was in him. He did not take up the ministry as a calling or profession, but was ordained in order that he might do missionary work among the poor people who lived near where he was teaching. He went to the Seminary of his Church at Columbia with hesitation and misgiving. His salaries in other pursuits, and his financial success in business, rendered him entirely free from any inclination to use his Christian profession for private ends. I remember that the first day of each four years' session, and occasionally when the absence of the Chaplain made it proper for Dr. Woodrow to conduct the morning prayer service, he each time selected the Fifteenth Psalm, and I have heard him often say that this Psalm contains the complete code of a gentleman.

The sense of official propriety, and the obligation to recognise the rights of all people, were deeply impressed on Dr. Woodrow's character. "Render to every man his due" was a vital, active principle with him. To pay one's debts, to meet all business obligations, to observe the property rights of all men, was to him a sacred duty. I remember when the militia had an uncalled-for clash with the students on the ball-ground of the College, and when the Adjutant and Inspector General ordered the militia to clear the field by driving the students from their own play-ground, how deeply Dr. Woodrow was moved. He was absent from the College, and from the city, when it happened, but returned that night, and was informed how the students had been treated; how one of them was supposed to be lying at the point of death; how one of the Professors had been run over by a mounted officer; and how the militia had marched off as if in triumph. I now realise how a little forbearance on both sides would have prevented the uncalled-for clash. But next morning Dr. Woodrow addressed the students, and it was the most impassioned speech that I ever heard. It would be hard to find its equal in the annals of history. He said in substance:

"Young gentlemen: Upon my return home, I learned what happened to you and one of your number in my absence. I was inexpressibly shocked to learn that the very grounds which had been set apart for your amusement and pleasure were ruthlessly and violently invaded by armed force, and that one of your honored professors was run over and came near being seriously injured, and that one of your number now lies perhaps at the point of death. When I consider that this insolent and dastardly trespass was committed by some of the public officials of our State, by those who are especially charged, by their oath under the law, to protect the lives and rights of our people, when I consider that you were, as it were, in your own castle, upon your own land, my indignation rises almost beyond bounds. That defenseless and innocent boys should be driven from their own playground by a body of armed soldiery, that the head of the military department of the State gave the order to these soldiers to drive you from your own playground, is a black and indelible blot upon the good name of South Carolina.

If boys should fall out and fight among themselves, I would blame both sides; and if men should dispute and engage in a personal difficulty, I know that each would be partially at fault; but here, while you were engaged in a pleasant and proper pastime, for the rest of your minds and the strengthening of your bodies, while you were where you ought to be, and behaving as you ought to behave, to be encroached upon, assaulted, and swept from the field by organised armed soldiery, is a crime upon civilisation. I pledge you here now as the humble servant of this State, and as in a sense your protector, that this insult and wrong shall not go unavenged, but that the people of this State shall know how great has been your provocation, and how unjust has been your suffering. I pledge you that the people of this State shall have the information from which they may come to a proper conclusion, and place the responsibility for this outrage where it belongs, and give censure to whom censure is due.

"I have spoken not to inflame, but to console; not to arouse your passions, but to approve your conduct. I beg now that you leave to me and to others in authority the solemn duty to place the blame on those responsible for this affair, and that your resentment be not permitted to lead you into any indiscreet and unwise conduct. Let older and wiser heads deal with this situation, and the outcome is bound to result in your vindication and in the condemnation of others."

In his government of students, or rather in his ideal of their government, Dr. Woodrow believed in the "honor system." It seemed to him strange that a young man who was making sacrifices, or whose parents were making sacrifices, that he might secure an education, should need rules, and officers to enforce them, as to where he should go, when he should study, how long he should study, etc. He believed that education is not only filling the mind with facts from books, or from observation, but is also a discipline in self-government. He believed that so long as a student or a body of students could govern themselves, it was much better for them, even as a part of education. He believed that discipline administered by students was the severest possible punishment. I have heard him say that for the faculty to expel a student was insignificant as

punishment, in comparison with punishment suffered by a student who might be asked by his fellow-students to withdraw from college, because of immoral conduct. He realised that their action was often impulsive and ill-considered; but his effort was to elevate their ideals, and to inspire them to a more calm and judicial action.

This ideal in the government of a student body grew out of the ideal that Dr. Woodrow entertained of civil government. He maintained that the true limit of governmental function is typified by the policeman. In other words, he said the government should merely restrain the strong and vicious, and punish them for their misdeeds. He did not believe in a paternal form of government. He thought the people should be allowed to work out their own progress by their own independent effort. He thought it a mistake for the government to impose on the people institutions or systems which the people could inaugurate and execute without governmental aid. I never heard him explain his position with reference to public education. Knowing his views along this line, I feel sure he would have opposed compulsory education. Still he was not a mere theorist or dreamer. He measured the value of everything by its results. He always considered, however, ultimate results, and not mere first results. To illustrate: I remember that I asked him once what he thought of the "Keeley cure," if he did not think it useless to deprive a person of the appetite for strong drink by drugs, without the exercise of will power, so that when the effect of the drug had died away, the person might return to the use of strong drink, and be a more hopeless victim than before. He answered: "Your argument seems good, but the results do not wholly justify it. I know of several men who took the cure, and after many years have never returned to strong drink, and are useful citizens. If such cure has saved one good man from the grip of his appetite for strong drink, it cannot be condemned."

As a teacher, Dr. Woodrow's superiority was marked. He was patient, exact, and inspiring; but he insisted upon honesty and thoroughness in the student. He was modest, simple, and direct; never seeking to impress the student with his own masterful knowledge of the subject, but leading the class along

as though he himself were gaining his first impressions. While he was indulgent toward the dull, tolerant toward the indifferent, he was scornful of the superficial pretender. To him a little knowledge was truly a dangerous thing. For a student to pretend to know that which he had not seriously and carefully studied, and to seek to impose on his teacher by guessing and by idle questioning, was with Dr. Woodrow little short of a deliberate lie. It is an old ruse of a certain class of students to seek favor by flattering the teacher, and to waste time by asking idle questions, and to seek to impress their originality on the teacher and the class, by debating with the teacher difficulties which a little serious study would dissipate. None of this nonsense was ever practised on Dr. Woodrow. He would either directly condemn the tactics, or freeze it out in such a way as to leave no doubt upon the minds of the class as to what he thought of the procedure. There were other teachers in the College who seemed rather to enjoy such diversions, and many a good hour was practically lost by this entertainment.

I have often thought that the success of Dr. Woodrow financially was an evidence of his powers hardly short of his attainments as a scholar. The reason for this conclusion is that sometimes the student and scientist is entirely indifferent to financial prosperity, and often dies a pauper. Dr. Woodrow was not a miser, he was not a skin-flint, he was not a hard creditor. I have heard it said that he never presented a "dun" for a past due debt to any one who owed him money. He surely presented statements of account, even though he might not have written "duns," or made personal appeals to debtors. In my business relations with him he seemed to be indifferent, and left with me the keeping of the accounts. For money that I owed him, he refused to accept any interest. He was a director in several business enterprises, and for many years President of the Central National Bank, of Columbia. In every position, he discharged his duty with conspicuous ability, and with a thoroughness of which he alone seemed to be capable.

I cannot conceive how Dr. Woodrow could have made a personal enemy. His courtesy to even the most debased was

uniform. He did not attack the positions of other men, save modestly, calmly, and in the interests of truth alone. He did not question the sincerity or motives of other men. He credited others with the same honesty which he required of himself. Yet I am aware that there were some men who felt as though they had a personal grievance against Dr. Woodrow. This must have proceeded from a very common weakness of human character, that men are apt to be jealous of those who are superior to them, and it is very easy for this jealousy to grow into a feeling of hatred, which often becomes very malignant. Towards such persons, Dr. Woodrow felt no resentment. He seemed rather to pity the weakness. Yet some of the enmities which survived the great controversy were nursed in the bosom of a few men who never lost opportunities to advertise their own inferiority by bitter and silly assaults upon Dr. Woodrow.

There remains one other fact concerning Dr. Woodrow, of which I shall speak. A volume might be, and no doubt will be, written to describe it in all its details. I refer to the great controversy hereinbefore hinted at, between Dr. Woodrow and his followers on the one hand, and certain ministers and laymen claiming to represent the Presbyterian Church on the other hand. It will be remembered that in 1860, Dr. Woodrow was induced to accept a professorship in the Columbia Theological Seminary, wherein should be taught the relation of natural science to revealed religion. In his Inaugural Address, delivered on Nov. 22, 1861, he fully and fairly disclosed all the views which he subsequently taught, and there was no reason why any one should be taken by surprise. I apprehend that the establishment of this professorship was for the purpose of meeting a feeling that there is in some way antagonism between the truth of God as revealed in his works in the material world, and the truth of God as expressed in his word, the Holy Bible. Where there is a seeming conflict, the student usually adheres to the inferences to be drawn from the facts of natural science. The reason is this: It is obvious that the natural world has not been tampered with by man, but is fresh from the hand of God; while a variety of translations, and controversy as to what books should be included in the Bible, and still wider controversy as to what those parts which are admittedly genuine are

designed to teach, all leave the student to doubt and distrust. The view of Dr. Woodrow was simply this: The truth of God expressed in his Book and the truth of God expressed in his works, cannot conflict; all truth must harmonise; where there is a seeming conflict, it is due to a misunderstanding of what truth one or the other of these modes of revelation does in fact teach. Further, Dr. Woodrow's position was that the Bible was designed to teach moral and spiritual truth, the highest of all truth; that it was not designed to teach either scientific or historical truths. Hence, he maintained that the Church dare not do what the Bible has not done, namely, undertake to teach scientific facts. He maintained that the realm of science was free territory; and that it is man's duty to learn all he can of the way in which God works in nature.

On the other hand, certain members of his Church took the view that Dr. Woodrow was tearing down and destroying views of the Bible and of man and of God, which had been accepted through the ages; and by a subtle, logical fallacy argued that if Dr. Woodrow succeeded in destroying certain views of Bible truth which men had long entertained, he was thereby destroying certain Bible truth itself. They failed to distinguish between man's dogmas and plain Bible teaching. The Westminster catechism was set up as the very truth of God itself, and the construction of certain expressions in that catechism adopted by certain members of the Church, was maintained as the very truth of God. So here the issue was joined, and there was a grave conflict between the views entertained by Dr. Woodrow, on the one hand, and certain members of his Church on the other, as to the historic origin of man. Upon this issue the fight was waged.

For many years Dr. Woodrow was the central figure in all theological discussion in the Southern Presbyterian Church, and through it all he passed with a quiet dignity and a zeal for truth and truth alone, which marks him as one of the world's heroes. He repeatedly declared that he was working solely for the proper conception of Bible truth and religious teaching. He argued that the general assaults by certain theologians upon the physical sciences, and upon those who engaged in studying the physical sciences, as atheistic, infidel, materialistic, were

having the effect of driving away from the Church, and from the Bible, and from God, thousands of earnest, conscientious students. It was too plain that if a student of nature, who knew that the conclusions which his branch of science led to were true and morally uplifting, heard a minister of the Gospel, who supposedly knew what the Bible teaches, declare that the conclusions of science are antagonistic to the teaching of the Bible, such student would at once assume that there is an essential conflict, and knowing the truth of science would reject the Bible as false. On the other hand, such teaching had a tendency to repress a praiseworthy desire for knowledge of the works of God. Having been taught that science is antagonistic to the Bible, and believing the Bible to be true, such Christians would not dare to investigate natural science. Thus their vision would be circumscribed. And though a man may read that "the heavens declare the glory of God, and the earth showeth his handywork," and that "all things in heaven and in earth do praise him," yet such earnest Christian dare not enter into a systematic study of the heavens above, or of the earth beneath, or of the waters under the earth, lest he should encourage that which is antagonistic to the Bible, and might himself be led to entertain infidel and atheistic views.

Dr. Woodrow early and clearly discerned the issues in that contest. He knew that the teachings of science are true, he knew that these do not contradict the Bible, he knew that the Bible is true; he knew that men have still much to learn of the meaning of God's word and of his works. Hence, he was unwilling that the great Church of the God of truth should assume an attitude of hostility toward science and the devotees of science. He would make science the hand-maid of the Church, he would make God's world visible to the human eye portray and illustrate principles of spiritual truth to delight the vision of the soul.

Hence at the peril of being assailed as a heretic, knowing that he would be attacked as a traitor to the Church, believing that he would be charged with being an atheist, he yet threw himself into the breach to expose the error of certain sincere but misled churchmen. He was exceedingly modest and conservative in every position taken; his language was couched in

words of Christian charity ; and the burden of his effort was to establish truth. Finally, when the contest culminated in a formal charge made against him for teaching views contrary to the established doctrines of the Church and of the Bible, how eloquently and powerfully did he plead with the various tribunals of the Church,, not for the acquittal of Dr. Woodrow, one mere man, but for a principle of Christian liberty and human freedom. He warned the Church against the danger of pronouncing upon a question of science. He proclaimed her sphere to be limited to spiritual and moral truths. He appealed to history to prove the unwisdom of the effort being made by the charge, and showed how the prosecution against him for views of pure science was identical with the prosecution of the charge of Rome against Galileo, for maintaining the rotundity and the revolution of the earth. A church court condemned Galileo as a heretic, as a teacher of false science, because he taught what is now the first fact of geography taught every child in every civilised country. So, Dr. Woodrow was tried and condemned in the latter part of the nineteenth century for teaching principles of biological truth which are to-day taught in every college and high school, whether supported by Church or State, in the United States. In a very few years the fallacy of the position was obvious, and Dr. Woodrow was gladly accepted into full fellowship with his Church in all her branches.

I must pause to consider the tremendous moral import of the heroic fight which Dr. Woodrow waged. I shudder to think what would have been the consequences to his Church and to all Churches, if he had faltered at the crucial moment. If he had acted in an unseemly manner, if he had not been inspired with Christian charity, if he had not been thoroughly familiar with both Bible and scientific teaching, and with the history of the Church and of the world, the ingenious and powerful attacks made upon him would have prevailed, and the progress of Christian thought and development might have been retarded hundreds of years. Let it be understood that those who assailed Dr. Woodrow were equally sincere Christians with himself ; but their view was narrow and one-sided ; he saw both sides of the shield, and knew the whole truth, and dared to defend it,

and as a token of his zeal, placed himself upon its altar. And through it all he passed and came out as serene and undisturbed in mind and spirit, as if he had been receiving the uninterrupted applause of all men. I believe no bitter, acrimonious memory lingered, no unworthy passion swayed his breast, but there he stood—

“Like some tall cliff that lifts its awful form,
 Swells from the vale and midway leaves the storm;
Though round its breast the rolling clouds may spread,
 Eternal sunshine rests upon its head.”

And now that he is gone, and we that come after him and enjoy the light and liberty which he proclaimed and defended, who love the Gospel truth which he loved—we should place his name in the catalogue of the world's heroes, and point succeeding generations to him as one who loved and served his fellow-men.

Dr. Woodrow and Sidney Lanier.

AN ARTICLE WRITTEN FOR THE STATE BY DR. GEORGE ARMSTRONG
WAUCHOPE.

I have just read with more than ordinary interest Dr. Flinn's able and illuminating sketch of the life of the lamented Dr. Woodrow in to-day's issue of *The State*. I was especially interested in that part in which he speaks of Dr. Woodrow's influence upon the poet Lanier. Like Gen. Lee, Dr. Woodrow seems to have impressed the force of his virile and well-balanced character upon all with whom he came in contact. While president of South Carolina College, his was the master mind in all the deliberations of the faculty. So implicitly indeed did they come to rely upon his wise judgment of men and things, that even after the lapse of many years it is not an unusual thing to hear his former colleagues quote Dr. Woodrow's opinions on analogous cases. Even while he was a young professor at Oglethorpe this influence made itself felt.

Supplementary to what Dr. Flinn has so beautifully said, I may quote a letter written by Dr. Woodrow to Dr. Edwin Mims on this subject: "When Lanier graduated I caused him to be appointed tutor in the university, so that I became better acquainted with him, and liked him better and better. I was professor of natural science, and often took him to ramble with me, observing and studying whatever we saw, but also talking about everything either of us cared for. About the same time I was licensed to preach, and spent my Saturdays and Sundays in preaching to feeble churches and in school houses, court houses, and private houses, within forty or more miles of the college, trying to make my Sunday night services come within twenty-five miles of home, so that I could drive to the college in time for my Monday morning sunrise lecture. Every now and then I would invite Lanier to go with me. During such drives we were constantly engaged without interruption in our conversation. In these ways, and in listening frequently to his marvellous flute-playing, we were much together. We were both young and fond of study." (Life of Lanier, pp. 29-30.)

Oglethorpe was a small and obscure college, but when Lanier came to look back upon the life-long influences which he there received, he said that he "owed to Dr. Woodrow the strongest and most valuable stimulus of his early life." This stimulus is very evident in the poet's wonderful nature-poems, which are marked by scientific accuracy and a profound reverence for scientific truth. I know of no more beautiful instance of the helpful relation of teacher and student.

Lanier was no less influenced by Dr. Woodrow in his attitude to the controversy between science and religion. To quote again from Dr. Mims's *Life*: "The piety of such men (Talmage and Lane) confirmed in Lanier a natural religious fervor. But the man who was destined to have a really formative influence over him was James Woodrow, of the department of science. A native of England and during his younger days a citizen of Ohio, he had studied at Lawrence Scientific school under Agassiz, and had just returned from two years' study in Germany when Lanier came under his influence * * * * Dr. Woodrow maintained that the science of theology, as a science, is equally human and uninspired with the science of geology. * * * This point of view, maintained even to the point of accepting the theory of evolution, led eventually to his trial and condemnation by the Southern Presbyterian Church. Throughout the whole controversy he maintained a calm and moderate temper and never abated in the least his acceptance of the fundamental ideas of the Christian religion."

Such a man, coming into the life of Lanier at a formative period, influenced him profoundly. He set his mind going in the direction which he afterwards followed with great zest, the value of science in modern life and its relation to poetry and religion. He also revealed to him the meaning of genuine scholarship.

Dr. Wauchope adds to the above:

"I esteem it a high privilege to have known Dr. Woodrow, who impressed me, one of his younger friends and admirers, as *the finest type of the American scholar*, a man who succeeded in the difficult task of combining business and culture. He was one of the few really great men I have ever known. His im-

press upon the University of South Carolina may safely be pronounced indelible, and as the years roll by, his name will be enrolled in its history along with those of its ablest presidents—Maxcy, Preston, and Thornwell. His wise maxims and decisions in critical cases are still frequently quoted by members of the Faculty who were his colleagues.”

A Student's Impressions.

BY PROF. A. C. MOORE.

Dr. Woodrow made a profound impression upon me while a student in the South Carolina College, just as he did upon every student who came within the circle of his influence. Even those who never came directly under his instruction were impressed by his quiet dignity and venerable presence upon the campus. The sphere of his influence as a teacher was not confined to the class-room, nor to the college walls. Through his paper he reached a large circle of readers. The *Southern Presbyterian* was a regular and welcome visitor at my father's home, and one of my earliest recollections is connected with spreading out its broad pages upon the floor and having my mother tell me the names of the large letters at the top of the first page. I was also fond of having her read to me the stories which were published in the children's column. Thus it happened that I owe to Dr. Woodrow something of my earliest education; and later it was he who made the final criticisms upon my graduating thesis. Between the learning of the alphabet from the *Southern Presbyterian* and the submission of my graduating essay, I spent many delightful and profitable hours under Dr. Woodrow's instruction.

There are no keener critics of human nature than college students. Individuals may make mistakes in judging the character of their instructors, but the crystallised judgment of successive classes is seldom wrong. Judged by this student standard, Dr. Woodrow had no equal. He was a man of such well-rounded character, so just and candid in his treatment of his students, that they never spoke of him except in terms of the utmost respect. The breadth and accuracy of his scholarship won their admiration; yet with all his profound learning he was distinguished for his modesty, and was never known to impose upon the credulity of his students. He did not profess to know everything, but there were few subjects upon which he was not well informed. His candor in saying, "I do not know," in reply to questions upon which he had no accurate

knowledge gave his students great confidence in him. Accuracy of knowledge and absolute fidelity to the truth were the cardinal principles of his teaching.

No student ever thought of misbehaving in Dr. Woodrow's class-room. He presided with such dignity and inspired such respect, that students observed the same decorum in his class-room that they would have done in his parlor. His students were treated with the utmost respect and consideration. He was always a gentleman in the etymological sense of that word, and so always treated his students. There was no bullying in his class-room, but he was never imposed upon. He was quick to detect and expose shams, but never in such a way as unduly to injure the feelings of students or to offend a keen sense of propriety.

Out of the class-room Dr. Woodrow was cordial and sympathetic, manifesting to an unusual degree a personal interest in the individual student. No student ever came out from a private interview with him without feeling that he was just and at the same time sympathetic.

It was always a wonder to the students how he accomplished so much. Besides his professorship in the College, he held a chair in the Theological Seminary, edited and published the *Southern Presbyterian* and the *Southern Presbyterian Review*, and attended to large business interests; and yet he never seemed in a hurry. He knew how to systematise his time, and always worked to a definite purpose.

It was during my sophomore year that he delivered his famous Address before the directors of the Theological Seminary, defining his position on the doctrine of evolution. For the next few years he was the centre of one of the greatest storms that have ever raged in the modern Church. Throughout it all he maintained the greatest composure, and came out with unimpaired dignity and with new prestige. It was during these trying years that he appeared at his best. Those who met him in the performance of his daily duties would never have suspected that he was in the midst of a bitter controversy, so calm and serene was his demeanor.

His sublime faith in the inerrancy of the sacred Scriptures made a profound impression upon his students, who honored

him as much for the sincerity of his religious convictions as they admired him for his scientific knowledge. His teaching and example at this time of unrest did much to add stability to the religious convictions of the students of the College.

Dr. Woodrow was by temperament a scholar and would have found pleasure in seclusion with his books, but he did not yield himself to self-indulgence. He always maintained an active interest in men and affairs, and shirked none of the duties which devolve upon a citizen. When the history of the College is written, Dr. Woodrow's name will be recorded as one of the greatest connected with the institution.

A Newspaper Man's Retrospect.

BY MR. AUGUST KOHN.

It has been a long time since I entered the South Carolina College, but my recollection of Dr. James Woodrow is very distinct. A boy entering college is very timid and backward. How well do I remember the kindly interest, the goodness, and the friendliness of Dr. Woodrow! Some men have a manner, maybe it is a magnetism, that attracts young men, and it was not long before I would remain after classes to have a friendly chat with him. It was not usual for students to do this, or for professors to encourage the idea; but Dr. Woodrow always seemed pleased to have a student talk with him, whether it be on the immediate lesson of the day or something entirely foreign. I remember on one of these after-lecture-hour chats how enthusiastically Dr. Woodrow spoke of my religion, and how he impressed upon me the proud history of Judaism.

Some men have a way of emphasising the big "I;" but the more I knew of Dr. Woodrow the more his vast knowledge grew upon me, the more I appreciated how great a sweep his education embraced, and at the same time the more was I impressed with his desire to minimise himself and his superior ability. I have often marvelled why it was that a man of such wonderful talents and broad education should have kept himself so much in retirement; and not let people know and see more of him.* I wonder whether it was because of his modesty, his aversion to publicity, or fear of being misunderstood. Whatever may have been the cause, I have always regretted that he did not let people know more of him, and leave the world more of his masterly work, whether it be in books or printed lectures; and I am truly glad that there is a likelihood of a memorial volume being published that will in part record his virtues and ability; and my hope is that some of his literary work will be incorporated in this or other volumes.

*The answer to Mr. Kohn's question may be found in Dr. Daniel's article.—EDITOR.

After my graduation in 1889 it was my good fortune to meet Dr. Woodrow frequently relative to business and college matters.

As President of the South Carolina College he had the unbounded confidence of the student body, as well as their love and affection. The College in those days did not receive the financial support of the State to the extent that it now enjoys; but Dr. Woodrow never doubted for an instant that the South Carolina College would have the liberal support of the General Assembly, and that eventually it would be crowded to its capacity. It was his idea that there was but one way to succeed, and that was by continuing to do good work and "keeping everlastingly at it." At one time as secretary of the Alumni Association I talked with him about the College sending out students to "drum up" students. Other colleges were doing so. Dr. Woodrow promptly took the position that this was a species of cheap and undignified advertising, and that the College would grow in popularity and public esteem by its excellent work; and he absolutely refused to allow this new-fangled idea of advertising to be carried out in the name of the College.

I remember when a mere lad to have been impressed with the many professional and literary degrees that Dr. Woodrow was entitled to use after his name; and later on when thrown in contact with him in the business world, it seemed odd that he, a banker, was entitled to any degree or titles. But he perhaps took more pride in his success as a banker than he did in his honorary degrees. His success as a banker was simply the natural result of his wonderful training, his high regard for the truth, and his capacity to judge men.

I have an autograph album,—they were quite popular twenty years ago. In this book are the autographs of my professors and class-mates at the South Carolina College, and in that little book there is no name that I look upon with more tender memories or more thorough appreciation than I do that of—James Woodrow.

In reporting the Centennial exercises of South Carolina College for the *News and Courier*, Jan., 1905, Mr. Kohn said:

The feature of the morning's session was the ovation tendered Dr. James Woodrow, formerly president, and for twenty years professor in South Carolina College. When he arose to speak there was a storm of applause lasting many minutes. On account of age and feeble health Dr. Woodrow was unable to stand alone and was supported on the arm of President Sloan. He made a response to the greeting which was full of feeling.

One of the most touching and interesting features of the occasion was when the venerable former president of the College, Dr. James Woodrow, was led to the front by President Sloan, who held him by the arm. He was greeted with loud applause and by all rising from their seats.

In his half-whispered accents, so dear to his former students, Dr. Woodrow expressed his intense gratification at being able to be present, and spoke in the highest terms in praise of President Sloan as an administrator.

His brief words of greeting which so thrilled the audience were as follows:

"I regret, very greatly regret, that I cannot attempt to answer in a proper and becoming way your invitation, for want of physical strength. I am totally unable to attempt a suitable response. But I could not resist the temptation, the strong desire, once more to meet face to face yourself and my other colleagues of former days and the numbers of pupils whom I strove to lead to higher and higher planes of light.

"I wish also to say publicly what I have so often and so long felt, that my gratification is intense that I can at the end of the first century of South Carolina College and the beginning of the second find its destinies presided over by so worthy a president as yourself. (Loud applause.)

"I desire also to express the most earnest hope that, glorious as the past has been, the present is just the beginning of the good times coming, the glorious times for which we have so long looked and labored." (Great applause.) * * *

The closing response was the most remarkable of all. It was by former President James Woodrow, who is held in such high esteem, not only by his former students, but by the people of all Carolina.

The State's reporter said :

While the speeches on this occasion were full of thought and feeling, there was one which produced profoundest effect above all others, a simple talk, but eloquent in feeling. When the venerable James Woodrow, formerly president of the College, was introduced by President Sloan, he was greeted with thunderous applause. His voice, weak at first, grew stronger as his emotion increased, and he expressed with fervor his devout hope for the greater prosperity of the College.

The Opinion of a Scientist.

BY DR. D. S. MARTIN.

My first acquaintance with Dr. Woodrow was formed at the meetings of the American Association for the Advancement of Science, about the year 1887. I had long known him by reputation, and felt the profoundest interest and respect for him, in connexion with his celebrated and mournful conflict with the Church, when he had been assailed in the name of theology, and had so grandly defended his position as a Christian believer who was also abreast of scientific thought. My own interest in such lines of study had been so great, and my sympathy with his views was so strong, that I regarded Dr. Woodrow as a hero and almost a martyr in the cause of truth, and was intensely gratified to form his acquaintance. His perfect simplicity of manner, and his dignified cordiality, impressed and attracted me greatly, and I felt it both an honor and a privilege to meet him; but it was not until some years later that I really learned to know him.

In 1898 I came to Columbia as professor of geology in the College for Women. I arrived as an entire stranger to the city and the region; and though I was welcomed by President Pell and the faculty, yet so far as previous acquaintance was concerned, Dr. Woodrow was the only resident of Columbia that I had ever met or known. Almost immediately, therefore, I sought him out at his home; and then began the later and closer acquaintance which I enjoyed from season to season for the remaining years of his life.

From the first, and to the last, I found him ever the same, in a singularly charming combination of simplicity, dignity, and graciousness. His noble aspect always impressed me, and his cordial welcome was ever a delight. I had for him a feeling of deep reverence; but his manner and behavior made me feel at home in his presence, as a friend and a comrade. I called upon him often,—as often as I felt authorised to do, upon one so much older and so much wiser than myself; but his warmth of greeting was unfailing, and his conversation was so inspiring

and so remarkable, that I always regretted that I could not enjoy it more frequently and retain it more fully in memory.

It is impossible for me to convey in a brief outline the impression made upon me by Dr. Woodrow. The Christian believer who is also a scientist is a man who has largely to stand alone, and who feels that loneliness intensely. He loves his scientific studies and his scientific friends; but they are of this world, associated with only one great phase of his thought and being; and it is an abiding sorrow to him that so few of those friends can sympathise with the other great phase of his life and thought, that relating to the kingdom of God and the eternal existence. They generally fail to respond to these things altogether, too often regarding them with unbelief or even with contempt; and looking upon him as less of a scientist because of his larger and higher range of thought. On the other hand, he loves the Gospel and holds it precious and glorious beyond all that the present world can yield; and he loves his Christian brethren with an affection that reaches onward into an endless future,—“for the truth’s sake which dwelleth in us, and *shall be with us forever.*” But, alas, too often again, they have no sympathy with his intellectual life, and frequently look upon him with doubt, or even with opposition, because of his scientific views. Hence, he is often made to feel himself utterly alone, as one more or less distrusted by both classes of his dearest friends, whom he would fain bring together in mutual understanding and confidence. Whenever, therefore, he meets another of like belief and feeling, who can sympathise in both the great phases of his life and thought, there is an intense and two-fold interest and delight awakened in the intercourse of two such minds.

Dr. Woodrow’s great desire and endeavor had been to serve as a guide, a friend, a peacemaker, between the two mighty hosts of science and theology. His position in the Seminary gave him a splendid opportunity for this work, and he prized it as such, to train the young ministry of the Presbyterian Church to stand firm in the Gospel and yet to understand the great scientific development of this age, so as to coöperate with it fearlessly and freely. Alas, that he was so sadly thrown out of that position and deprived of that priceless opportunity!

He rarely referred to this greatest sorrow and disappointment of his life; but it was easy to see how he loved and prized the work that had been taken from him,—a work which so few could properly appreciate and no one since has been found to take up in his place.

It was not my purpose, however, to dwell upon this painful subject, which Dr. Woodrow himself preferred to pass over in Christian charity and silence. It is a joy to know, that in the later years, he was better appreciated and understood by those who had before been his opponents, and was welcomed and honored in the circles where he had formerly been distrusted and repelled. But the wrong and the mistake could never be undone, nor the great loss to the Seminary and the Church ever be remedied or restored.

In my own intercourse with Dr. Woodrow, I was especially impressed by the wealth of interest in his conversation. He had had an experience truly remarkable in his varied association with eminent European scientists, first as a student with preceptors and later as a professor and colaborer. His enthusiastic and affectionate reminiscences of personal intercourse with men who to myself, and others of the present day, are known only as eminent names in science, were rich in interest and attractiveness. In like manner, his observations and studies in geological and kindred subjects, wherever he had travelled, as he had done widely in Europe, were a delightful source of inspiration and instruction. He blended in a manner that I have known in no other man, the scientific observer with the cultured scholar; and the combination was as delightful as it is rare. His geological notes upon scenes and regions in Germany and Italy that are famous in literature or in classical history, though given only in fragments according as some little point would come up in conversation, made an impression that can never be forgotten. After such an interview, I would endeavor to make notes of some of these charming and striking reminiscences, and often felt that Dr. Woodrow ought to place them upon record. He could have made a volume of unique interest, if he had done so. Very few American scientists have had such a knowledge of the geology of Europe as Dr. Woodrow; and when this was united with classical and literary

appreciation, the result was exceedingly remarkable. Above all, it was elevated and inspired by earnest Christian belief, never obtruded, but ever ready to avow itself.

How can such a man be spared from this world? He possessed such a rare and beautiful combination of gifts, experiences, and aims, that it seems as though we could not let him go. But God knows best, and we can but acquiesce, even though we cannot understand.

Dr. Woodrow as a Business Man.

BY MR. W. A. CLARK.

The subject of this memoir was more distinguished in the scientific and literary world, and was, therefore, better known as a scientist, teacher, and theologian. In that sphere much has been written of his eminent attainment, distinguished ability, and well-earned reputation. While I too, with others, enjoyed the privilege of an association with him in these spheres of his activity, it is my purpose here to speak of another talent with which he was eminently endowed. I refer to his marked executive ability and his wonderful success on the business side of life.

I first became acquainted with Dr. Woodrow in 1871, when as a young lawyer I was admitted to the bar at Columbia. I was then brought in contact with him as the proprietor of the Presbyterian Publishing House in the preparation of my briefs and other legal documents for use in our courts. This House had already gained a reputation throughout the State for expedition and accuracy in the preparation of legal documents, and therefore enjoyed a large patronage from all parts of the State. After this introduction I at once became impressed with the wide range of his knowledge in matters of purely a business character. I had many years before known him as teacher and theologian through the columns of the *Southern Presbyterian* and the *Southern Presbyterian Review*, of which he was the editor, proprietor, and publisher. After this as a member of the Board of Directors of the Theological Seminary, in which he was a professor, and still later as a trustee of the South Carolina College, of which he was President, I became more intimately acquainted with him in the entire range of his varied attainments.

Still later, when from the force of circumstances he was constrained to give his attention to secular affairs, I was brought in more intimate touch with him upon the business side of life. This relation continued until the time of his death.

Brought thus intimately in touch with him, through a series of many years, I learned to know and appreciate the wonderful range of his eminent and varied ability.

For many years he had been recognised in the scientific and literary world as among the most distinguished; and in the wonderful range and variety of his knowledge he was known to have but few equals. Added now to his learning and scientific attainments, his marked familiarity with ordinary business affairs, and his ability to deal successfully with them, stamped him at once as equally great in this other and more practical department of life. It was remarkable indeed that one who had so studiously and laboriously devoted himself to the realm of science and letters could, when the emergency arose, display such familiarity with the more ordinary affairs of every-day life.

It is, as I have already stated, the purpose of this memoir to deal more particularly with his executive ability, and that too upon the business side of life.

Until 1862 he had devoted his entire time to letters and scientific investigation. The emergencies of the war, however, required that he should put the knowledge thus attained to practical use. He, therefore, entered the service of the Confederate Government, and was at once put in charge of the chemical department for the manufacture of medicine for the government. In this important and trying position he at once displayed that wonderful executive ability of which we are now speaking, and to his efforts were largely due that relief without which the Confederate Government would have been sorely tried.

The war ended, his career had to be largely changed, and again we witness that wonderful ability to adapt himself to any emergency. Until then he had been teacher. Now the institutions of learning were all closed. The Seminary at Columbia, to which he had been but a few years before called as professor in a new and very important chair, was closed during the war; most of its invested funds, with which it was endowed, had been lost by the result of the war, and it then seemed a matter of grave doubt whether it would ever again open; at least the prospect seemed long deferred. Under these circumstances he

found himself called upon to look to some other source to meet the daily wants of life. His devotion to his Church at once suggested the importance of affording her people the necessary sacred literature, and he, therefore, decided to resume the publication of the Church papers; and to this end, with little or no means of his own, and without help from others, and with little or no knowledge of the routine of a printing office, he established the Presbyterian Printing House. The *Southern Presbyterian*, the leading weekly religious journal of the Presbyterian Church in the South, was founded near Milledgeville, Ga., by Dr. Washington Baird, who was its first editor. It was afterwards removed to Charleston, S. C., where the Rev. J. L. Kirkpatrick and Mr. Lanneau were the editors. About 1861 it was sold to Dr. J. B. Adger and others, and moved to Columbia, S. C., with Dr. Abner Porter as editor. Shortly before the close of the war, the paper was moved to Augusta, Ga. At the close of the war Dr. Adger and his fellow-proprietors decided to discontinue the publication of the paper, deeming it a useless undertaking in the ruined condition of the country and of the Church. Thereupon Dr. Woodrow, recognising what an invaluable aid it would be in holding together the remnants of the Church and in restoring her to her former state of usefulness, bought the *Southern Presbyterian* in 1865, becoming the sole proprietor and editor, removed it to Columbia, and continued to publish it until 1893. Here again we find him levying upon that talent of which we are now speaking, to meet this great emergency. In order to support that paper and to supply it to the members of the Southern Presbyterian Church, regardless of the subscription list, he established also a job printing office and thus contributed, not only to his own support, but to the support of this paper.

Printing was to him a novel undertaking, but not too foreign to be made subject to his command, and before long he so entirely mastered the art that the office under his judicious, practical management gained such a reputation for accuracy, expedition, and finish, that it received a remunerative patronage from every portion of the State. In fact the office had gained such a reputation that it became a common saying that work would be returned corrected even of the errors with which it

had left the hands of the writer. Corrected not only of errors of orthography, but even of reference and authority. The legal work which came from this office was surpassed by none and equalled by few.

The trying ordeals of 1876 again presented an opportunity for the display of this wonderful talent. Many still live who suffered the bitter experience of the Reconstruction Period and who took part in the memorable campaign of 1876. While the result of this campaign was the restoration of the State to the white people, still we found an empty treasury without credit.

For many years under radical rule the public printing had been in the hands of a close corporation in sympathy with the party then in power, so that when the Hampton government assumed control they found it necessary to look elsewhere for a printer. It was well understood that the new government thus established under Hampton was without means, and that, unless success followed, the service thus rendered would go unrewarded. It was difficult, therefore, to find any one willing to assume the responsibility of thus serving the State in the face of so great uncertainty. Under these circumstances Dr. Woodrow came to the relief of the State and offered to do the public printing, with the understanding that, if the Hampton government be recognised, he would be paid the regular charges for printing done; but if on the other hand it failed of recognition, that he would receive no compensation whatsoever. With this very uncertain promise of reward, he furnished the public printing to the Hampton government at his own charges, relying solely upon his confidence in our people and his belief that truth would at length prevail. This act of patriotism may not be remembered by many, and I make mention of it, not so much for the purpose of reminding the public of this service, but rather to illustrate his courage of conviction and ability to meet great emergencies.

About the year 1880 the Presbyterian Publishing House submitted a bid to do the State printing and received the contract. Except for the short experience during the continuance of the dual government in this State, this was novel work for this establishment, and many doubted whether with that equipment the work could be successfully done. But Dr. Woodrow was

deterred by no such doubts as these. It had long since been a rule of this House that no work could be done on the Sabbath, and so when they assumed the responsible duty of furnishing the public printing during the busy season of the legislative session, it was predicted by many that this long-established rule must be broken. Other establishments had found it necessary to violate the Sabbath in order to meet the exacting demands of the closing days of the legislative session, and in order to have the journals of the Senate and House ready for Monday morning opened their offices on Sunday. Here again his executive ability solved the difficulty; and it was well known that even during the most busy season of the Legislature that office was closed at twelve o'clock on Saturday night and not opened until after twelve o'clock Sunday night.

As a further tribute to the efficiency of this office it was a common saying among the committees charged with the legislative printing that it was never better done nor was the work ever more promptly delivered. In fact it was known that during the existence of the contract with this Publishing House the Legislature was never delayed in the progress of its business for lack of printed material. It should further be remembered that the burdens of this office, as thus multiplied, were borne while he occupied, and faithfully discharged, two other most important functions. He was at that time Professor at the Theological Seminary, occupying the chair of the "Perkins Professorship of Natural Science in connexion with Revelation;" and Professor at the South Carolina College, occupying the chair of Geology and Mineralogy. Either one of these Chairs would be regarded as work for any ordinary man; and yet Dr. Woodrow filled them both with satisfaction and distinction, and at the same time bore the burdens of the exacting duties of this printing office.

But that was not all. He was during that time editor, proprietor, and publisher of the *Southern Presbyterian* and also the publisher, and to a large extent editor, of the *Southern Presbyterian Review*. It may also be further added that for several years he was involved in the Evolution Controversy, which then stirred the Southern Presbyterian Church to its foundation, in which he bore the brunt of the attack, and

repelled with his dignified and learned editorials the attacks of some of the strongest men of the Church. It was in this heated controversy, while discharging the duties of the various functions above referred to, that he successfully met the assaults of his adversaries, and left, in permanent form, his testimony to the truth which already bears the sign of final triumph. As the result of this controversy he was, by the Church, relieved of his duties as Professor in the Seminary, but never at any time did he lose either the respect or confidence of those opposed to him. In fact, in the judgment of the court of last resort, which rendered the final judgment, the presiding officer, in delivering a judgment which condemned the theory of evolution, accompanied it with the statement that it in no way affected Dr. Woodrow's standing in the Church.

Having now been deprived, by the Church, of this office as teacher, for which he had specially prepared himself, he was called into a new field of activity. In this sphere, though new and untried, he showed himself equal to the occasion. Having a large interest in the Central National Bank, one of the leading banking institutions in this city, he was called to the presidency, which at that time was vacant. This position he filled from 1888 until 1891, when he was called to the presidency of the South Carolina College, a position of large usefulness and more in sympathy with his life preparation. In order then to devote his time to the up-building of this latter institution, he resigned the presidency of the Central National Bank. As bank president, however, he had in these few years displayed such wonderful range of business ability that the bank grew and prospered and was placed among the foremost banking institutions of the city. It was a principle with Dr. Woodrow to undertake nothing that he did not master. To this new vocation he therefore concentrated his energies, and before long he so familiarised himself with all the details of banking that he became indeed the controlling factor in the affairs of this institution, and was recognised among his associates as authority upon the principles of banking.

In 1891 the Legislature of South Carolina passed an act for the reorganisation of the South Carolina College. For several years prior to this time this institution had been conducted as a

university. The purpose of this act was to remand it to its former status of a college. This was one of the first acts, in reference to the College, passed by the legislature after the exciting campaign of 1890 which had divided the dominant party of this State. By many it was predicted that the measure would prove the death blow of the College. It at least caused the friends of this institution great anxiety. Upon the reorganisation of the College in June, 1891, President McBryde, who had been for many years at the head of the institution, resigned. The eyes of the most zealous friends and supporters of the College at once turned to Dr. Woodrow as the man to be President McBryde's successor. He was elected to this office, and at once undertook the arduous duties of re-organising the institution in strict conformity with the terms of the act. He thereupon resigned his position as President of the Central National Bank, in order to devote his entire time and energy to this new work. The shock produced by the change contemplated in the act of re-organisation, and the despondency which generally prevailed throughout the State in consequence of the political issues which had divided the people, caused many to lose all hope of the future of this institution and many others to withdraw their support. The attendance upon the College was, therefore, greatly reduced, and, for one or two years following, its condition was truly disheartening. Dr. Woodrow, however, in this responsible position, with unflagging zeal devoted his energies to the restoration of the College, and when six years thereafter he retired from the presidency, he had fully restored it in the confidence of the people and to its former state of prosperity and usefulness.

During these six years while discharging the onerous duties of President, he also filled the chair of Geology and Mineralogy, and at the same time looked after every detail of the administrative duties of the official head. His was not only that of general supervision, but it was noted by all how he looked after every detail and how intimately acquainted he was with every department of the institution. After six years of successful work in this important position, in 1897 he resigned, when at the age of seventy years. This terminated Dr. Woodrow's career as teacher, in which field he had labored for upwards of

a half century and during which time he had left the impress of his noble character in at least three distinguished institutions of learning in the South. The office of President of the Central National Bank, which he resigned upon accepting the presidency of the South Carolina College, had never been permanently filled, and the directors of that institution, upon his retiring from the South Carolina College, at once called him again to the presidency of the Central National Bank, which position he held until 1902, when at the age of seventy-five he retired from active business.

During the two periods that he officiated as President of the Central National Bank, he was also associated with many of the business enterprises of the city, and in fact with many of those which have promoted the upbuilding of the city and are to-day the basis of its wonderful growth. In all of these business relations Dr. Woodrow displayed his marked executive ability, and his judgment was ever most highly esteemed by those associated with him.

Dr. Woodrow by his learning was able to hold companionship with the most learned, and the numerous degrees which were conferred upon him by institutions of learning and scientific associations at once furnish evidence of the esteem in which he was held by the literary and scientific world. His practical turn of mind enabled him at the same time to hold companionship with those trained in the business affairs of life. And here too the positions of responsibility to which he was called by those associated with him, furnish like evidence of the confidence and esteem in which he was held by the business world. In him was combined knowledge and wisdom in a degree rarely witnessed in any one man. He was eminently successful in the field of science and literature, and enjoyed a like success in the practical affairs of life.

Another talent, with which he was eminently endowed, combining as it were the two just above referred to, should not be passed without mention. I have reference to his familiarity with parliamentary and ecclesiastical law, and his power to lead and control in deliberative bodies. The first called for learning; and the other for executive ability. The two combined made him a leader in the courts of our Church, and he was

frequently relied upon to unravel some complicated question of parliamentary procedure. As illustrative of this power I may here with propriety make mention of his great influence even among those opposed to him in the bitter days of the Evolution Controversy already referred to. In the heat and passion of that debate, when many of our very best men seemed to lose their better judgment, and when by their vote they would condemn his theory, they would after the roll-call then yield to his lead and in fact look to him for the solution of intricate questions of practice. In deliberative bodies he was eminently a leader of men.

Another office of a *quasi* business character into which he was at an early period of his life called, the duties of which he discharged with such success as at once gave evidence of executive ability, should not be passed unnoticed. Shortly after the commencement of the Civil War, the Presbyterian churches in the Southern States deemed it necessary to establish for themselves a separate branch of that Church, and so in 1861 at Augusta, Ga., was organised the Presbyterian Church in the Confederate States, commonly known as the Southern Presbyterian Church. Upon the organisation of this Church it was found necessary to establish all those departments incident to the successful discharge of the Church's work, among others the two very important committees of Home and Foreign Missions. These were days which not only tried the souls of men, but put to the test the Church of the Living God. Hemmed in upon all sides as was the Southern Confederacy, it was difficult to contemplate that branch of the Church's work falling under the head of Foreign Missions, and so it was a perplexing problem to know who should be put in charge of this work. In looking over the field, the Church seemed at once to settle upon the subject of this memoir as the one best equipped to assume this burden, and so Dr. Woodrow was chosen as the Treasurer of the Committee of Foreign Missions. At the time of the organisation of the Church each committee on missions had its separate treasurer, but in 1863 it was deemed expedient to consolidate these offices, and Dr. Woodrow was made the treasurer of both committees of Foreign and Home Missions. These responsible duties he discharged during the trying days

of the war and during the still greater vicissitudes which surrounded the struggling Church during the reconstruction period which followed the war. For eleven years, until the failure of his health in 1872, he discharged with fidelity to his Church this responsible office, and until it was necessary to go abroad for the restoration of his health. He then turned over the treasury to his successor with the satisfaction of knowing that during the trying ordeals through which our young Church had passed, no one of its servants in the Home or Foreign field had been allowed to suffer for lack while under his management. The duties of this office of a young and struggling Church called for ability of the first order. In Dr. Woodrow was found one who met every emergency; and the fruits of our foreign mission work are now bearing testimony to the foundation then laid and of the eminent ability of those to whom that work was committed.

As already stated the purpose of this memoir is to deal with the business side of this remarkable man. I have esteemed it a privilege to have been associated with him for at least one generation, and now a privilege to bear this feeble testimonial to his intrinsic worth.

In the community in which he lived for nearly a half century he enjoyed the respect and esteem of all. He was charitable without ostentation; the learned appealed to him for information; the business man for advice; and the needy for help. To all of them he responded with a liberal hand; and died as he had lived, enjoying the confidence of his fellow-man, and with charity toward all.

The Testimony of a Business Associate.

BY MR. R. W. SHAND.

I was never thrown with the Rev. Dr. James Woodrow until my return to Columbia to reside in the latter part of 1883. Soon thereafter he was elected director of a small local corporation, of which I was the solicitor. The Board of Directors met frequently. My duties required me to attend all of these meetings, and Dr. Woodrow rarely if ever missed a meeting. By reason thereof, and because also of my business dealings with the Central National Bank of Columbia, of which he was for many years the president, and of other business associations, I knew him well. He fully exemplified the Christian gentleman, whose religion governed his daily transactions with his fellow-man. He was first of all the minister of Christ, the teacher of his neighbors. He was also preëminently a man of learning, whose knowledge embraced the teachings as well of philosophy and science, as of history and political economy. Prevented by physical infirmity, while I knew him, from preaching regularly, he devoted himself to other pursuits in which he displayed the superior ability of the man of business without affecting or obscuring the sacred profession to which he had devoted himself—without ceasing in such pursuits to make his daily life, by precept and example, a sermon to his associates.

He always impressed me as a man of great learning, force, and virtue, and his reputation in the community in which he lived was, I am sure, the same. His counsel was much sought and valued, and seldom, if ever, was he not well informed upon the subject submitted to him. No citizen was more esteemed, no scholar more respected, no churchman more regarded, in Columbia, than Reverend James Woodrow, D. D.



Woodrow Memorial Church,
Waverley, Columbia, S. C.

Woodrow Memorial Church.

While trying to decide what would be the best, most appropriate memorial to her husband, Dr. James Woodrow, Mrs. Woodrow's attention was directed to the mission in Waverley, a suburb of Columbia, by reading an account in *The State* of the plans formed by the Men's Auxiliary of the First church for building a chapel for the use of the mission. She soon decided that no more suitable memorial to him could be erected than such a building, for he entered the ministry that he might preach to the destitute mission churches in the region round about Oglethorpe University. Mrs. Woodrow therefore asked to be allowed to erect on the lot purchased for the use of the mission a church building which should stand as a memorial to her husband. Those in charge of the work eagerly consented to her plans.

The following account of the dedicatory services appeared in *The State* of May 11 and 12, 1908:

The very beautiful dedication service at Woodrow Memorial church yesterday afternoon was attended by a large audience. The exercises began at five o'clock, and continued for almost two hours. The dedicatory sermon was delivered by Rev. Melton Clark, son-in-law of the late Dr. James Woodrow, to whom this beautiful edifice stands as a fitting and lasting memorial.

The total cost of erecting and furnishing this handsome church was more than \$15,000, every cent of which was paid by Mrs. Woodrow. It is one of the prettiest church buildings in the State and is neatly furnished.

The following order of exercises was carried out:

Hymn—"Praise God from Whom All Blessings Flow."

Prayer by Rev. Melton Clark.

Hymn—"Arise, O King of Grace, Arise."

Scripture reading—I Chronicles, chapter 22; Rev. R. C. Reed, Columbia Theological Seminary.

Prayer—Rev. S. M. Smith, pastor First Presbyterian church, Columbia.

Hymn—"We Can Not Build Alone."

Offertory, "Come Unto Me" (Bartlett)—Miss Petrie, College for Women.

Sermon, text, "Arise, therefore, and be doing; and the Lord be with thee"—I Chronicles, 22:16—Rev. Melton Clark, First Presbyterian church, Greensboro, N. C.

Prayer.

Hymn—"Jesus, Where'er Thy People Meet."

History of the Woodrow Memorial church, by D. W. Robinson, member of the building committee.

Keys delivered to session First Presbyterian church.

Hymn—"Holy, Holy, Holy, Lord God of Hosts."

Benediction.

DEDICATORY SERMON.

Following is the text of the sermon delivered by Rev. Melton Clark:

I Chron. 22:16: "Arise and be doing; and the Lord be with thee."

These are the closing words of the charge which David delivered to his son, Solomon, in reference to the building of the temple. David is now an old man. Immediately after speaking these urgent, rousing words to his son, he, as we are told in the Scriptures, being "old and full of days, made Solomon, his son, king over Israel in his stead." These last words of King David to his son and successor are great in their wisdom and pathos. To catch their force we must vivify the scene. In our imaginations we must vitalise the characters. The word must not come to our minds with didactic force merely. We must supply them again with the power and influence of the personal element. We must remember and realise that this was the king speaking to his son, who was immediately to ascend the throne. That it was the ambitious man who had prepared abundantly for the work, giving directions to the one who was to carry out and perfect his cherished ideas. That it was the father who knew how great were the labors and responsibility that he was now imposing upon his best beloved son. Hear this kingly man, who had prepared abundantly before his death for this great work, as he speaks. Somehow when we consider these words in this way, they seem to draw us very

near to the heart of this great man. It is hard to say which is most clearly revealed here—the heart of the king, or the heart of the father, or the heart of the man. It is almost like a heart's confessional when we hear him say, "It was in my heart to build an house unto the name of the Lord, my God. But the word of the Lord came to me saying: 'Thou hast shed blood abundantly, and hast made great wars. Thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.'" But again the tender accents of an affectionate father are saying: "Now, my son, the Lord be with thee." The words which undoubtedly display the greatest wisdom, and which show us the thought and reflection of the kingly statesman are those recorded in the last clause of the 14th verse: "And thou mayest add thereto." He has just referred to the preparations which he has made for this work; to the gold and silver, the brass and iron, the timber and stone. He says: "These I have collected in abundance for the work, and thou mayest add thereto." This clause manifests David's foresight, his common sense, his profound wisdom.

They show us that he did not think that he had done everything, great as his preparation had been. And since his preparation had been so exhaustive, his wisdom so searching, and his ability so great, this permission given to Solomon shows us that David thought that it was not probable that his or any one's work could be complete in this world. And this is the truth. Both nature and Revelation teach us that one man's work for God fits into and follows on another man's work. One soweth and another reapeth, and oftener one soweth for another to reap. No man's work in this world is a complete work. The sooner we learn this lesson from David the better. The very best a man can do is to lay the foundation or prepare the way for another's work. Test this principle by life experience. Isolate any man's work, and it appears to be a failure. If we take the histories of the greatest lives of the world we will find only so many illustrations of this truth. When we isolate their lives we have to say of them either that the work is incomplete, or that they fell or were overthrown or were rejected. Cæsar, Napoleon, Luther, Calvin, Knox, Gladstone, and Lee—these all furnish with their lives illustrations of this truth. These

lives when isolated appear to be failures. But connect those lives with the past and the future, and what then? The man may have fallen, or may have been overthrown or rejected, but his work stood; or even when this was destroyed, the influence of the life remained and could not be robbed of its power. Look at the life in its relation to the past, and study it as to its effect upon the future, and it will become plain that every well lived and worthy life fits into God's purpose and promotes the welfare of man. And when thus properly seen it will be manifest that no worthy life can be a failure. Some must retard as the race is tending to evil and error, and be censured therefore, and scornfully termed "slow" and "behind the times." Others must lead the race, boldly and toilfully, in loneliness blazing the way through the pathless wilderness of unknown, joyless regions. They will be condemned and probably destroyed by their fellow-men, as dangerous and radical. But these are known and revered by grateful after generations, as martyrs to humanity, who "lived before their time" and suffered for so doing.

David evidently foresaw the possibility of new demands in the future, and he cheerfully accepted his position in life as that of one who prepared for the work of another, and so he said to Solomon: "Thou mayest add thereto." David now concluded his instructions with this last solemn and urgent charge: "Arise and be doing; and the Lord be with thee."

1. "Arise." The three ideas embodied in this charge are essential to the successful accomplishment of every great and worthy work. Solomon was the man appointed by God to do this work. David tells Solomon in this address, that long ago God had revealed this fact to him, and yet this work will not be begun until Solomon shall himself "arise," until Solomon shall prepare himself for the doing of the work. Notwithstanding the fact that wood and stone are abundant, the architect must devise before the building can go up. So the fact that David had prepared before his death was no reason why Solomon was at liberty to do nothing. Nay, but on the contrary, this very fact that David had prepared rendered it more imperative that Solomon should himself prepare. So, I take it, is it true of us. We are not to rest in supine idleness,

because our fathers have wrought and given us many things conducive to comfort and happiness. As with Solomon, the quietness and peace were given unto Israel that work might be accomplished; that the great house might be built to the glory of Jehovah; so because our fathers were diligent and faithful in the time of their affliction, and prepared many things for us, for that very reason we must now arise and prepare ourselves for a greater work. We need to arise and shake ourselves and gird up our loins for the toil and labor of the day. We need to arise to get a higher and broader view of life and things. We have been looking at things for too long a time from the same and too low a standpoint. We need to realise that greater things than we now think are possible for us. Arise and see. A part of the preparation for our life's work is for us to see what others have done, and to see that there are others in circumstances similar to our own, who are doing a greater work than we are doing. We have been resting too long. Let us arise to meet this opportunity.

2. "Be doing." It is well for us to remember that there are some people who devote all of their time to making preparation to begin work, and they never find time to work. It is true that "getting ready" is very important, and frequently takes much time. But what does getting ready amount to if the work is not done? David says to Solomon: "Arise, be doing." You remember how it was with the tribes of Reuben, Gad, Dan, and Asher, when Israel was about to go to meet Sisera in battle. The urgent call was sent to all the tribes to come to the help of the nation. But while the people of Zebulun and Naphtali and the rest jeopardised their lives, Reuben and Gad remained in the meadows with their sheep, and Dan and Asher remained with their boats at the seashore. It is said of them: "By the water courses of Reuben there were great resolves of heart, and there were great searchings of heart." While they ought to have been doing they were still resolving and searching their hearts, weighing the matter, and resolving again, each time coming to the same conclusion as to their duty, and yet going back all over the matter, searching again, and again resolving. So they did nothing, and were cursed for their indifference and infidelity.

"Arise, be doing." We are reminded, both by the expression and the energy of the words of the preacher: "Whatsoever thy hand findeth to do, do it with thy might." There are three important ideas presented by these words:

1. Our duty, the work within our reach.

2. The sense of individual responsibility. "Whatsoever thy hand." The duty of each one is the work that his or her hand can reach. This is the obvious import of the words. To one who is in earnest the work nearest will appear the most urgent, and there will be no difficulty about finding work within hand's reach.

3. "Thy hand." It is your own work that you are to do. You can not decide what your neighbor's duty is, nor can you devolve your duty upon your neighbor. And oh! the power and importance of this thought. Your duty ought to be done well, regardless of how or what your neighbor is doing. "To every man his work" is God's great labor law. As some one has said: "Though others be unfaithful, be not thou unfaithful."

Could this idea be fixed in the minds and practised in the lives of our people, how wonderful would be our life. Let each one say: I will do my part and use the good acquired. But no, some one says: "There is no use in my working and I won't work, for this one and that one does not do this or that." There were many drones doubtless in Israel, but David says to Solomon, "Arise, be doing." You, at least, in this kingdom, must be diligent and faithful and zealous.

3. "The Lord be with thee." This is the most important idea in the text, namely, a recognition of the limited value of human exertion. We should estimate human exertion at its true value. It has a value, we do not deny this. We emphasise this value when we properly limit it, and we make it more useful when we rightly estimate it. The question is not what men may think of human power and exertion, but what it is worth in the sight of God; in other words, what is it really worth in eternity. There are some things we can do for ourselves and ought to do for self; some things that you must do, for no one else can do them for you. There are some other things that it is useless for a man to try to do unaided. These

things require the infinite power of God to solve them, and to begin them, and to bring them to perfection.

Man is prone to forget this. He likes to feel independent. This is folly. All nature and experience testify to the utter folly of independence.

We are dependent creatures. The only question is, Upon whom shall I depend, God or man?

"Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain."

The notion of a "self-made man" is an absurdity. God has made us, and not we ourselves. Some men receive more help than others, but all are helped—wonderfully helped, and in the making of a man there are many agencies at work.

Let me call your attention to a false notion that has arisen because of a certain artificial and arbitrary distinction which was made merely for convenience. I refer to the distinction between things secular and sacred. The reference in this text is to a religious work, but the words apply to all. Strictly speaking, there is no distinction between those things which we are pleased to term secular and religious. In all things are we to glorify God, and whatsoever we do we are to do all to his glory.

The blacksmith may be as truly a servant of God as the minister, and he may be as truly doing God's work while at his forge as the minister while preaching. Therefore, let us all, no matter what our calling or work, offer our service to God, and learn to depend on him, and not on man or circumstances for the direction of our energies, and let us depend on him first and always for that joy, without which our lives would be empty and barren. * * *

In conclusion I would say a few words of him, to whose memory this beautiful temple of worship was erected and now stands.

The influence of his life upon my life was profound. That influence was exerted as my teacher, but to a still greater degree in another sphere. It will ever be a cause of rejoicing as it is a source of strength that I was admitted by this great teacher into the charmed circle of his intimate friends. Many of the

most valuable lessons that I have learned were acquired during the delightful hours of familiar intercourse with him.

His life has been to me a commentary on this text. God called him to duty and service. He arose. And because he was intellectually a giant—standing head and shoulders above the men of his generation—he saw beyond the range of others.

This vision of truth, bringing light to his mind, brought trial and persecution also from lesser souls who could not understand. His industry was indefatigable. He seemed never to weary. He would easily in his day's work do the labor of three men. He was doing all the time, and never were his efforts misdirected.

And God was with him. From his earliest infancy he recognised the guiding hand of God in his life. Throughout all of his long and eventful life, in the midst of his manifold labors and activities, whether driven by ambition or drawn by duty, he ever recognised his dependence upon God, whose servant he was and whom he served. This made him a man of humility.

His wide and accurate knowledge of physical science, his intimate acquaintance with classic literature, his familiarity with history, ancient and modern, and his influence and power with men, these things only made him more humble before God.

I would repeat to you two little verses which were very dear to him, and which I am persuaded express simply but faithfully and fully the doctrine, the philosophy, and the faith of James Woodrow:

"And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me,
I cannot tell why;
But this I can find,
We two are so joined,
He'll not be in glory
And leave me behind."

Mr. D. W. Robinson, a member of the building committee which had charge of the erection of the Woodrow Memorial church read the following historical sketch of the church:

When the writer moved to Columbia in December, 1900, he found a mission Sabbath school being conducted in Waverley,

at the corner of Taylor and Pine streets. According to the best information obtainable this mission had been conducted as a Sabbath school and as a mid-week prayer meeting for several years prior thereto, dating back to June, 1899. About the year 1901 or 1902 this mission was moved to the public school house at the corner of Oak and Lady streets, where it has been conducted ever since. It was first conducted as a Sabbath school, with prayer meeting services in mid-week, under the superintendence of various persons from time to time. * * *

To those who attended this mission and watched its progress, and to the students of the community and local surroundings it has been apparent for the past two years that increased facilities were needed and that a church or chapel was necessary in this suburb of the city. In October, 1906, the session of the First Presbyterian church became interested in this work and after careful consideration became convinced that this was a field of opportunity for their home mission spirit. The men's auxiliary of that church took up the work with eagerness and has manifested a most kindly and intelligent interest in it continuously since that time. * * * *

In response to the growing activities of the mission the men's auxiliary, in the year 1906, set about providing a home for the mission and endeavoring to raise the necessary funds therefor. They had hoped to procure a small lot and provide a neat but plain and economical chapel or Sunday school room, which could be utilised for the ordinary church purposes. Even to do this meant a considerable tax on their resources. They raised the funds for and purchased first another lot, which was subsequently resold and the lot on which we now stand was purchased in June, 1907.

Just at this time when they were wrestling with the problem of how next to proceed, he "who wings an angel, guides a sparrow," directed the thought and attention of a kindly and charitable heart to this mission. After a study of the field, its history and its promise, Mrs. Woodrow determined to assist the mission and in doing so to furnish a suitable and permanent memorial to her learned and distinguished husband, the late Dr. James Woodrow. This building, commenced in September,

1907, completed during the past week, its furniture and furnishings complete, from the foundation stone to tower cap, is the splendid gift of her generosity to the Church and to Christ, its head, and a worthy memorial of the distinguished scholar and minister whose name it honors and bears. * * *

Mrs. Woodrow's Memorial Gift to the Young Men's Christian Association.

Dr. and Mrs. Woodrow were married Aug. 4, 1857; thus, if he had been spared to her a few more months, they would have celebrated their Golden Wedding Aug. 4, 1907. Though so sorely bereft, Mrs. Woodrow yet wished to commemorate the occasion and to show her gratitude for all their beautiful, golden years together. While trying to find the best way to do this, she read in *The State* the announcement that the Board of Directors of the Young Men's Christian Association of Columbia had decided to sell their Main street property and to buy a lot and erect a larger, more conveniently arranged building, provided a suitable lot near the business centre of the city could be bought at a reasonable figure. After considering the question very carefully in all its bearings, Mrs. Woodrow offered to give the Association a lot, selecting for this purpose a part of her home place. What made this seem to her a peculiarly fitting memorial of their happy life together was that she as well as Dr. Woodrow had been intimately associated with boys and young men all her life, her earliest home having been situated at the foot of the campus of Oglethorpe University, where her father, the Rev. J. W. Baker, was professor for many years during his pastorate of the church at Milledgeville, Ga.

Mrs. Woodrow's gift was eagerly and gratefully accepted by the Association, as will be seen from the following account, which appeared in *The State*:

The Young Men's Christian Association has been the recipient of the gift of a beautifully situated lot of land, the donor being Mrs. James Woodrow, widow of the great Presbyterian theologian who died last spring. This lot occupies a position in the middle of the block on Sumter street between Washington and Plain. Its frontage is eighty feet and its depth two hundred nine and a half feet.

This will be an ideal location for a new home for the Y. M. C. A., and a new home will be placed there before many months.

Some time ago *The State* published a statement to the effect that the Y. M. C. A. had been offered \$50,000 for its home on the corner of Main and Lady streets. It was stated in the article that the directors would probably accept the offer, if there could be found a suitable building lot on a near-by street, Main street property being almost out of the reach of the association.

In a few days after this announcement Mr. Thomas S. Bryan, president of the Association, was able to announce that he had received this generous offer from Mrs. Woodrow. The spot is almost ideal. Within one square of Main street, just in rear of Wright's hotel, within two squares of the Loan and Exchange bank building, where more young men work than in any other one block in the city, just off of Law Range, where the influence of such a building and its work will not be amiss, especially in election years, with a Baptist church in the same square, a Presbyterian and a Methodist church less than two squares away, and the beautiful old Trinity church also quite near, this lot is admirably situated so that young men can drop in on their way to and from their work or to and from their churches.

On one side is the churchyard of the First Baptist church, surrounded with a high brick wall, on the rear is the property of the city schools, and on the other side is the home of Mrs. Woodrow. Thus surrounded, the new Y. M. C. A. building will have the repose and privacy of a home as well as the attraction of being convenient to car lines and to the principal business and residence streets of the city.

CAUSE OF REJOICING.

At a meeting of the board of directors of the Y. M. C. A. last night the generous offer of Mrs. Woodrow was accepted with gratification. It was moved by Mr. Edwin G. Seibles: "That the offer of Mrs. Woodrow to convey to this Association for its purposes a lot of eighty feet front on Sumter street at the rear of her home be accepted with cordial thanks to the generous donor, and that the president be authorised to inform her of the action of this board and to express to her our appreciation and gratitude." This was seconded by Dr. Lancaster, and the resolution was adopted by a rising vote, Mr. F. F.

Whilden being asked to make a prayer of thanksgiving, while they were yet standing.

As stated some time ago in an article in *The State*, the building now in use cost less than \$30,000 with the lot. It is said that when the transfer of this property is made the Association will have \$27,500 with which to begin the erection of a new building on its lot on Sumter street. This fund will be inadequate to erect such a structure as the Y. M. C. A. will need in a city of 100,000 people, the population Columbia hopes to have in less than ten years.

It will be recalled that when the present Y. M. C. A. building, the new union station, and some other buildings were erected less than ten years ago, it was thought these would be adequate for years to come, but even now the accommodations of these several buildings are cramped, and when the new Y. M. C. A. is built it will be with the idea in view that in a very few years Columbia will be a city of 100,000 inhabitants.

And if Mrs. Woodrow will be gratified to learn of the appreciation felt by the members of the board of directors of the Y. M. C. A., what must be her increased sense of pride and satisfaction to learn of the manner in which the news was received by the young men themselves last night. The news was abroad in the Y. M. C. A. building and the young men were in a very happy frame of mind. They appreciate the great good that has come into their lives through the medium of this institution; and now that its work is to be enlarged and made more in keeping with the growing city by reason of a larger equipment, the young men are indeed grateful to the good woman who, through her beneficence, has made this possible.

The present building was erected during the administration of Mr. F. H. Hyatt, president. Up to that time the Association had had one or two rooms of an upper floor on Main street. The lot on which the building stands cost \$8,000. Careful real estate men say that to-day it is worth \$30,000. The Association, when it began this building had for assets a lot of faith, a good deal more of nerve, and fair credit at the banks.

Those directors who through these years of stress and struggle and misgivings and heartaches have carried the burden of finance as well as the responsibility for the betterment of the

young men of Columbia, these men now feel that they can heave a sigh of relief, for the Y. M. C. A. will hereafter have something tangible, although another long climb is ahead to raise the amount necessary to erect a beautiful home.

The president, Mr. Bryan, was authorised to take steps at once to dispose of the present home on Main street and to get another at once.

An Appreciation.

BY THE REV. DR. THORNTON WHALING.

I have just returned from the grave of the greatest teacher under whose instructions I was ever privileged to sit. His ashes rest in beautiful Elmwood Cemetery in Columbia, S. C., upon a lofty and commanding site overlooking the Congaree River and the wooded hills which stretch far away to the southwest, while to the south and east lies the city in which he lived for more than two-score years, until by general consent he became its first citizen. Indeed South Carolina came to place his name high on the roll of her illustrious public men—whose possession could not be confined to any particular sect or party. The years which have so swiftly passed since his death have served to bring the whole wide constituency of scholars and thinkers in our Southland and in our country into agreement as to his commanding services in the realm to which he gave his life, namely, the relations between religion and science.

A massive granite monument, simple and strong, without adventitious ornaments, with the deeper beauty of symmetry of proportion and stability of structure, fitly marks his earthly resting-place and stands as the visible symbol of the character and worth and work of the man. The inscription which it bears reads:

JAMES WOODROW,
Born in Carlisle, England,
May 30th, 1828.
Died in Columbia, S. C.,
Jan. 17th, 1907.

Having served his generation by the will of God,
he fell on sleep.

I can never forget my first view of him more than twenty-five years ago when I took my place in his class as a student in Columbia Seminary and for the first time felt the influence of this master teacher and searcher of the minds of his students. His slight figure above the medium height, his keen, penetrating eye, his intellectual countenance, his simple and yet intense and

magnetic manner caught the student's attention; while every sentence which fell from his lips, clear as crystal and weighty with thought, proclaimed the thinker and scholar and master in his chosen field of study. Subsequent years confirmed the impressions of those early days, and ripened into deep admiration and sincere affection as the student was admitted into one of the noblest and most uplifting friendships of his life. I shall attempt no labored analysis of Dr. Woodrow's character, nor detailed account of his services, but out of a full and grateful heart give some expression of my candid estimate of his work and personal character.

As a man Dr. Woodrow was the most truthful human being I have ever known. He had a genius for reality and a passion for statements which accurately fitted the fact. His love for truth, his search for it, and his skill in expressing it in adequate forms were as much a moral and spiritual trait as a mental characteristic. His scorn for falsehood, his unmeasured detestation of a lie was the equal of that of the great Stonewall Jackson,—or of Calvin himself. He made no statements of fact which subsequent discoveries made it necessary to qualify, because he stated nothing as a fact which he did not know to be one. Sincerity which disclaimed all simulation and knew no affectation was at the foundation of his whole being. Disguise of opinion, compromise of principle, double-dealing in any form, the milder forms of equivocation in which the profess-edly saintly sometimes indulge were as impossible to him as the surrender of his own being, and were so foreign to his nature that he sometimes showed a strange incapacity to see them in others until imperative circumstances forced their recognition. A nature so strong and true could not come in contact with a falsehood and treat it in a *dilletante* and tolerant fashion.

Coupled with this was a great heart which overflowed with affection for those whom he trusted. The proverbial Scotch reserve combined with an innate dignity made it impossible for him "to wear his heart upon his sleeve for daws to peck at;" but the friends who came close to him found beneath that reserve a warm and sympathetic heart. And hundreds of his former students cherish for him an enthusiastic admiration and love which a cold and unemotional nature could never have

aroused, and which could only be the reward of a great heart filled with the most vital sympathies. His hundreds of students loved him because back of that stately reserve and deeper than that penetrating intellect, they saw the wise affection and discriminating interest with which he regarded every one of them, and so they delight in imagination still to sit at his feet.

As a thinker and scholar Dr. Woodrow was most concerned to know the truth, and so exhaustless patience and exhaustive thoroughness marked his investigations and studies. He furnished an admirable illustration of the true scientific method in the pursuit of truth, although far removed from that false, arrogant temper which asserts that science, technically so called, is the only field in which reality can certainly be found by the human intelligence. Of all the great scholars I have known he was the most exact and passionless in recognising the limitations of his own knowledge. There are many who will recall an incident which deserves to be famous, when in the course of the controversy on evolution, a gentleman, professor of English Language in some college, who was opposed to him in debate, asked him if a certain law did not apply to the development of language, and if so did it not furnish a parallel to evolution in the animal kingdom; to which Dr. Woodrow replied that he knew nothing of evolution upon the linguistic side, although he did know something of it from the side of biology. "But," added he, "because I know something of development as a fact in biology is no reason why I should conclude that I also know something of the development or evolution of language." Every hearer recognised the point, and saw its application at the very moment.

The chief achievement of Dr. Woodrow as a scholar and thinker is found in his famous Address on "Evolution as Related to the World, the Lower Animals, and Man," and in articles published in vindication of the position maintained therein. This Address occasioned a violent and long-continued controversy; but slowly and imperceptibly the Church has come to the platform which he so carefully and completely constructed, and will doubtless rest therein until the end of time. The only original contribution made by our Church to the world's scholarship is found in the signal service which this

learned professor thus rendered by giving what is practically a demonstration that there can be no contradiction between God's word rightly interpreted and God's works rightly understood. His reverence for the inspired word, his loyalty to the Confession and Standards, his adamant orthodoxy, his sanity and balance as a thinker, did not prevent the controversy with which his name is linked; but they have received their reward at last in the wide, the general, the almost unanimous recognition of the safety and truth of the principles for which he stood, and for which he sacrificed so much. "The blood of the martyrs is the seed of the Church," and every advance in the Kingdom must be paid for at a great cost to some valiant leader, who, maligned to-day, is crowned to-morrow.

In this controversy the writer has often thought that Dr. Woodrow's wonderful powers as a debater in detecting fallacies, in exposing error, in demolishing falsehood, by which he annihilated his antagonist's positions, sometimes made the impression that he had annihilated his antagonist also. But no one was more courteous in debate until his own candor or honesty was questioned, and then the magnificent wit and sarcasm which he possessed in so unique degree found play in an exhibition which it was worth travelling a thousand miles to witness.

As a teacher Dr. Woodrow had a clearness of vision, a calm precision in statement, a thorough comprehension of the student's difficulties, a quick perception of any idiosyncracies in the student's mental movements, which placed him without a peer in the art of stimulating and exploring the minds of those fortunate enough to be taught by him. If Socrates used the obstetric method, Dr. Woodrow was master of it, too. Nothing could confuse or deceive that unruffled intelligence. The student never tried but once to prove that his mind contained more than it really did. And the professor never sought to suggest that his student's mind contained less than it really did. A student was often surprised that the professor's skill discovered so much in another student's mind, and he was often surprised that the professor's skill had not found more in the student's own mind; but wisdom and grace and truth were ruling the whole process and good came out of it for all con-

cerned. Few were the students so dull that they were not aroused and inspired by contact with a mind so mature, penetrating, encyclopædic in its scholarship, powerful in its grasp, looking in every direction like the seraphim of Ezekiel covered with eyes which gazed at every point of the compass, so judicial that no subterfuge beclouded its vision. And few were the students who were so unresponsive that they were not filled with admiration and reverential affection for their teacher, and who have not remembered for life the object lesson presented by the mind and method and spirit of their beloved professor. I said to an old student of his, then President of a great State University, "I regard Dr. Woodrow's intellect as the most perfect I have ever known." He said promptly, "I do, too."

But the deepest impression always and everywhere was that of the man, sincere, real, incorruptible, without cant or pretence, loving the truth and hating a lie, fearless, uncompromising, following fact wherever it led, reverential toward God's word and with a profound awe toward God, in short, a real man and a real man of God—this is the Dr. Woodrow whom hundreds of his old students delight to honor, and whose name will be fragrant in their memories as long as memory shall do its work. Because under God he was a mighty power making for righteousness in their lives, and because many of them are stronger to trample evil under their feet and dare bravely to do the right since they knew and honored him—for these reasons grateful hearts all over our land rise up to call him blessed, and to thank God for the work which he still continues to do for them.

DR. JAMES WOODROW.

HIS TEACHINGS

AS

CONTAINED IN HIS SERMONS, ADDRESSES,
EDITORIALS, ETC.

COLLECTED AND ARRANGED BY HIS DAUGHTER,
MARION W. WOODROW.

PART II.

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PART II.

His Teachings.

Sermon.

John 1:36. "And looking upon Jesus as he walked, he saith, Behold the Lamb of God!"

For the few months just before these words were uttered, a voice was heard in the wilderness, calling upon all men to make straight the way of the Lord, to repent, for the kingdom of heaven was at hand. It was the voice of him who came, not himself to drive away the thick darkness which brooded over the face of the whole earth, but to bear witness of the coming of that true Light which lighteth every man that cometh into the world. He himself had not yet been permitted to behold it; at length it dawns upon his sight. Clothed in flesh the Word, the true Light, is manifested to him; and now he changes his prediction to the joyful announcement of its accomplishment; and whether with the multitudes who resorted to him, or with but two of his disciples, he repeats the call, Behold the Lamb of God; behold the Lamb of God that taketh away the sin of the world. This call was uttered many centuries ago; but it sounds its notes across that chasm of time, and to-day we are still called upon to behold the Lamb of God.

It has pleased God in all ages of the world to make his will known to man by signs and emblems, by types and shadows, as well as more directly by words. When our arch-enemy had gained over the mother of our race his first great victory, so terrible in its consequences, God did not announce to her that at some future time his eternal Son would assume her nature, and clothed with it, would overwhelm her tempter with defeat, and binding him in chains, would free her and all of her posterity who would believe from captivity, and restore the image which she had lost, at the cost to himself of Gethsemane's agonies and the bloody death of the cross. But he presented all this to the eye of faith, when he said to the serpent, in her hearing, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." And in our own day, the sufferings and death of the same crucified One are presented to us most vividly in the emblems which we receive, according to his

own appointment, of his broken body and shed blood. And so it has been in all the intervening ages of the world.

The most prominent type of the cardinal idea of Christianity—that the death of a fit substitute will be accepted in place of the death of the sinner himself—was a lamb slain, offered to God in sacrifice. Very probably it was made known to our first parents by the Lord himself in subsequent communications of his will to them, that this was an appropriate representation of the death of him in whom they must trust as their substitute: for during their life time Abel brought of the firstlings of his flock and of the fat thereof an offering unto the Lord. Gen. 4:4. And Noah, only the eighth from Adam, took of every clean beast and offered burnt offerings on the altar. Gen. 8:20. The familiarity of even the youngest with the lamb as the sacrifice is seen from the narrative of Abraham's journey to offer up Isaac. On the sad morning of the third day, as the Patriarch drew near to the place where the sacrifice was to be offered, his son broke the silence with, "My father, behold the fire and the wood; but where is the *lamb* for the burnt-offering." Gen. 22:7. And so in later times, this type was kept daily before the eyes of God's chosen people; for there were to be offered day by day continually two lambs of the first year, one in the morning, and the other at even. Ex. 29:38.

The slaying of any animal represented the sacrifice of Christ; but there seems to be a peculiar fitness in the lamb, that gentle, innocent, uncomplaining creature, to typify him who was holy and harmless, and who when reviled, reviled not again. But it is in the paschal lamb that we have most clearly revealed to us the design of the death of our substitute. Let us consider, then, the circumstances attending the institution of the pass-over that we may understand fully why Jesus was pointed out by John as the Lamb of God.

When Jacob with his sons went to Egypt at the invitation of Pharaoh to become his honored guests, there seemed to be little likelihood that their descendants in a few generations would be reduced to the most abject slavery. And yet so it came to pass. Though the whole land of Egypt owed its salvation to Joseph as God's instrument, a few generations were sufficient to wipe

out the memory of this, and to bring his offspring and all of his kindred to be ground to the earth by those whose fathers Joseph had saved from the horrors of death by starvation. The Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard bondage. Ex. 1:13. But even this was not the worst. The command went forth from Pharaoh, "Every son that is born shall ye cast into the river." Ex. 1:22. But at length God heard their groaning, and God remembered his covenant with their fathers (Ex. 2:24), and he prepared to deliver them from their bondage, and to bring them into the land which he had promised to their fathers. He calls upon the tyrant to let his people go; and when he refuses, plague after plague is sent to enforce the call; but all in vain, though there is many a promise of compliance given. At last Moses stands before Pharaoh to utter this terrible message (Ex. 11:4, 5): "Thus saith the Lord, About midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, that sitteth upon his throne, even to the first-born of the maid servant that is behind the mill. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more."

As a test of their obedience, and to present more clearly to their minds a greater deliverance, a deliverance from the second death, from a more cruel bondage than that of Pharaoh, God instituted the passover. He directs a lamb to be taken for each household, a lamb without blemish; this must be slain, and the blood applied to the door-posts of the houses. He promises: "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Num. 9:13: "The man that forbearth to keep the passover, that soul shall be cut off from among his people; that man shall bear his sin." The children of Israel, who had been summoned to hear the Lord's commands, (Ex. 12:28), went away, and did as the Lord had commanded. "And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat upon his throne, unto the first-born of the captive that was in the dungeon. And there was a great cry in Egypt; for there was

not a house where there was not one dead." But no Israelite was smitten. They escape from their bondage, and hasten away towards the promised land. But though this is so near, yet they do not at once enter it: the Lord leads them by a weary way, preparing them for its enjoyment, until at length they can sing: "The Lord brought us forth out of Egypt, with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey." Deut. 26:8, 9.

We could have no more vivid representation of God's plan of salvation than this. We have fallen from the rank of those in the image of God into the most abject bondage to sin: Satan leads us captive at his will. But God would deliver us from this state. To effect this, a substitute must die; for we have sinned, and God must, to vindicate his own truth, punish our sin with death. One who is innocent indeed and without blemish is chosen; he is brought as a lamb to the slaughter; he is cut off, but not for himself; his blood which cleanseth from all sin is applied to his people and they are saved; the destroyer passes over them, while smiting and judgment and plague and destruction come upon all to whom that precious blood is not applied. Those who are saved by this blood are not introduced at once into the heavenly Canaan; but often a weary way in the wilderness is first to be traversed, under the guidance of the heavenly leader who will guide them into all truth, and bring them at last to the rest that remaineth for the people of God, the Canaan above, where holiness and joy abound in unlimited fulness. This is he to whom the fearless preacher of repentance points, when he cries out: "Behold the Lamb of God, which taketh away the sin of the world." And the next day he repeats the urgent call (as in the text) to two of his disciples: "Behold the Lamb of God." His design in thus repeatedly and earnestly directing attention to him is seen in the effect it produced: his disciples left him, and followed the Lamb.

Let us now behold him as he is more clearly made known to us in the subsequent narrative of his life;—and may God

enable us so to see him that we, too, may all become followers of the Lamb.

Who is he, that we should follow him, that we should trust him as one able to take away the sin of the world?

He is God with us, the one who is over all, God blessed forever; he is the Lord our Righteousness; it was by him that all things were made. God himself addresses him thus: "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Being in the form of God, he thought it not robbery to be equal with God: he is the brightness of his glory, the express image of his person; in him dwelleth all the fulness of the Godhead bodily; he upholds all things by the word of his power; he sits on the right hand of the majesty on high: therefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Since he is equal with God, since he is God himself, we may follow him with the firm assurance that he can lead us whithersoever he will.

But if he is God, how can he be our substitute, how can he suffer the penalty of death for us? As God, he cannot; but he is not God alone.—he is the man Christ Jesus as well. The Word that was in the beginning with God and was God, was made flesh, and dwelt among us: he was God manifest in the flesh; he had a human soul which could be and was exceeding sorrowful, even unto death; he could suffer and die upon the cross. The nature that had sinned was that which suffered: the substitution in this respect was complete. The death to which he was subjected was not eternal, as ours must have been; for his Godhead imparted infinite value to his human sufferings; and thus what he underwent was a full equivalent of all the penalties merited by all who would follow him and accept the salvation which he purchased with his blood. Heb. 2:14. Forasmuch as we are partakers of flesh and blood, he also himself likewise partook of the same, that through death he might destroy him that had the power of death, that is, the devil. He took not on him the nature of angels, but of the seed of Abraham. Having our nature he knows how to sympathise with us, too. We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all

points tempted as we are, yet without sin. (Heb. 4:15). How is our boldness in approaching him increased, when we think that he is of the same nature with ourselves, when he calls us his brethren! Truly we may come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Heb. 4:16).

Thus we see everything combined in Jesus necessary to make him perfect as the Captain of our salvation: he is God, able to save to the uttermost; he is man, that he may endure the wrath of God due to us for sin. Now may God be just and the justifier of all that believe in Jesus. But if we continue to behold him, new attractions will be constantly unfolded to our view. Surely if anything can attract us to another, it is the manifestation of love for us; the constant bestowal of acts of kindness upon us. And if that love leads to sacrifices of comfort and property and even of life for us, would we not reproach ourselves as monsters of ingratitude, if we felt coldly towards such a friend? Such is the love of Christ towards us. Not to speak of him as our Creator and Preserver, see him leaving the throne of heaven to be the object of contempt on earth; though possessor of all things, for our sakes becoming poor, that we through his poverty may be rich; and when the stroke of divine wrath is about to fall upon us, he interposes and bears it for us. Shall we not for such infinite love give him in turn all the intensest love of our hearts, and follow him whithersoever he calls? His love and compassion appear not only in this great act of having come to save the world, but they were daily exhibited wherever he went, as he wandered about during the few years before his death. In travelling, as he approaches a city, he meets a funeral procession bearing to the tomb the remains of an only son of a widowed mother. He has compassion on the weeping mother; he bids her weep no more; and gladdens her heart and changes her tears to tears of joy by restoring her son to her alive, to be longer to her the stay of her age and her comfort in her loneliness.

See him again—at that grave in Bethany. See his sympathetic nature there, and his willingness to remove unhappiness, too. As the sisters are weeping for their brother, and neighbors for their friend, Jesus is troubled in spirit, and soon he

weeps, too, with the sorrowful group. But it is not long before the dead brother and friend comes forth alive from the grave, in obedience to the voice of Jesus. What love and compassion there! And see him as he approaches that city, whose inhabitants would soon be clamoring for his blood. When he was come near, (Luke 19:41), he beheld the city, and wept over it; lamenting their perversity and blindness in rejecting the salvation he came to offer, and their dreadful doom in consequence. Wherever he went, the blind saw, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, and far the best of all, to the poor the gospel was preached. (Luke 7:22.)

Such are some of the traits of the Redeemer's character. Now what think ye of him? Are you ready at once to leave all and follow him, or has he to you no form or comeliness; and when you see him, is there no beauty that you should desire him? Surely this cannot be so, after what we have seen of him. But do you fear that if you attempt to follow him, he will turn coldly away from you? You cannot think this, when you reflect upon the love and compassion he has shown. In the name of my Master and by his authority, I invite you to come and follow him. He has pledged his word that he will receive you: he has said, Him that cometh to me I will in no wise cast out.

Enough has already been said to show that it is our highest interest and duty and should be our greatest delight to follow him. It would be enough to be permitted to contemplate with unceasing admiration the beauties and glories of his character. To be permitted to love him, and to trust confidently in him as having suffered for us, would bring with it reward enough, even while he is presented to the eye of faith alone. But he will give us much more. Hear what he says: "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." We will not be obliged always to rest contented with a distant view of him. We shall see him as he is, and shall become like him; his Father will honor us, and what honor: he will call us sons of God; and the Lamb will call us his brethren, no longer his servants, though it would be honor

enough to be one of his lowest servants. Even now he has gone to prepare a place for us, and he will come again, and receive us to himself. He is now at the right hand of God making intercession for us, if we are his followers; and he sends us the Comforter to bring all his words to our remembrance. He will support us in our pilgrimage, however weary it may be; he will not suffer us to be tempted above that we are able; in all things we shall be more than conquerors through him that loves us. If we suffer, we shall also reign with him.

But if these hopes are not yours, if you will not follow him, whom will you follow? Rather, whom *do* you follow? If you dream of independence, you deceive yourselves: followers you must be; and if not of the Lamb of God, it must be of him who has been conquered by the Lamb. Can it be possible that you will deliberately choose the service of the devil? What is there in his character to attract you? Do you find pleasures in his service? Seeming pleasures you may find for a few brief moments; but when those are gone, what do you expect even in this life? And what reward will he give you in the world to come? I beseech you consider these questions, before you determine to continue to follow the god of this world. And awake from the vain delusion that you are freemen, and never were in bondage to any. Leave the cruel task-master, and enter his service who will make you free indeed; free as the heirs of God.

We have been denied thus far the privilege, which John's disciples enjoyed, of beholding the Lamb with our bodily eyes. But there is a time coming, how distant we cannot tell, certainly not very distant for any of us, when we shall see for ourselves, and our eyes shall behold, and not another (Job 19:27). With what feelings shall we then behold him? This is a question that must be decided now;—then it will be too late. It will not be our privilege then to choose whether or not we will follow him. The question will then have been settled forever. Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen. Shall we wail because of him, too? Or shall we then say, Unto him that loved us, and washed us from our sins in his own blood, and hath made

us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen. This is the alternative presented to us. Which will you choose?

Yes, we shall see him, when he comes in his glory, and all the holy angels with him; when he sits on the throne of his glory to judge the world. We shall see the very Jesus, the very Lamb of God whom John pointed out, but with the addition of those cruel marks which show that he was slain. If you follow him now, what glory, what joy will be yours then. You will be of that great multitude, which no man can number, of all nations and kindred and people and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands, crying with loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb. (Rev. 7:9.). And you will hear the response of the angels and the elders and the four living creatures: Amen. Blessing and glory and wisdom, and thanksgiving and honor and power and might be unto our God forever and ever. Amen. You will have robes washed and made white in the blood of the Lamb. You will be before the throne of God and serve him day and night in his temple, and he that sitteth on the throne will dwell among you. You shall hunger no more, neither thirst any more, neither shall the sun light on you, nor any heat. For the Lamb which is in the midst of the throne shall feed you, and shall lead you unto living fountains of waters; and God shall wipe away all tears from your eyes. And again as you behold the Lamb, you will sing, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. (Rev. 5:12). Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready, arrayed in the righteousness of the saints. Blessed are they which are called unto the marriage supper of the Lamb. (Rev. 19:6 to 9). I now call you, each and all, to this marriage supper. Would that I could compel you to come. May God send his Spirit to call you so that you will come: and then all these glories shall be yours.

But if you neglect all invitations, you too will see the Lamb. But how will you receive him? Along with the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bondman and every freeman, you will hide yourselves in the dens and in the rocks of the mountains; and you will say to the rocks and the mountains, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand? (Rev. 6:15.). And you—no; Merciful God, grant that it may be none of these now before thee!—those who scorn the invitation shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and they shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever. (Rev. 14:10, 11). May God in his mercy avert from us this fate; and grant us all the power and the will to follow the Lamb now, that we may sit with him at his marriage supper.

Sermon.

Acts 4:12. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.

The times when these words were uttered were strange and stirring. A few years before, an obscure man by his words and works had attracted to himself the eager attention of all the inhabitants of Judea and Samaria and Galilee. At first he was sneered at as the carpenter's son, himself a carpenter; and when he undertook to instruct the people, it was scornfully asked: "How knoweth this man letters, having never learned?" He has never sat at the feet of Gamaliel or any other of the learned teachers of the law; by what means can he teach us? But though he was thus obscure in origin, though he had not attended the schools of the learned, though he was so destitute of all outward means of attracting disciples that he could with truth say, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head," yet such was the weight of his words, speaking as man never spake before as he taught in the synagogue, in the temple, to the single passer-by as he waited at the well, to the assembled thousands by the sea-side or in the deserts, that the whole land was soon filled with his fame. He claimed to be a king; and the excited and admiring people were ready to take him by force and make him their king. His immediate companions and followers were full of eager expectations of high office in the kingdom about to be established; they were even contending with one another who should sit nearest the throne, who should be prime minister under their royal master. But their ambitious hopes are soon crushed, when their Master is seized and brought as a criminal before the highest court of the country, and when sentenced to death there before the Roman governor, by whom the sentence is confirmed. The chief of his followers, the boasting Peter, who had indignantly replied the night before, when it was asserted that he would forsake and deny his Master, "Though all men shall be offended because of thee, yet will I not deny thee," followed him afar off, as a careless spectator; and then, coward-like, basely denied

that he ever knew him, adding to his guilt the shame by repeating the denial with cursing and oaths.

But again there is a change. The crucified Jesus breaks the bands of death; he re-appears to his dejected disciples; he instructs them more clearly as to the spiritual nature of his kingdom; he revives their crushed hopes; he leads them again to expect high office in his kingdom, far higher than it had entered into their heads to conceive before. They now expect the gaudy trappings of earthly office no longer, but to be ambassadors from the Court of heaven to rebellious men, and as their future reward twelve thrones on which they shall sit judging the twelve tribes of Israel. After waiting a few days for authority from on high, they go forth to discharge their duties. The cowardly boaster is coward no longer: fifty days after he had in so dastardly a manner shrunk from the face of a girl, he stands fearlessly before the multitudes who had imbued their hands in his Master's blood, and vindicating his character, charges them with having with wicked hands crucified and slain him. In the very temple he reiterates the charge, when at length he is himself apprehended by the chief perpetrators of the judicial murder, maddened by the accusation. And he is now brought before the same tribunal which had condemned his innocent Lord to the cross. But what is the crime for which he is indicted? They charge him with having given strength to a man who had been lame from his birth. Strange crime! Strange tribunal of justice! Listen to Peter's reply: "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole," if it be possible that I am arraigned here for this as a crime; if before this court it is regarded as a misdeed to remove human suffering, still I refuse not to answer. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye" by a sentence of your court, "crucified, whom God," who judgeth not as ye judge, but who will reverse many of your decisions, "whom God raised from the dead, even by him doth this man stand here before you whole." And then forgetting that he is the criminal, he arraigns his judges at a higher bar. They had been constituted builders of the temple of God; and

yet so grossly had they neglected their duty that they had rejected with contempt the chief corner-stone. "This is the stone which was set at nought of you builders, which is become the head of the corner." And then he directs their attention away from the salvation from bodily infirmity which he had brought to the lame man through the name of Jesus to that salvation from sin and eternal death which they and you and all men need, and warns them of the folly of seeking it as they were. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

Salvation is the chief thing needed of all mankind, for all have sinned, and "the wages of sin is death." No one will pretend that, in lands enlightened by the word of God, a single human being exists who perfectly obeys the law of God as far as he knows it. And whoever fails to do this is constantly exposed to the death—temporal and eternal—due to the sinning soul. And the most ignorant heathen, too, needs salvation. For though he has not the light which shines on you and me, the "law is written in his heart;" and when God renders to every man according to his deeds, then indignation and wrath, tribulation and anguish will be upon every soul of man that doeth evil, of the heathen for violating his law, as well as of the Bible reader, for his more inexcusable violations. "It is a fearful thing to fall into the hands of the living God." And all mankind are conscious that they are exposed to some terrible evil in consequence of their guilt, though they may be wholly ignorant of their real relations to the true God, and even of his existence; and are putting forth strenuous efforts to escape. Those rulers and elders, before whom Peter was standing, were spending their lives in seeking for salvation. What other end had their daily sacrifices, their costly temple service, their tithes and offerings, their zealous observance of the traditions of the elders? And what seeks the Moslem by his ablutions and prostrations? Or the idolater by his weary pilgrimages to the shrine of his god, and the abominable rites by which he seeks to honor the workmanship of his own hands? The whole human race is guilty before God, and is conscious of it, too; and hence the universal ceaseless toiling after some way

of escape. If there are any who do not participate outwardly in this, strange to say they are to be found in our own enlightened so-called Christian lands. These know too well the folly of seeking for salvation as the heathen do, and are yet too proud to seek it as they know they must; and therefore they try to persuade themselves and others that they are ready to brave the anger of the Almighty. But let danger, let death approach, and often their terror shows that the desire for salvation is the deepest feeling in their hearts, too, startled, as they are, by that "conscience that makes cowards of us all."

Since all are thus striving to escape from the wrath to come, it is not strange that many names should have been proposed. Let us consider a few of these, and see what promise of success they afford.

The Jewish chief priests believed that they were certainly in the right way. They most scrupulously kept the law of God, as to externals at least. They offered all the sacrifices which he had commanded; they observed all the feasts; they thought they could rightfully *claim* salvation from God. But they foolishly trusted that their sins could be washed away by the blood of the victims they killed, and failed to look beyond these to the Lamb of God, whose blood alone can wash away sin. They trusted in their own observance of the letter of the law, in their own righteousness, and failed to rely on the righteousness of Christ, which alone is perfect in God's sight.

Here, too, is the defect of sacrifices universally, trusted in by millions in our own day, as well as in all past ages, among the heathen, whether the victims are human beings or beasts of the field. The only real value any sacrifice ever had was as a type of that offered on Calvary. Vain is the hope that the sign has any value in itself. And yet the thing signified is utterly unknown and disregarded by the multitudes who put their whole trust in the blood of the bullocks and lambs which they shed, or who rely upon giving the fruit of the body for the sin of the soul.

But these are names in which no one in our land is likely to rely. There are others, however, which are equally vain, leading to delusive hopes multitudes with whom we mingle every day.

There is the name *morality*. You are told that if your conduct is strictly moral, you are safe. If you are just in your dealings with your fellow-men, if you are a law-abiding citizen, if you are benevolent, embracing every opportunity to relieve the distressed, to comfort the wretched, then God will have nothing to punish you for; or if you fail in some points to keep his law, these are slight imperfections which so merciful a Being will overlook. This, as we have seen, is a terrible delusion. God requires us to love him with all the heart and soul and strength and mind. This is the *first* and *great* commandment. Even if we keep the second perfectly, and really love our neighbor as ourselves, if we spend all our time and means in promoting the welfare of others, yet how can we believe that God will accept this less service for the greater, which we owe him? Do we feel and act thus toward our servants? When we require a particular service from them, do we regard it as a sufficient reason for disobedience that they have been providing kindly for the wants of their fellow-servants? And what reason have we to believe that our Master in heaven will be satisfied with us, if we fail to love and obey him, if we scorn and neglect all our duties towards himself, however earnest we may be in benefiting our fellow-servants? Rest assured: the belief that God will allow himself to be trifled with in this way is utterly groundless.

Then the name *Sincerity* is set before us. God will forgive our sins, provided we are honest and sincere in our belief, whatever it is that we believe. Thus the falsehood is again presented to us. God is too merciful to punish a sincere believer for his mistakes, we are told. It is a matter of indifference, then, whether we believe in truth or in error? Will our sincerity change the laws of God? Was Saul of Tarsus doing God service when persecuting the saints, because he honestly thought he was? If you swallow poison, honestly believing it to be wholesome food, will your honesty save your life? If you plant seed in a sterile soil, sincerely believing it to be fertile, will your sincerity cause an abundant crop to spring up and mature? And if your sincerity will not save you from death or disappointment in these cases, can you be willing to trust your soul's salvation to that which fails to endure the

faintest glimmer of reason? And if we bring this opinion to the test of revelation, it fares no better. Ask revelation whether sincere belief in error will save the soul, and the answer is returned in unmistakable language: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." There is nothing in this inconsistent with God's mercy. He will not punish anything but sin, and sin implies knowledge. But we have already seen that the most ignorant pagan does not come up to what he knows or may know to be his duty. Voluntary ignorance is no excuse, even before human tribunals. And all who seek for the truth in lands where the Gospel is preached will certainly find it. The way of salvation is so plain that way-faring men, though fools, need not err therein. If we neglect it, when we know or may know it, what can remain to us but a certain fearful looking for of judgment and fiery indignation?

But there is another false way, not often named by those walking in it, which is even more dangerous than any of these, since it seems to run in the same direction with the true one, and since you may be walking to all external appearance in the true path, no human eye being able to see that you are in the broad way that leadeth to destruction. In this way in the ancient Church walked the Pharisee, who could stand in the presence of God and challenge him to witness that he was no extortioner, that he was not unjust or an adulterer; and that besides keeping the law as it regarded his fellow-men, he was not less scrupulous in his more direct service of God, for he fasted twice in the week, far oftener than God had commanded, and gave tithes of all he possessed into the treasury of the Lord. Was he not walking in the ways of the Lord? And might he not justly claim the promise of life given to all who thus walked? Have we not reason to fear that formalism is rife in the Church to-day as well as in the time of our Saviour? And that it may be slaying its thousands and tens of thousands even of those who seem to be most exemplary in every trait of the Christian character?

When in obedience to the command, we examine ourselves whether we be in the faith, we are conscious of our liability to

self-deception, of the danger of mistaking vain fancies of the unrenewed heart for the genuine emotions of the heart filled with love to God; and hence we often properly pass in review our actions before us, to see whether we have faith by showing our works. If during such an examination you can truly say that you have defrauded no man, that you are just in all your dealings with your fellow-men, that you are punctual in the performance of all your more purely religious duties, that whoever else may be absent from the sanctuary, your seat is never vacant, that you are always at the prayer-meeting, ready to take whatever part may be assigned you there, that in your family every morning and evening you call around you your children and servants and read with them the word of God and go with them to the throne of grace, that your closet can bear witness that secret prayer is never neglected, that you carefully keep the Sabbath, engaging in no labor yourself and suffering none of your dependents to do so, that you are liberal in the support of your pastor, doing what you can to wipe out the reproach that the Church of Christ is more niggardly towards her ministers than the meanest secular Government towards its officers, that you, like David, are not willing to "dwell in an house of cedar, while the ark of God dwelleth within curtains," and hence you have built the house of God in a style that corresponds with the ability God has given you, that you contribute largely to send the gospel to the destitute in your own and in foreign lands, that you never say to the naked or to the destitute of daily food, "Depart in peace, be ye warmed and filled," while you give them not what is needful for the body, but that instead, you supply bountifully and cheerfully their wants, that whenever you can you sit reverently at the table of the Lord, commemorating his dying love; if you can honestly say all this, and call God to witness that it is true, do you not feel and believe that however others may be wandering, you at least are on the highway to heaven? that God can have no controversy with you? And yet can not all this be true, while you, like the Pharisee, are trusting in yourselves that you are righteous, while you are going about to establish your own righteousness, without having submitted yourselves unto the righteousness of God, while you are hoping for salvation from

your doing the deeds of the law, not remembering that by the deeds of the law there shall no flesh be justified in his sight?

But, though there are so many false ways tempting our feet, there is one that will not lead us astray, there is salvation in one; one name has been given among men whereby we may be saved—*must* be, if saved at all. In all the other plans there is some truth, but it comes short—fatally short—of the whole truth. We must observe the outward ceremonies of the law, as the persecutors of Peter did. We must carefully do unto others as we would have others do unto us, as the moralist does. We must be honest and sincere in our belief, as is he who trusts in his sincerity. We must do all that the formalist does. But if we stop here, we are undone. We fail to trust in the only name where trust will avail. We fail to deny ourselves, as our only Saviour has commanded. Far from denying ourselves, our only hope is in ourselves. Instead of taking up the cross, instead of relying on the sufferings and death and the infinite merit which it symbolises, we hold up our own merits, and call our works so painfully done, as they must be where not prompted by faith and love, our cross. Instead of following the Sufferer on Calvary's cross to the fold whither he would lead us, we follow a phantom of our own creation which is surely leading us down to hell.

But we must not imagine that the salvation of the name of Jesus Christ of Nazareth is merely such as sinful man, conscious of his deserts, is seeking for by his own works. It is something infinitely higher and better than the mere remission of the punishment due to the sinner. His name is called Jesus because he saves his people *from* their sins. By the application of his blood, he cleanses the depraved soul from all its loathsome mass of corruption. However vile we may have been, if we are of his chosen people, we are washed, we are sanctified, we are justified in the name of our Lord Jesus and by the Spirit of our God, whom he gives us to dwell with us, to be in us, to abide with us forever. We are renewed in the spirit of our mind; we put on the new man, which after God is created in righteousness and true holiness. We no longer are bowed down by the burden of sin. We no longer bewail our wretchedness, crying, "Who shall deliver us from the body of this

death?" But we each can exclaim instead, from heart overflowing with gratitude, "I thank God through Jesus Christ our Lord."

It is true that through our Saviour we secure the salvation which the world is seeking, too. He has suffered for our sins, he has paid the penalty for us, so that now there is no condemnation to us.

And then besides this freedom from sin, and freedom from its consequences, there is the life eternal. Who can comprehend the full meaning of these words, so easily uttered? The salvation which Jesus provides for us includes joint-heirship with himself of all the glories which the Eternal Father can bestow upon the Prince of peace. Best of all, it includes likeness to himself when we shall see him as he is, seated on the throne of his glory.

In conclusion let me ask, which of these various names will you choose? Will you put your trust in yourselves, under some disguise or other, to the undoing of your souls? Or will you exercise faith in him in whom alone there is salvation, in the only name under heaven given among men whereby you must be saved?

Sermon.

Mark 8:36, 37. For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?

The blessed Saviour at the time that he uttered these words had been engaged in his public ministry for two years or more. By his numerous miracles of healing and by his words of wisdom he had gained general favor with the common people, who heard him gladly and bore witness that he did all things well. He had not yet publicly set up any claim which would come in collision with their prejudices, and hence they were ready to give him all honor as Elijah; or as the mighty preacher of repentance, risen from the dead and now mightier than ever; or as one of the illustrious line of prophets, to whom they looked with the profoundest reverence. His disciples through their spokesman, Peter, had just officially professed to receive him as the Christ, the Anointed of God. He confirms them in their belief that he is so indeed. And then—how strangely it sounds to them after this—he tells them that he must *suffer* many things, must be rejected, must be killed. The disciples cannot yet understand this mystery, this seeming contradiction, that it is only by his own suffering that he can procure happiness for them, that only by his death can he secure for them eternal life, and for himself the glory of reigning as the Redeemer of man.

Now he turns from the little group of his immediate followers to the multitudes near by, and utters to them a similar paradox: You are following me that you may find happiness and life; if you would succeed, you must be ready to renounce both happiness and life. "For whosoever will save his life shall lose (or destroy) it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Then he proposes to them as sensible, rational men the questions of the text.

Let us now consider carefully these questions. And may the Spirit of God lead each one to give a wise answer, and then to gain the object which he may incline us to prefer. They are

surely worthy of our most careful consideration; especially since, as is here intimated, exclusive devotion to the one will involve the certain loss of the other.

Here is held up before us the world with its many sources of pleasure, ready to gratify our senses in every way, offering us the pleasures of the intellect, of earthly affection, of wealth, of gratified ambition, of power. Let us contemplate these a little while, and see whether they are worthy of supreme regard.

I would not decry or undervalue the pleasures which the world can give. They are neither few nor worthless. It has pleased God so to adapt the things of this world to our nature that we receive great pleasure from everything around us. Even the pleasures which we enjoy in common with the lower animals are by no means inconsiderable, nor are they to be rejected, unless they interfere with our obtaining that which is better.

In examining what attractions the world presents, let us begin with those, which, though universally recognised as the lowest pleasures, receive notwithstanding so large a share of every one's attention. Look abroad over the world. Do you not see that the greater portion of our race show by their actions that they regard this portion of the world's pleasures as entitled to pre-eminent regard? "Let us eat and drink, for to-morrow we die. We find charms enough in bodily enjoyment; this we will seek, whatever we may lose." However rare the man who would avow in words that he has such a creed, how many prove that it is so by their lives!

But the world has higher pleasures to offer than the gratification of the animal appetites. From the gratification of the eye and the ear we may derive the keenest enjoyment. What delight must have filled the minds of such painters and sculptors as Raphael and Michael Angelo, as they contemplated day by day the forms of beauty which they have reproduced upon the canvas and in the spotless marble! And how it delights us to gaze upon their works, admiring their loveliness and grace. And not merely in art, but still more in nature are we surrounded on every side by scenes of beauty and splendor and sublimity, whether we look up to the heavens adorned by the gorgeous sunlit clouds on a summer's evening, or over the

broad expanse of the boundless ocean, or towards the mighty snow-capped mountain range, or from the mountain's summit down upon the landscape variegated with hill and vale, with the busy city and the lonely wilderness, the winding river and the placid lake. When thinking of these pure pleasures, who can deny that this fair world has much to offer us?

But it has that which is more elevated still. The pleasures of intellectual exercise may be still greater than the purest joys of sense. Every one has experienced something of these in the acquisition and communication of knowledge and in the interchange of thought. But from the history of the great thinkers of the world we learn more fully what such pleasures may be. Day after day the author from early morning till the night is far advanced continues thinking and composing in the highest state of pleasurable excitement. Often to the great English mathematician the charms of abstruse thought were such as to cause the accustomed seasons for taking food and rest to pass by utterly unnoticed. And what ecstasy is the orator's portion as he stands before the crowded assembly, swaying the minds of all who hear him at his will, and by the sympathy which he receives from them having all the faculties of his own mind called into the intensest activity!

But the world offers something better even than the highest intellectual happiness. Enter the happy family circle, and you will see the purest joy which the earth affords. If anything on earth will satisfy the yearnings of the heart after happiness, it must be the affections which cluster around the home. What more could be desired on earth than the felicity and the sunny gladness which prevail beneath the roof where all is love, where conjugal and parental and filial and fraternal affections are continually expressing themselves in mutual kindly offices, whence all envy and selfishness and malice are banished, where each one is seeking not his own but another's good.

Then besides all these the world has wealth and power and fame to offer. It points you to a German boy who little more than half a century ago reached the shores of America almost penniless, and yet long before his death could count his dollars by the million. It offers you money, if you choose it, and suggests, and however falsely, yet you are ready to believe it,

that when you have this, you can buy all your heart can wish. Or do you prefer power? It points you to an obscure Corsican boy who became the mightiest Emperor of his day. It points you to the nobler example of the Virginia farmer's son who gained such power that he had the glory of refusing a crown. And how the world seeks to attract you to itself by causing you to hear the voice of the mighty multitude raised in shouts to do honor to the people's favorite! And do you not long to occupy the place of the venerated man who is honored by the spontaneous up-rising of the assembly which he enters, whose presence is regarded by the most powerful monarchs as a favor to them, who is publicly crowned with the laurel wreath of fame in the midst of an admiring throng? Are you not tempted to covet the applause bestowed on a Shakespeare, a Milton, a Napoleon, a Washington, or any other of those whom the world delights to call great? The world holds out all of this to you, if you will serve it. And is there not much, very much here which is well worth having, which it is wise to desire most earnestly? Are not these rewards worth living for, worth struggling for, so that no other object shall receive any attention?

But before we conclude to choose the world as our portion, let us consider the value of the soul, which it is hinted here, we will destroy, should this be our choice. And let me remind you that this has been and remains our choice, unless we have entered actively upon a struggle to save the soul.

How can we obtain an adequate idea of its worth? Perhaps we may to some extent by observing the importance attached to its mere continuance in being, without regard to its condition. Who does not shrink with horror from the idea of annihilation? Who does not prefer to anticipate any amount of suffering to non-existence? And observe the relative value of this world's good things and a few days of life destitute of these, even in the eyes of one most devoted to the latter. Let the epicure, the man of wealth or power, be fully aware that death is at hand; and let him believe that he can, by giving up his treasures or his power or the gratification of the appetite, prolong his life only a few days, and will he hesitate? No! All, *all* that a man hath will he give for his life. Nor need this surprise us. It is the mere emotions of the soul with reference to the

things of the world that constitute the value of the world. And must not the existence be of more importance than the transient frames? Must not the inherent essence of the soul be more than the exercise of its powers?

Again we may add something to our conception of its value by observing its capacities. We have already seen how it may enjoy: reflect that its capacity in this direction is unlimited. Every power of enjoyment may go on increasing without end. The reverse is true also. Its capacity for suffering anguish and woes and desolation and despair is unlimited, too. Further, we are in the habit of estimating the value of anything by the duration of its possession. We are not willing to pay as much for a year's possession of an estate as for a life interest in it, or as much for a life interest as for its possession forever, as we vainly say, that is, that it may belong to our heirs after us. Apply this thought, and how amazing the value of the deathless soul must appear! Let us grasp, if we can, the meaning of that word—*deathless*. This world, not merely our enjoyment of it, but the world itself will pass away; but the soul lives on, and so will continue to live through the ceaseless cycles of eternity. And long as it lives, its powers will be expanding; it will be rising to greater heights of bliss or sinking to lower depths of woe.

We may further learn its value from its rank in the universe. What more could be said to show its rank than that it was formed after the image of the Creator himself? And however marred, it bears the outlines of the same image still. It is capable of restoration to the perfect state in which it was created. What then can be worthy to be compared with that which has been made after such an image and may be brought fully once more to the same likeness?

Lastly, we may perceive its value from the efforts made to destroy it and to rescue it from destruction. On the one hand in the conflict where it is the prize, we see arrayed all the pure and holy beings in the universe under the guidance of the Lord of hosts himself. On the other, all the powers of darkness and death, all the wicked spirits in high places, all the hosts of Satan. It can be no trifle that calls into opposition such forces. And when we regard the means by which the struggle is carried

on, our feeling of utter inability to comprehend the value of the object increases moment by moment. The Leader of the heavenly host lays aside his robes of glory and subjects himself to unutterable humiliation, testifying by every pang felt, every insult endured by himself as the lowly Nazarene, how he regards the soul of man. See the incarnate Son of God pouring forth his blood unto death that it may have life. And when a soul yields to his power, is it strange that a thrill of joy should agitate the countless throng of angels who wait around his mediatorial throne? This King is still engaged in his work of rescuing the lost. And as far as we are informed all the host of angels are continually active still in ministering to his saints—in protecting them from harm, in shielding them from temptation, in supporting them in every affliction, and in waiting to bear them up to their Master's presence, trophies of his redeeming love, that they may be forever with the Lord.

As it is the highest employment and delight of these holy beings thus to serve their Sovereign, so it is the unceasing aim of the fallen angels to drag the soul of man down with them to the place prepared for them and their master. Thus it is that the soul of man still

"keeps two worlds at strife:
Hell moves beneath to work its death,
Heaven stoops to give it life."

Now the Son of God proposes to you the question: "What shall it profit you, if you shall gain the whole world and lose your own soul?" Have you fully considered it? And reached a conclusion with which you will be content to answer the questioner when you stand before him sitting on his throne of judgment?

Let us reflect further what it is to lose the soul. As it is deathless in the sense that it continues to exist, the least that it can mean to lose it is that it will be no longer in possession of this world and its joys. After having once tasted these and had all its happiness therein, it is separated completely from all, and forever. The soul, at the death of the body, is torn away from all that it values. It can carry nothing with it, except the memory of past joys, for which it will yearn in vain through eternity. And the present feeling of loss will be greater in

proportion to the happiness remembered. To this will be added the thought that it might have been otherwise but for the mad folly of the choice made, when choice was possible. It is a great relief, when we are stripped of comforts which we have enjoyed, to be able to reflect that we could not help it, that it is our misfortune, not our fault. But here there will be no such relief. We will have to blame ourselves alone.

But the loss of the soul involves more than simple separation from former sources of happiness. It involves the positive infliction of suffering, which is represented in the word of truth by the most appalling figures that language can express. The soul must dwell, we learn from this word, not only not surrounded by the joy-giving sights and sounds of former times, but where there is weeping and wailing and gnashing of teeth, where their worm dieth not and the fire is not quenched; in the blackness of darkness forever, drinking the wine of the wrath of God, in everlasting burnings, tormented with fire forever and ever. Who does not shrink back affrighted in view of such representations of the state of the lost soul? And how is the impression they make upon us deepened, when we remember that these are the words, not of a stern, unmerciful tyrant, who delights in torturing his subjects, but of one who has proved himself a God of love indeed, by the costliest sacrifice on Calvary.

We will not consider at present why this will be the state of the soul, why One so merciful will inflict such punishment. We only wish now to ascertain the facts without immediate reference to the causes, that an enlightened choice may be made.

On the other hand, reflect what it is for the soul to be saved. Instead of having its capacities for suffering continually expanding and the actual woe increasing too, it will be every moment more capable of enjoyment, and will be surrounded with everything that can minister to these powers. The inspired word in describing its future state exhausts every expression that can present vividly to the mind the loftiest height of bliss. Do the beautiful and sublime scenes of this earth fill the soul with delight? If saved, it shall dwell in everlasting light, beholding the glory which the Father has

given to the Son whom he loved before the foundation of the world. Are riches desirable? This soul shall inherit all things. Do the ceaseless changes here fill the heart with uneasy sadness? It shall dwell in a house eternal in the heavens, in a city that hath foundations that cannot be moved. Is power eagerly sought after? Are thrones regarded as the highest prizes which earth offers, worth risking the life for? The soul which is saved will gain a crown of righteousness, of glory, of life; it will sit in judgment with Christ, and reign with this King of the universe forever and ever. Is it true, as was asserted, that the highest happiness on earth is in the exercise of the affections, in loving and in being the object of love? The eternal Source of love will fill the soul to overflowing with this purest and most ecstatic bliss. What greater attractions could be presented than these?

Now contrast honestly and fairly the advantages offered you by the world, even if you gain it all, and the horrors of the loss of the soul. Then answer the Saviour's question. Or answer it after comparing the joys the world can give with those which that soul will possess which does not prefer the present seeming good.

It is clearly implied in these questions that if we make the gaining of this world our chief aim, we will inevitably lose our souls. It is not necessary that we engage habitually in out-breaking sins, offensive and odious to our fellow-men as well as to the holy God. We may be upright and honored citizens; we may do many an act of kindness. But if we are devoted wholly, however honorably before men, to the world, we are undone. Hence if we are entirely successful, our gains must all be given up forever when death comes.

But if we make the wiser choice, and seek first the salvation of our souls by renouncing the world, we not only avoid the tremendous loss and secure the salvation, but, by another seeming contradiction, we gain much more happiness even from the world than those most devoted to it. It is true we may and will suffer persecution; but even though at last hunted unto death, the paradox is true. The joys of friendship, of home affections, of gratified taste, of the possession of the earthly gifts of God, these cannot be experienced in their best form

until they have all been renounced as the chief good. Thus we may have the promise of the life that now is, as well as of that which is to come. By giving up this world we gain it most effectually, and besides, every other happiness the whole universe contains, and all forever. While by the opposite course we can at best have only poor success for a few short years, and then—all is lost.

But yet while all this is true, and while in a certain sense we all believe it, how many go on preferring the straws they can collect with the muck-rake to the crown which is held out to them!

Will any of you determine to perish thus? Will you reject the treasure and choose the bauble? Take a sober view of the matter, and say whether this is worthy of rational beings. Observe the feverish anxiety with which the farmer watches the growth of his crop; how he rejoices when the fertilising rain descends; how he is depressed by carking care when he has reason to fear the seed has been planted in vain. Estimate fairly the happiness of the merchant, when money is abundant, when his profits and sales are large, making proper abatement for the dark days of possible commercial adversity. Of the professional man, when his reputation is daily becoming higher and there is a prospect that his brightest hopes will become realities. As citizens, all are intensely interested just now in the political affairs of our country: how anxious we are that our plans may succeed, and that our new government may be successfully established, our arms victorious, and peace soon secured. Suppose we succeed here, calculate again what the happiness from this source will be. Suppose you have been passing months of gaiety in a whirlwind of delight-giving excitement beyond your brightest anticipations. Or if your preferences lead you in other directions, suppose that you have exhausted all the pleasures that knowledge, or taste, or literature, or art can yield. Or that you have obtained the good which the stoic affects to find in despising every pleasure. Suppose that you have gained all you seek in any or all of these ways, that you have succeeded, I will not say to your heart's content, for if you know your hearts, you know that were impossible; but that you have succeeded far beyond your

present highest expectations, what then? What then? Will you, can you, with such deathless souls as yours, be satisfied thus, with these fleeting gains, *forever?* Think of this; keep it fixed before your mind; repeat to yourselves continually the Saviour's question, with the advantages and the unutterable losses of the different sides in full view. Suppose your soul once lost; what have you gained that you can give in exchange for it, that it may be recovered from the everlasting burnings?

Let not this subject depart from your thoughts until you have come to a decision with which you will calmly and joyously look to the hour of death and the eternity that follows. If your affections are set supremely upon the world, there is danger every moment that your soul may be lost. If you are aware of such danger, if there is a sword actually hanging over you, threatening every moment instant destruction, give not sleep to your eyes nor slumber to your eyelids until you have found some means of averting the awful fate.

May the Spirit of God guide you speedily to a place of safety.

Sermon.

Romans 6:23 (first clause). "For the wages of sin is death."

The dignity and excellence of human nature it always delights us to contemplate. We are always pleased when we are told that man was created in the image of God. And when we perceive the varied proofs and illustrations of this, we exult with pride that we stand so high in the scale of being. With what self-satisfaction we regard the lofty intellectual powers which characterise our race, and their wonderful achievements, in the production of thoughts which cannot die, of pictures from the imagination which will afford perennial delight, in the erection of the glorious temple of human science, in the almost unlimited control over all material nature, whereby the subtlest and fiercest elements stand ready to do man's bidding! And when we turn to our moral nature, how intense the gratification with which we dwell upon the noble traits we find there: the generosity, the keen sense of honor and of justice, the philanthropy, which seeks out human distress and hastens to relieve it; the constancy in affection, the fidelity in friendship, which puts to shame the sneer that it is a mercenary tribute to the rising sun. When we raise our thoughts to God, we find unceasing happiness in tracing in his word and his works the numberless proofs of his infinite wisdom and power and benevolence, of his boundless long-suffering and mercy and love. And it is *right* that we open our hearts to receive all the happiness that such contemplations are so well fitted to afford.

But surely we should carefully guard against taking a one-sided view of any of these subjects. And if truth would reveal to the listening ear other facts which it is of vital importance that we know, we would be guilty of the saddest folly, were we to turn away because of the harsh and grating sounds in which they are conveyed. It might be far more pleasant to the physician to speak to his patient, on whose cheek he sees the hectic flush, of the joys of health soon restored and of long life, without any resort to the carefully applied and perhaps painful remedy, than of the frightful disease which is

gnawing at his vitals, and of the absolute importance of the instant application of whatever remedy experience and skill can suggest. But what would be thought of his fidelity? And what would we think of the pilot, intrusted with the care of a noble ship in the midst of deceitful currents and hidden rocks, were he to delight the helmsman without ceasing by telling him of the beauties and various advantages of the port they would enter, thus withdrawing the attention wholly from the dangers on every side, which, unheeded, would bring all to utter ruin?

But even if the reasons now hinted at did not exist, the minister of the word has here no option. He hears the blighting curse that rests upon those who "heal the hurt of the daughter of God's people slightly, saying, Peace, peace; when there is no peace." He hears his Sovereign Lord saying to him, "Thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at *thy hand*." "Nevertheless if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Therefore, however pleasant it may be to gaze upon the bright side of the picture, to look forward to the glory and joy of heaven, it is wise at times to regard the reverse. If you have no well-grounded reason for your hope of heaven, while we would win you to enter the path which will lead you thither, we must also point out the end of the road in which you are now walking. If you have already received the precious gift of God, even eternal life,—as you look back into the horrible pit and the miry clay, out of which he has brought you up, to set your feet upon a rock, surely you will be excited to still livelier gratitude: a new song will be put in your mouth, even praise unto our God.

Let us then direct our attention to the words of the text: "The wages of sin is death."

In the preceding chapters the Apostle had been unfolding that fundamental doctrine of our religion "that a man is justified by faith without the deeds of the law." He perceives that it will be objected to this doctrine that it encourages men to

continue in sin that grace may abound : therefore he shows that this cannot be, from the nature of the union with Christ which faith secures ; that justification is attended invariably and necessarily by sanctification. Then in the latter part of this chapter he exhorts to holiness of life, encouraging thereto by showing that the justified are no longer under the dominion of sin. And if you are free from its shackles, you must and will yield your members to holiness. If you sin, you cannot be the servant of the God of righteousness, nor can you receive the gifts, the gracious rewards offered to such a servant. If you sin, then are you the servant of sin ; and the wages of sin must be yours.

What is this terrible thing rewarded by wages which, it would seem, we are in danger of earning? We are often likened in the Scriptures to those who are laboring for hire. And since we are so situated, it is of vital importance that we scrutinise with all possible care the character of our labor, that we may know what will be our pay.

Sin, as the apostle John has defined it, is the transgression of the law. The law of our Sovereign Lord requires of us perfect holiness of heart, complete conformity to the image of God, so that we will love all that he loves, and hate all that he hates. It requires of us, secondly, that we perfectly obey his will in all things, that every moment of our lives shall be most diligently spent in honoring him, and in manifesting our love to him by joyfully keeping his commandments.

We see at once that tried by either of these tests, we have earned the dreadful wages. Our souls have not been conformed to the image of God ; we have not obeyed in all things his commandments.

Death is our due, then, first, in consequence of the sinfulness of our nature, which we have derived from our first parents. It pleased God to constitute the natural head of our race our representative, which he had a right to do as Sovereign Creator, and to put him, not only for himself, but for his posterity, in a state of probation. If he pass through this successfully, he secures incalculable blessings for himself and for all his children, to the latest generation : he and they will be kept by the power of God, as are the elect angels and the redeemed in

heaven, from the possibility of falling in the future into sin, and, consequently, into suffering. If he fail, he and they must die. The circumstances are eminently favorable to his success: his nature is holy; full provision is made for every want; he receives from God daily communications of his will. Yet, with the strongest motives to obedience in the face of all, he does the only outward deed which is forbidden, and thereby earns for himself and for us the threatened death. Thus have we been deprived of that "righteousness wherein God created our federal head, and become partakers of that corruption of nature whereby we are utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually."

That we are involved in Adam's sin, that God regards us as sinners, because he sinned, is very clearly taught in God's word; and it is a doctrine which we see illustrated in all the world's history. The apostle Paul tells us that in Adam all die; through the offence of one, many be dead; by the offence of one, judgment came upon all men to condemnation. And reason approves this as the justest explanation of what we see every day in a thousand forms, that penal evils are visited upon those who themselves have not committed the sins punished. A just God, and still more, a God of benevolence could not inflict pain upon the personally innocent, unless he had some good ground for treating them as sinners: and what more probable ground can be pointed out than this, that all sinned in Adam their representative? The only plausible objection may be found in the question of God's right to constitute a relationship involving such consequences. But to vindicate even this, we may still refer to principles universally admitted among men: Every one admits that the child is justly bound by the contracts of the parent; no one complains of injustice when the non-voting population suffer in consequence of the acts of their rulers in whose election they had no voice; no child ever hesitated to insist upon its *right* to the estates of its father. But should any still object to it as injustice, notwithstanding all the evidence furnished in the word of God, and in the principles which we unhesitatingly adopt in other cases, especially such as tend to our advantage, let the apostle answer him: "Nay but,

O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

But our connexion with Adam is not the only ground of our exposure to death. If we have been using this proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge," we can no longer use it, when we hear the words: "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." "But if a man hath walked in my statutes and hath kept my judgments, to deal truly, he is just; he shall surely live, saith the Lord God." Thus each of us is put on trial for himself; life and death are set before us. If death be our portion, it will be the result of our own sin.

Let us next, then, consider some of the requirements of God's law that we may bring before our minds the nature of actual sin. And let us, as we proceed, diligently and with prayer for divine assistance compare our lives with the holy and just and good law, looking attentively upon it as a mirror, revealing to us our true characters as it is held up to our view.

In the first and great commandment it is enjoined upon us that throughout all our lives we love the Lord our God with all the heart, with all the soul, with all the strength, and with all the mind. In the second, which is like unto it, that we love our neighbor as ourselves. HAVE WE THUS DONE?

Have we known and acknowledged God to be the only true God, and our God, and worshipped and glorified him accordingly? Have we received, observed, and kept pure and entire all such religious worship and ordinances as God hath appointed in his word? Have we made a holy and reverent use of God's names, titles, attributes, ordinances, word, and works; or have we profanely used them only to enable us to express with emphasis our wicked anger, or to point the vile jest? Have we without a single moment's failure kept holy the Sabbath day? Such are the duties in which our love to God finds its expression. Transgression in any one of these points is in every sense *direct* sin against God.

We are required further to honor our parents, and to perform all duties belonging to our superiors, inferiors, and equals; to shut out from our minds all angry passions, malice, hatred, everything tending to make us murderers at heart, as well as to abstain from the outward deed; to avoid all impurity in heart, speech, and behavior. We are required to be true, faithful, and just in our contracts, rendering to every one his due, and abstaining from all unjust or sinful ways of taking or withholding from our neighbor what belongs to him, or of enriching ourselves by oppression, extortion, engrossing commodities to enhance the price, or otherwise. We must not be of those that "swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of wheat." We are commanded to maintain and promote truth between man and man, and to be careful of our own and our neighbor's good name; to be free from discontentment with our own estate, from envying or grieving at the good of our neighbor, and from all inordinate desire for anything that is his. Now have we the testimony of our consciences that in all these particulars we have shown our love to our neighbor to be equal to that we have to ourselves? If not, then by every single transgression, even in thought, in a way which none but God could know and with respect to what we might regard at the time as a trivial matter, we have earned the appointed wages—death. Are we not all forced to confess with shame and confusion of face that we have daily and voluntarily sinned in thought, word, and deed; and that God would be just in inflicting upon us all that the sinning soul deserves?

It is not necessary to violate all of the commandments to bring ourselves into this condition; for we are told that "who-soever shall keep the whole law, and yet offend in one point, he is guilty of all;" not that he is as vile a sinner as he who has offended in all, not that all sins are equal in the sight of God and will be punished with equal severity; but he that offends in one point has been guilty of disobedience to God, which consti-

tutes the essence of all sin, and by the one act renders certain the recompence. But as far as we are concerned, in view of our many transgressions, this is to us a question of very little practical importance. It is of greater moment to us, with our past history before our eyes, to consider what are some of the aggravations which render sins more heinous.

First, then, sin is greatly aggravated by knowledge. "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Said our Lord of those whose knowledge of his words was much less than ours may be: "If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin." So the criminality of sin is heightened by being committed deliberately and wilfully, and in violation of professions and promises, and against repeated warnings. "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

But the gravest enormity belongs to sins directly against God himself, when the first table of his law is violated, and above all, when his mercy and love through Jesus Christ are spurned or treated with cold indifference. This—unbelief—is the sin which he has singled out as surpassing all others in wickedness; and yet there is perhaps hardly one looked upon as more venial by very many persons who acknowledge their obligation to obey the law of God. It is not disbelief, it is not an open and violent rejection of the truth; this crowning sin is merely a failure to believe with the heart unto righteousness. Hear how the Spirit of truth speaks of this sin, of which we may be prone to think so lightly: "He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son."

Let us next consider what is included in the word *death*, the pay which Satan gives to his unhappy hirelings. We cannot tell what the death includes which, if Christ had not lived, those would have suffered who had not sinned after the similitude of Adam's transgression, that is, who had not committed actual sin themselves at all. God has not informed us to what extent the penal evils would have reached to which they would

have been exposed, whether beyond the physical suffering of this life and natural death, or only to this point; and it would ill become me to express an opinion. But of this we may rest assured, that whatever the extent of the death introduced by the first Adam's offence, now through the last Adam will grace abound much more in giving to all who commit not voluntary sin,—to the infant dying in infancy and to the irresponsible person from whatever cause,—in giving to all of these holiness of nature, the favor of God, and eternal life.

But we are not left in similar doubt as to the character of the death which is the reward of actual sin. It reaches in every direction far beyond the mere separation of the soul from the body, to which we often confine the term. The first transgressor began to reap the bitter fruit of his sin on the very day on which he committed it, in literal accordance with the words of the Lawgiver, "In the day that thou eatest thereof, thou shalt surely die." It included the appalling fear and horror of conscience, which filled the souls of Adam and his wife, when they "heard the voice of the Lord God, walking in the garden," before so gladly welcomed. It included all the anguish that wrung their hearts, when the cry of the blood of the righteous Abel came to their ears, proclaiming that their first-born was a murderer, and his upright brother his victim. And it included every bodily pain and every throe that convulsed their souls during all the wearisome years they spent on earth.

So all men receive even in this life part of the wages of their sins. The necessity of toilsome labor, the craving of unsated hunger and thirst, the burning fever and the wasting consumption, the loathsome and racking disease in whatever form; disappointment, worldly calamity of every kind, and the fear of it; the torture inflicted by the unquiet and fiercely turbulent, wicked passions of the soul; all the woes brought upon man by crime, by direful war with its frightful train of attendant evils, by the horrible pestilence and gaunt famine; all spiritual punishment, as impenitence, blindness of heart, strong delusion predisposing to believe a lie, vile affections; these with all other evils that befall us in our bodies, names, estates, relations, and employments, form that part of the threatened death which is suffered in this life.

Then comes the death that consists in the separation of the soul from the body, which is taken as a type of all the dreadful consequences of sin. And although it represents these but feebly, yet it is well named the *king of terrors*, even to those to whom the words—after death the judgment—are an idle sound. All the evils of this life, at which we have glanced, are chiefly dreaded only as they are connected with death, or end in it. It is this that gives their most frightful aspect to disease, war, pestilence, and famine. It is this that causes the orphan's wail and the widow's lament. It is this that brings the father's gray hairs with sorrow to the grave; it is this that changes the abode of gladness into the house of mourning. Observe its transforming power: so horrible is it, that the form most loved, which we shield with the tenderest care from the most trivial discomfort, which we cherish beyond all else that is earthly, at its touch becomes so repulsive that we hasten to remove it from our sight and from our abode, and to consign it to the dark and noisome tomb.

But thickly-clustered as horrors are around this death, and dreaded as it is, even when deprived of its sting, it forms but a very small part of the wages of sin. It is the eternal separation from the love of God, the eternal endurance of the wrath of God in company with the devil and his angels, with the fearful and unbelieving and the abominable and murderers and whoremongers, and sorcerers and idolaters and all liars, who have their part in the lake which burneth with fire and brimstone; it is this that constitutes the second death. It is after the death of the body that there comes what is so much better entitled to the name, an "everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission in hell-fire forever." What fearful images of horror does the word *hell* bring before the mind. Its symbol to the ancient Jew was Tophet, the valley of the son of Hinnom, into which everything loathsome and vile was cast from Jerusalem, and where burned perpetual fire. The gracious Redeemer and his apostles spoke of it as the "furnace of fire where should be wailing and gnashing of teeth, where the worm dieth not, and their fire is not quenched," "a tormenting flame" where a single drop of water from the finger

of one lately a beggar all covered with sores would be an inestimable relief.

Such are the components of the second death. To those who are suffering its torments it would be a solace to know that at the end of thousands of ages there would be some mitigation; but such is the horrible nature of sin, committed against an infinite God, that then the end of punishment will be no nearer than when the first pang was endured. The words describing its eternal continuance are as explicit and as full of meaning as those which describe the eternal duration of the saint's felicity at the right hand of God. Should the punishment seem to us incommensurate with the sin punished, our incapacity to appreciate the magnitude of the guilt of sin is thereby proved, but nothing more. The dreadful truth remains unshaken.

The thought then becomes of tremendous moment to us, Are *we* indeed sinners, and have *we* earned such wages? If so, is there no way by which the wages can be refused? Have we brought upon ourselves the wrath of an Almighty God? Is escape from it possible?

When with sincerity we ask ourselves these questions, it usually occurs to us that since sin is the cause of our doomed condition, we must stop sinning. And then the attempt at self-reform is made. But suppose we can and do succeed in this perfectly, what becomes of our accounts already made up? We have already earned death: spotless holiness in the future by itself will be of no avail in undoing what is already done.

Nor will it better serve our purpose to trust in God as a God of infinite mercy, as one too full of love to visit judgment, and especially eternal punishment, upon his frail creatures. This false, baseless hope has been presented to our race in one form or other ever since the serpent, the father of lies, uttered to the woman that first fatal lie, from which we are this day suffering: "Ye shall *not* surely lie." It is equally vain and impotent to insure safety from the wrath to come, when it is put broadly, sneeringly, flatly, as a direct contradiction to the words of God, and when we try to persuade ourselves that we are honoring him by charging him with a violation of his own truth in attributing to him this all-forgiving mercy. This is

vile incense, it is an abomination to him when offered upon his altars. No; in this sense, God, the true God, with whom we have to do, is not a God of mercy. He testifies this to us clearly in what he has told us of himself, and by what he has shown us of his character by his acts which he has recorded for our instruction. Witness the fate of the angels who rebelled against him: what answer do we receive, if we ask these first dwellers in the bottomless pit whether or not the Supreme Ruler of the Universe is merciful to those who revolt against his authority? Did he show himself a God of mercy when he brought a flood of waters upon the earth to destroy all flesh wherein was the breath of life from under heaven, when the corruption of all flesh thus led him to cause everything that was in the earth to die? Was he a God of mercy, forgetting his threatenings, when he multiplied his signs and his wonders in the land of Egypt, from that day of loathing when the waters of the river were turned to blood, to that night of agony and terror, when every mother shrieked forth the wail of anguish for her first-born son; or to that morning of discomfiture and dismay, when the waters of the divided sea returned and covered the chariots and all the host of the rebellious Pharaoh, so that there remained not so much as one of them? Was it the act of a God of mercy, who disregards the requirements of his sternest justice, to turn a deaf ear to the petition of his innocent and well-beloved Son, offered again and again, and again more earnestly, even in an agony, "Father, if it be possible, let this cup pass from me." But time would fail to tell of the proofs that God is not so merciful, if that be mercy, as to suffer his laws to be violated with impunity: of the Canaanites, on whom he vindicated his justice, and evinced his hatred of sin, by the hand of Moses and Joshua; of the oft-repeated vengeance visited upon his own chosen people, when they forgot him; of all his dealings thus with the children of men. And all his representations of himself in words agree with what is so easily seen in these acts.

Nor is this picture softened in the least by him who so loved mankind as to seal his love with his death and its attendant unutterable sufferings. It would indeed ill become the Son, who sought the glory of him that sent him, to dishonor him by

holding him up as false in his threatenings. And accordingly we find that the words agree with the life and death of the incarnate Son in cutting off all hope that the God who is angry with the wicked every day, will remit, without full satisfaction, the debt due his broken law. No, our God is a consuming fire.

But while this is all fearfully true, we need not be without hope, thanks to his name who has caused *mercy* and *truth* to meet together. In the latter part of the verse in which our text occurs, the remedy is presented to us. (This we propose to consider this afternoon.) We could not earn for ourselves the needed ransom; but another has purchased it at infinite cost by suffering death in our stead; now he stands offering it to us as a free gift. Have you all accepted this gift, this eternal life through Jesus Christ our Lord? If not, let me beseech you in his name, now to accept it, to abstain from the awful sin of continued unbelief, to receive by faith the precious boon extended to you by the arm of bleeding love, and thus begin to live the only real life of happiness, of everlasting bliss. God forbid that any one of us should realise by his own experience the full meaning of the death which he has appointed as the wages of sin.

Have you received this gift? Then has spiritual death no power over you. Though you once had the understanding darkened, being alienated from the life of God through the ignorance that was in you, because of the blindness of your hearts, yet now have you been renewed in the spirit of your minds and have put on the new man, which after God is created in righteousness and true holiness. Though you were dead in trespasses and sins, yet God, who is rich in mercy, hath quickened you together with Christ, and hath raised you up together, and made you sit together in heavenly places in Christ Jesus. And instead of enduring eternal death and the pains of hell forever, you will learn that the Saviour has suffered all the penalties of God's violated law for you.

If Christ has received the wages due us, and offers us as a gift the glory due himself, let us look forward with joy to that day when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; when the dead in Christ shall rise first, when we which

are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord," and so, free from death, enjoy forever the blessedness of those who are called unto the marriage supper of the Lamb.

Sermon.

Romans 6: 23 (latter clause). The gift of God is eternal life through Jesus Christ our Lord.

We saw this morning the sad state into which man is brought by committing sin, that he has justly earned *death*. He is indeed already dead, dead in trespasses and sins; his "understanding is darkened, being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart." He is suffering all the pains of this life, and is constantly exposed to natural death, as part of the penalty to be inflicted. And he knows or may know that then the death *eternal* begins with all its unmitigated horrors.

But, angry as he is with the wicked, and pledged as his justice is to their punishment to the uttermost, God has not left us without hope, but stands offering to us—doomed to death as we are—life, eternal life as a gift; and if we die, it will be only after rejecting his free offer of this undeserved boon.

Let us consider what is the nature of the life spoken of in our text, how it is that God, a God of justice and of truth can give it to those who have earned death; and then, how we may obtain the gift for ourselves.

You observe that the life mentioned in the latter clause of the verse is contrasted with the death in the former clause. Eternal life, then, denotes freedom from all that we found constituting that death. That included, in the first place, spiritual death, which consists in the corruption of the whole nature, in the love of sin and hatred of holiness, in rebellion and enmity against God's authority, and in a willing bondage to Satan. Life from this death must imply the regeneration and sanctification of the whole nature, so that sin will be hated and loathed, and holiness loved; the willing slaves of Satan will be made free from the vile bondage, and will become loyal to God, their rightful Sovereign.

In the next place, the penalty for sin included all the sufferings of this life and natural death. To the possessors of eternal life these remain in form, but are wholly changed in character. They are no longer penal, but disciplinary. From being proofs

of his anger towards us, they become, by a wonderful change, proofs of his paternal love. For "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He has taught us to say, "Blessed is the man whom thou chasteneth, O Lord, and teachest him out of thy law." The strokes from which we shrink, the pains we dread, the sorrows that afflict, all become rich blessings to those who receive the gift of God. They wean the affections from the sordid things of earth; they bring the stubborn will into subjection to the will of the divine Master, they lead away from real evil, and conduct to the enjoyment of all real good. Thus may we come even to rejoice in tribulation, "knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Are not temporal afflictions, then, rich blessings when they bear such fruits as these?

Natural death, too, which before was the king of terrors and the type of all that the human heart dreads, is overcome and is deprived of its sting; and strange to say, though still attended by much that causes brief sorrow, is transformed into one of our best friends. Do we not welcome as a friend him who frees us from suffering and from sorrow? Then must we welcome death with rapturous delight. It is the door through which we escape from all the sorrows of earth and enter upon the joys of heaven. It tears away the veil which had been concealing from us a clearer view of our blessed Lord, and introduces us immediately into his glorious presence.

In the next place, those who receive this gift will be free from the second death, from the everlasting pains of hell, from suffering the eternal vengeance of a justly incensed God.

To them who are thus freed from the law of sin and death, there is no condemnation, and there remains not even the appearance of it; even the chastenings of a loving Father cease, and every tear is wiped away from the weeping eyes. But it is not so much the freedom from punishment that characterises the life to come; it is the positive and ever increasing enjoyment of God and our Redeemer, and our being brought perfectly into conformity with the image of our holy Lord. Here indeed we

must cease to be carnally minded and become spiritually minded, for to be carnally minded is death; here we must be transformed by the renewing of our mind. But the transformation is not complete: there is a law in the members warring against the law of the mind, bringing into captivity to the law of sin. And the struggle with the body of this death is to be kept up through all the weary days we spend upon the earth. But there, in the life to come, there is perfect freedom from this struggle. The holiness that is implanted in the heart here, there pervades every faculty. Here it is the germ, there it becomes the full-grown plant. Here it is the bud, often almost concealed from view; there it becomes the fragrant and beautiful flower. "Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as also we are known." (1 Cor. 13:12). "Behold, now are we the sons of God, and it doth not appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." (1 John 3:2). Thus every blessing which results from being forever in the presence of God, beholding his glory and being made like him, is included in this gift. And from the manner in which it has been provided, he who receives this, receives with it every joy which the Father can bestow for the Son's sake, in whom he delights. He who receives it comes to occupy in the Father's love a place with the only begotten and well-beloved Son himself, who condescends to be called the "first-born among many brethren." What delight will he withhold from his brethren? His love towards them is boundless, and nothing restrains his power from bestowing upon them whatever he will, "for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things are created by him and for him."

But how is it possible for a God of inflexible justice,—whose righteous indignation has brought the sinner into the deep wretchedness which we were contemplating this morning,—how is it possible for such a God, consistently with his holiness, his truth, and his justice, to raise one who has violated his law to such a state of blessedness and glory? How can he bestow

such a gift on beings whom his own law has doomed to eternal death? The answer we find in the last words of the text: *through Jesus Christ our Lord.*

Familiar as it may be to our minds, let us again contemplate briefly the leading features of this wonderful plan of God's grace whereby he can offer salvation to the lost sinner.

As the sinner is a condemned criminal, and condemned by a law which knows no pardon, provision must be made whereby the sentence shall be executed and yet the condemned one be unpunished. This seeming impossibility is accomplished by the Son of God voluntarily suffering in his own person the penalty of the violated law. The Author of the law, of whose holy nature it is the expression, accepts the sufferings and death of his incarnate Son as a full satisfaction; and now the same justice and holiness and truth which before demanded payment of all that was due to the uttermost, secure certain immunity from punishment to all those in whose place stood the Sufferer on Calvary. They have already paid the penalty in the person of their glorious Substitute. And while the remission of further punishment is pardon and mercy to them, it is *justice* to him who suffered death in their stead, and who can therefore claim that it shall not be inflicted a second time.

But mere remission of punishment, important as it is, is by no means all that is needed or all that Christ Jesus procures. If this were all, then this gift could not be called *eternal* life in any sense, for our first parents in the estate in which they were created, were not exposed to any punishment, and yet certainly had not eternal life. One who is pardoned merely, is only in their condition, with this exception, that they were innocent in nature, while the pardoned one, if the change extend no farther, is corrupt and wholly inclined to evil. He must fall again into sin, which will again bring the curse upon him. Had our first parents continued in the estate wherein they were created and lived righteously before God during all their period of probation, then they would by their works have secured for themselves eternal life. This we cannot do. But Christ's work extended farther than to the enduring of the punishment due to the sinner. As the guilt of the sinner's transgression was imputed to Christ and he suffered the death resulting from

it, so the righteousness of Christ,—his obedience to the law,—is imputed to the sinner and he reaps its reward. In this sense it is said, “by the obedience of one shall many be made righteous.” (Rom. 5:19.) “Christ is the end of the law for righteousness to every one that believeth.” (Rom. 10:4.) Both parts of the doctrine are presented in the passage, “He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” (2 Cor. 5:21.) Thus, then, Christ may claim as an act of justice the bestowal of the love and favor of God upon all whom he chooses as his people, he may claim for them a share in all the blessedness and glory of heaven, justice to himself, *not* to the sinner; all the latter receives flows from free, unmerited grace.

But even yet the work is incomplete. Should it be left here, who is it that is thus pardoned and entitled to the favor of God and the bliss of heaven, for the sake of the imputed righteousness of Jesus? One who is still spiritually dead, to whom the robe of spotless righteousness must be oppressive indeed, who may be rejoicing that he has escaped the torments of hell, but who sees nothing to delight him in the holiness which shines all around him. Shall one who has been justified and adopted into the number of the sons of God continue under the power of sin? How can one who is a *son* still be an alien? No, the work is not left in this unfinished state, but Christ is made sanctification also to all whom he justifies. The soul is not left dead, but is born again, is born of the Spirit, and becomes a new creature. Nor is it left without provision for its growth in holiness. Jesus has given the word of truth, through which his prayer to the Father is answered: “Sanctify them through thy truth; thy word is truth.” (John 17:17.) His other prayer to the Father is also answered, that he shall give another Comforter, that he may abide forever with him who has been born again, even the Spirit of truth. Thus the soul that has been pardoned and clothed with the imputed righteousness of Christ is, by its vital union with him, by the regenerating power of the Holy Ghost, by the indwelling of the same blessed Spirit and the efficacy of the truth of God, brought to possess that inherent holiness without which we cannot see God, without

which the presence and the society of holy beings would be intolerable.

Thus is "Christ Jesus made unto us wisdom and righteousness and sanctification and redemption." (1 Cor. 1:30.) Thus it becomes possible for God, much as he abhors sin, to bestow as a free gift eternal life in all its fulness: to remit the penalty due to the sinner, because his own Son has paid it; to love and cherish him who has times innumerable offended him and for long years been a rebel against his authority, because of the perfect robe of Jesus' righteousness and of his merits with which he sees him clothed; to welcome him to the now congenial society of heaven and to permit him to gaze with rapture on the glories of his own face and to grow in likeness to him, because of the living union which has been constituted between his well-beloved Son and the recipient of these unspeakable favors. That which is perhaps strangest of all, is that now, so far is it from being impossible for God consistently with his justice to bestow such blessings on sinners all covered with guilt of the deepest dye, his justice, so fully satisfied by Jesus Christ, *demand*s that they shall be bestowed upon all for whom he has died, for whom he has wrought out a righteousness, and whom he has so united to himself that they are one with him, not merely in relation, but in character.

Let us see, in the next place, how it is possible to procure this gift for ourselves, now that it has been so beautifully and freely provided. How may we come to be in Christ, so that his merits and character shall become ours, while all our guilt is transferred to him? This is the great question which surpasses in importance every other that can be asked. The answer we have heard a thousand times: it is through faith in our Lord Jesus Christ, who has provided the gift. It is by this simple means that we may obtain it for ourselves; not by arduous toil, not by a life of penance, of self-imposed suffering, but simply by a willingness to receive it and to confide in him through whom it is offered to us.

Were it not for our blindness to the enormity of our guilt and to our inability to merit the least favor from the God who has condemned us, it could never be necessary to point out the folly of striving by some good works of our own to secure

for ourselves the priceless gift, or at least to supplement the merits of the Redeemer, so that the eternal life shall not be entirely a gift, but only partially so, only as far as may be needful to make up what is lacking in our good deeds, so that our deserts *and* the Redeemer's together it is that shall constitute a proper satisfaction to divine justice. And yet who of us has not made this fruitless attempt? Who has not shown his unwillingness to receive life thus gratuitously? Who has ever consented that it should be bestowed upon him, without having first failed in many efforts to procure its blessings as his own right, as the reward of his own goodness? The impossibility of effecting aught thus we saw this morning. If we neglect the only way prescribed, so honoring to the free grace of God, so humbling to our sinful pride, then as despisers of the "riches of his goodness and forbearance and longsuffering, * * * after our hardness and impenitent heart, we treasure up unto ourselves wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." (Rom. 2:4, 5, 6.) The mere fact that eternal life has been provided, to be offered as a gift, is of no benefit to us unless the gift becomes ours. Indeed, it would be infinitely better for us that Christ had never died, or that we had never heard of what he has done, unless we accept by faith that which he offers.

When the God of Israel was about to bring his people out of Egyptian bondage, he provided for them a sure protection against the destruction he brought upon Egypt. Were the lintel and the two side posts of the door sprinkled with the blood of the paschal lamb, the Lord passed over the door, and suffered not the destroyer to come in unto their houses to smite. But of what avail was this safeguard, if the prescribed sprinkling were neglected? In such a case the destroyer, unrestrained, entered and smote; that soul was cut off from Israel.

As the same people were journeying towards the promised Canaan, much discouraged because of the way, opposed at almost every step by enemies without, forced to subsist upon food which they loathed, they spake against God and against his servant, Moses. To punish their wicked murmuring, the Lord sent among them fiery serpents, and they bit the people,

and much people of Israel died. When they were brought to repentance, the Lord, ever merciful, said unto Moses, "Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." But of what avail was this brazen serpent to one who would refuse to look upon it? Of none; the fact that it had been set up as a remedy would only serve to increase his tortures, until his writhing agonies would introduce him into the presence of the God whose mercy he had despised. These were types of the salvation which is now so freely offered to us. "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:28, 29.) "If they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. 12:25.)

But instead of considering further the consequences of failing to exercise faith, let us think rather of the results which faith will produce. It is, as we have seen, the instrument by which we receive and apply Christ and his righteousness. But besides the great central blessings involved in this, there are innumerable others clustering around them. Do we need a friend whom we can love with all the heart, and in whose love we can rest without fear of change? Into whose ear we can pour all our complaints and sorrows, sure of all the sympathy we seek? Such a one will Jesus be to us, in whom, the more fully we know him, the more we will see to love as well as to adore. And in this love we will find happiness without a bound. We have been harassed with anxieties and fears in consequence of the terrible thought that the almighty God was our enemy; whatever earthly joy might be ours for the time, this overshadowing and oppressive thought has checked every gush of delight, and filled us with apprehension and gloom. And when one may have determined by tumultuous revelry to banish the dark cloud, his success has been at best but indifferent and momentary. But if we are in Christ Jesus, "we who

sometimes were far off are made nigh by his blood; for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, * * * for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity in himself." (Eph. 2:13 to 16.) This peace, thus made with God, can never be broken. Whatever may disturb or threaten from without, the consciousness that God is our friend will prevent one anxious care or fear, and will fill with calm, uninterrupted eternal joy.

The Presbyterian Doctrine of the Bible.

AN ADDRESS DELIVERED AUG. 14, 1886, DURING THE CENTEN-
NIAL CELEBRATION AT BETHANY CHURCH, AUGUSTA
PRESBYTERY.

When I received the invitation through your beloved pastor, once my pupil, to take part in these exercises, I was feeble and already overwhelmed with work I must do, and therefore it seemed to me that I would be forced to decline. But almost immediately there arose a desire to accept it, which soon became too strong to be resisted, especially in view of the subjects on which I was asked to address you—subjects of fundamental importance which I have been teaching ever since, more than a quarter of a century ago, I was licensed to preach the gospel by this Presbytery convened at Greensboro, only a few miles from where we are now assembled. And so I have come to set before you as well as I can some of the truths I have not hitherto been permitted to present to you in person, but which I have long been teaching to your teachers and otherwise pressing on your own notice.

If you were asked, What is this Presbyterianism of which you are now celebrating the establishment in this community one hundred years ago? I suppose your answer would be, It is that system of doctrine and church order which is set forth in the Bible—the Scriptures of the Old and the New Testaments. What, then, could be more appropriate to this occasion than a consideration of the views and beliefs of Presbyterians respecting the Bible which is the foundation of all else;—or, as the subject of this address has been announced, “The Presbyterian Doctrine of the Bible”?

What is this Bible, on which our system of religion is based? Whence does it derive that supreme authority to which we bow with unquestioning submission? And since we do regard its authority as supreme, how are we to know exactly what it commands and what it forbids—in a word, what it teaches—that we may be sure that, when we think we are loyally obeying its precepts, we may not be grossly violating them and

setting them at naught? These and like questions it is proposed now to answer.

It is no part of my design to defend our doctrine of the Bible, except as this may be done incidentally, but merely to state it. At the same time, as you doubtless have observed, the clear statement of a truth often constitutes its strongest defence.

To the first question I would reply: THE BIBLE IS THE WORD OF GOD.

Observe, I do not say, as some do, that the Bible *contains* the word of God, but that it *is* the word of God. It sometimes happens that we can best explain our meaning by comparing and contrasting what we say with the utterances of others on the same subject. I ask you, then, to notice carefully the difference between the two expressions just used. All who claim to be Christian believers would agree that the Bible *contains* the word of God; but some would go on to say, Yes, it contains his word, but contains also more or less of what is not his word. Hence some authority, other than the Bible itself, would be needed to decide which parts are his word, and which are not. With some this higher authority is the Church; with others, it is reason. In the latter case each reader must select for himself those parts which are approved by his sense of right and justice and truth; whatever his reason does not approve must be rejected as no part of God's word.

On the other hand, we say that the Bible is God's word; meaning thereby that every word and syllable in the Bible, as first written, from beginning to end, comes from God and therefore is absolutely true; and that the office of reason is, not to sit in judgment upon what is found there, but solely to seek to learn what is the true meaning of every part. And further, that the Church is equally powerless with reason to decide that anything found in the Bible is no part of the word of God.

I would next ask, How has it pleased God to give us this word? Has he written it with his own finger on tables of stone, or uttered it in an audible voice in the hearing of his people? A few sentences indeed he so gave, though we have only a record made by man of even these. But with these exceptions, he gave it indirectly, mediately, through men, his servants, in various ages of the world. These he inspired to

write down what he would make known. Do you ask what it is to inspire—what inspiration is? I greatly doubt whether a full answer can be given; but it need not surprise us that we can give no clear account of how God with unerring accuracy communicates his thoughts to us, when we remember how little we know of the mode by which we communicate our thoughts to one another. But so much we know: that the words of those whom he inspired he so controlled that they exactly expressed his thoughts and so were his words; and that the inspired writer “was incapable of uttering or communicating any error with the inspired message.”

But yet is it not true that the Scriptures are the writings of men? Have we not the words of Moses, of Isaiah, of John, of Paul? Is not each of the books making up the Bible in the style of its human writer, exhibiting his use of language, his peculiarities of expression, of feeling, and of thought? Yes; undoubtedly this is all true. But it is not inconsistent with what we asserted before—that every word is God’s. Perhaps we may be helped to see that there is no inconsistency by a somewhat parallel case. We are commanded to work out our own salvation; and if we are Christians, we shall do it. But it is only as God works in us that we can do aught; so that all the works we do, effecting our salvation, are God’s works. So here: the words are indeed man’s; but in an infinitely higher sense they are God’s.

It would be vain to attempt to comprehend this mystery; but perhaps an illustration may aid us in seeing at least the direction in which the truth lies. When you are delivering a message intrusted to you by a friend, the words will be uttered in your voice, with your pronunciation, in all respects in your style of speaking. If you write the words, the handwriting will be yours, characterised by all the marks which would belong to it if employed to put down words that had originated in your own mind. Somehow thus it may be also with the mental and other characteristics of the prophet or apostle through whom God gives us his word, as well as with the physical peculiarities of the messenger—the voice, the style of speaking, the handwriting, and the like. But however this may be, every single word is God’s word—one of those which he hath spoken

by the mouth of all his holy prophets since the world began ; and with that I am content.

I may ask, in the next place, how do we know that this Bible is the word of God? To this question, many answers, more or less satisfactory, may be given ; but of these I shall present only a few.

Examining the Bible, we see that it is made up of a collection of books claiming to have been written by various authors, who lived at various periods, chiefly in lands bordering on the eastern and northeastern shores of the Mediterranean.

Now we may inquire into the evidence supporting these claims just as we would respecting books claiming to have been written by Cæsar and Cicero, Thucydides and Xenophon. Going backwards step by step from to-day, we find the evidence so strong that these Roman and Grecian authors wrote the books attributed to them that no one thinks of doubting it. When we apply the same means of investigation to the books of the Bible, the evidence is vastly fuller and stronger than in the case of the classical works I have referred to ; it is absolutely irresistible so far as the books of the New Testament are concerned, and thoroughly convincing as to those of the Old Testament as well. I have not devoted very much of my own life to this kind of investigation ; but I have gone far enough to see for myself that the amount and kind of evidence are such as to leave the unbeliever without excuse.

When we have learned that the books were really written by the persons to whom they are attributed, and that these persons really performed the acts attributed to them, then we have reached the end of our inquiry ; for no man could do the miracles that they did, except God were with him. By such reasoning the fact has been established that the books were written as claimed ; and the works which they did bore witness of them that God had sent them to make known his will.

For my own part, I would not care to carry on this historical investigation beyond the books of the New Testament ; for when the truth of these has been established, it has at the same time been established that Jesus Christ is the Son of God, and is himself God, and therefore that his utterances are the highest and best testimony we could have to any truth.

Now, in every possible way, in the strongest, most unmistakable language, he asserted the truth of the "Scriptures," of the "law," the "Psalms," the "prophets," "Moses and the prophets," the "WORD." We know with certainty what was meant by these terms in the days of Jesus Christ, namely, the books of the Old Testament as we now have them. The watchful jealousy of Jews and Christians over these books ever since those days leaves no room for doubt on this point. Both have claimed these Scriptures as their own; and nothing could have been added to them or taken from them without detection by this lynx-eyed vigilance. Of these books, then, Jesus Christ said that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" that what is there to be read "was spoken by God;" that in them David spoke by the Holy Ghost; that "the scriptures must be fulfilled;" that "it is easier for heaven and earth to pass, than one tittle of the law to fail;" that in them "the word of God came, and the scripture cannot be broken." Besides giving his testimony directly as in the words I have just quoted and others like them, he gave equally strong testimony indirectly, by constantly assuming in everything he said that these Scriptures are the very word of God.

Therefore, I repeat it, whenever it has been proved that Jesus Christ is trustworthy, to me the question as to the character and trustworthiness of the Old Testament has lost all interest; for I know that it is the word of God as surely as I know that the blessed Jesus, the Way and the Life, is also the TRUTH.

With regard to the testimony of the Church to the fact that the Bible is the word of God, I would say that but little importance is to be attached to it, except so far as it forms part of that general historical testimony which has already been spoken of. We very properly respect and revere that which has been handed down to us by our fathers; yet our study of the past has taught us nothing of much value if we have not learned from it the importance of scrutinising closely whatever bases its claims to acceptance on tradition. All experience shows that, however pure the channel may seem to be, waters that are carried down from level to level become contaminated by the

channel as they are removed farther from the source; and purity can be maintained only by a constant return to the limpid fountain-head. To this rule, history shows us that the Church forms no exception. Relying on this testimony, we could not honestly ask the ancestor-worshipping Chinaman to renounce the beliefs handed down to him by his long line of progenitors; the Buddhist would rightly reject that for which you could furnish no higher authority; and multitudes of forms of religion could claim in their favor far more of such testimony, and that for far more centuries, than you can for your belief from any organisation which you would be willing to recognise as a Church whose testimony is worthy of implicit confidence. Whatever we may derive from this quarter is therefore plainly insufficient.

Not only is this insufficient, but the historical argument already considered is, also; certainly at least for the great mass of mankind. I suppose that not very many even of you have had, or ever will have, the time and the opportunity to make for yourselves such a thorough examination of the original historical witnesses as to be able to express any independent opinion of your own respecting the value of the testimony of these witnesses and what that testimony proves. Hence you would be obliged to take your beliefs at second-hand; you could form none for yourselves based on a knowledge of the actual facts. Therefore you would never be able to rest with that full and absolute confidence in your belief that the Bible is the word of God which is necessary to warrant you in calmly committing to its teachings your highest interests for time and for eternity.

We see, then, the desirableness of some other tests which are within easy reach of all men, so that each for himself may be able to form a conclusion from facts which he may directly observe, or which, though a knowledge of them *may* depend upon historical testimony, are universally admitted to be true by friend and foe.

I may mention, as one of these, that which results from the examination of the contents of the various books making up the Bible. Here we have sixty-six books, written at different times during fifteen hundred years, in different languages, by men of

various ranks and degrees of education, and in different lands. These are all filled with statements respecting the same subject—what man is to believe concerning God, and what duty God requires of man. Now, if in one of our courts of justice we hear a dozen witnesses, unacquainted with each other, where there has been no possibility of collusion, all giving testimony touching various aspects of the case under trial, and the testimony of each perfectly agrees with the testimony of each of the others, we conclude with certainty that the witnesses are honest men, and that their testimony is not to be doubted. This is exactly parallel with the case we have in hand. Our Biblical witnesses all testify respecting the same subjects; they could not possibly have been in collusion; and yet, though they give their testimony respecting widely different details and from widely different points of view, we find, however closely we scrutinise the whole, that every part of it agrees perfectly with every other; and thus we come directly to know the truth of the whole.

One of the main points in the testimony of each witness is that the words are not his own, but that he has spoken as merely a messenger, as he has been moved by the Holy Ghost. And hence that the real author of the books is one—even God. Of the fact that you have ascertained this agreement for yourselves, even although you may not formally have stated it, you give proof by your almost unconscious recognition of the Bible as one single book instead of sixty-six, thus recognising the oneness of its author. The discrepancies which are alleged to exist between the various testimonies are as nothing when compared with those which occur between testimony given in our courts by men of the highest veracity touching the plainest matters. And even these, slight as they are, are found to disappear in proportion as we approach the exact original text, and as we understand its exact meaning.

I may now mention another test. Let us suppose that we hear that there has been found in an old library, all covered with dust, a book of which we know not the history, containing what professes to be a description of lands we have never seen, and a series of statements as to the results of carefully described experiments there set forth. Our neighbors and

friends tell us that they have visited the lands spoken of, and have performed the experiments described; and they have found everything to agree exactly with what is told in the dust-covered volume. You could not help believing that the book had been written by truthful persons who were acquainted with the subjects about which they had written, unless you rejected the testimony of your neighbors, whom you trusted in everything else, and unless you refused to believe in the honesty and freedom from trickery of those who performed these experiments before your eyes. So far as your belief in the book was concerned, you would not care at all about its history; your belief is independent of everything, except what you have heard from your neighbors and seen for yourselves.

Now apply this test. Here I show you a book which is full of descriptions of many countries, with their seas and lakes and rivers, their mountains and their plains, their cities and their villages. Your neighbors who have visited these countries tell you that they have found everything exactly as described. But further: this book tells you that if any one does things there set forth, certain results will be sure to follow. For example, that whoever really believes in Jesus Christ, of whom much is said, becomes wholly transformed in his character. If he has been a thief, he becomes honest; if he has been a turbulent ruffian, he becomes peaceful and kind; if he has been an unclean debauchee, he becomes chaste; if a drunkard, he abandons his cups—whatever he may have been, he now becomes upright, pure, honorable, and faithful in all the relations of life. Then further, that in all this he is influenced by love of holiness and hatred of sin; that his desire to do right and to abstain from all that is wrong, even in his most secret thoughts, is constantly becoming stronger. And also that he will come to enjoy a sense of God's love; that though he may have been at times terribly agitated and tormented when he thought of his evil deeds and his evil life, he will now enjoy peace of conscience, joy in the Holy Ghost, and hope of happiness for ever in God's presence beyond the grave. Now, here is a great variety of results which this book tells you will follow from a belief in a being of whom it gives a full history; and many of them are of such a nature that you can see for yourselves whether or not

the statement is true. I appeal to you, then, have you not observed in some instances, in many instances, exactly such results as I have described following a professed belief and practical acceptance of the statements made respecting Jesus Christ? I go further, and ask if you ever saw or heard of a case where you had reason to think this profession of belief was sincere, where the results described did not follow? True, some of them are such that you cannot see them, and you have to take the word of another as to their existence; but many of the transformations you can see, indeed, cannot help seeing, and are such as cannot possibly be counterfeits, produced by an intention to deceive. And those about which you have to take the word of others, you have heard testified to by the most truthful men and the holiest women you have ever known, and at times when, if ever, the truth will be spoken—not merely in times of health and abounding temporal happiness, but when overwhelmed with suffering, trembling on the borders of the river of death, when the testimony is uttered by voice and tongue soon to lie silent in the grave.

Here, then, is a test which every one can apply for himself. It requires no historical learning; it does not depend on the truthfulness or the accuracy and trustworthiness of the reasoning of others; in large part it depends solely upon our own direct personal observation and those principles of belief and of reasoning which are imbedded in our nature, and of which we cannot divest ourselves. Can any one hesitate to say that the result of this test must be that the Bible is thereby proved to be true, to be indeed the word of God? Can any one refuse to accept these conclusions without abandoning and contradicting the principles by which he is guided and upon which he depends with absolute confidence in all the affairs of his life?

But there is still another test which is even more conclusive.

A dweller in a deep, dark cave might be persuaded to believe in the existence somewhere of a great body which pours a continual flood of light and heat upon the surface of the earth, far above him, by the testimony of those who descended to his home, and told him of what they had seen and felt. These visitors might convey to him some notion of the character of the sun by comparing its power and its effects with those of

the dimly burning lamp by which the darkness of his cavern is made visible. But however clear the descriptions, and however firm the confidence of the cave-dweller in the truthfulness of his visitors, his belief could not be so strong that it could not be shaken; there might arise in his mind the thought that perhaps after all his visitors had themselves been deceived, and had been trying to deceive him, or that he had misunderstood them, and that all the while they had only been telling him what they wished might be. And if some one should tell him that he had been misled, and that the sun had no real existence, reminding him that men did not always speak the truth, and that he could not know positively whether what he had heard was true or not, how could he fail to be filled with doubt? It would be hard indeed for him to say that, notwithstanding all, he was unchangeably convinced of the truth of all that he had first heard.

But now let him ascend to the surface for himself; after climbing ladder above ladder he at length leaps forth from his dark abode, and the clear shining sun in all his glory at once bathes him in a sea of purest light and of gladdening warmth. Now how vain the attempt to make him doubt; he has seen and felt the happiness-bringing rays of the mighty ruler of the day; and he knows for himself that it is, and what it is, and no doubt can ever again enter his mind, however deeply he may descend towards his former dismal abode.

So it is with one whose eyes have been opened by the power of the Holy Ghost, and who has by him been turned from darkness to light; with one to whom God has unveiled the truth by his Spirit; to whom spiritual discernment has been given. Such a one receives the word of God when he hears or reads the messages of his prophets and apostles, not as the word of these men, but as it is in truth, the word of God. In vain would all efforts be to make him doubt: he knows just as he knows that the sun shines.

He might be told that his belief is a mere fancy of a disordered mind; that it is merely the result of his training from childhood; that he has always heard these things, and therefore imagines he knows them. And he might not be able to answer these and like assertions, any more than many of us

could satisfactorily answer the arguments of the so-called philosophers to prove that there is no world external to ourselves; or, that if there is, we can never be sure of it. But his belief would no more be shaken in the Bible as the word of God, than would ours in the existence of each other, of the earth on which we live, or of the starry heavens above us. His belief resting on this firm foundation, he can exclaim touching the Saviour it describes, "I know that my Redeemer liveth; that in my flesh I shall see God; whom I shall see for myself and mine eyes shall behold, and not another." "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." May I not appeal to many of you as knowing from your own blessed experience the truth of what I have just been saying? You have tasted that the Lord is gracious in giving you his Holy Spirit, and this has led you to recognise and desire the pure milk of the word.

We have now reviewed our doctrine so far as it teaches that the Bible is the word of God and that our full persuasion and assurance of its infallible truth and divine authority is from the inward work of the Holy Spirit, bearing witness by and with the word, in our hearts. We have next to see what our doctrine is as to the contents of this word and God's design in giving it to us.

Even a cursory examination is sufficient to show us that, whatever else it may contain and for whatever other purpose it may be designed, it principally teaches what we are to believe concerning God, and what duty God requires of us; that it speaks concerning all things necessary for God's glory, man's salvation, faith, and life. It tells us of God, that he is infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth; that he is our Creator and the Creator of all things; that in him we live and move and have our being; that he created man in his own image in knowledge, righteousness, and holiness; that man fell into an estate of sin and misery; that moved by his infinite love, he sent his Son into the world that whosoever believeth in him might have eternal life; that his Son, when he came to be our Saviour, though God over all, blessed for ever, yet became man, taking

on himself our nature by being born of a woman, that he might obey the law and suffer its penalty for us. It gives man as his rule of life this, that he is to love the Lord his God with all his heart, with all his soul, with all his strength, and with all his mind, and his neighbor as himself; that he is to do unto others as he would that others should do to him; and it gives in detail commandments, precepts, and principles, showing how this rule is to be observed. These things and much more of like nature it tells us—showing us how we may glorify God and enjoy him for ever.

But while it principally teaches these things, does it not likewise incidentally teach us much else of matters that in various ways would minister to our well-being? God is infinite in goodness and love. He is the Father of all men, and in a very special sense of those who are united to his Son Jesus Christ, and thus have become one with that well-beloved Son. He is infinite in knowledge, too. Would we not, then, expect him to teach his children all those arts by which their comfort and happiness on earth would be increased; and all those branches of knowledge which give such pure and elevated delight to the truth-loving soul? That is the way in which we act towards our children; we endeavor to train them not only in spiritual knowledge, but we also give them all the knowledge we have about everything which we suppose can benefit them in any way whatever, and do all in our power likewise to promote their material welfare. If we, then, being evil, give as gifts to our children all the good things we have, shall not God much more give all the good things he has as gifts to his children? We thus see that it cannot be wholly unreasonable to expect to find that God's word is a treasure-house filled not merely with priceless jewels, but containing likewise vessels of wood, and earth, and stone, fitted for the humbler uses of man. Under the influence of this feeling and expectation, the lovers of the Bible have often, very often in all ages, entered upon the study of it. Not content to learn what it *does* teach, in the only way in which this can properly be done, namely, by studying it with teachable minds, open to receive the impressions that God would make upon them, they have come with minds made up as to what it *ought* to teach, and, as usually happens in such cases,

they have found what they wished to find. And so the Bible has been thought to be an encyclopædia of universal knowledge, a comprehensive text-book of history, philosophy, and the whole circle of the sciences. But the intelligent and thoughtful could not long continue their reading and study of the sacred word without becoming convinced that they must in some respects at least modify this opinion. They found that, though we are in the image of God, yet in some things, and among them this expectation that he would in his word teach us everything, God's thoughts are not our thoughts, nor are his ways our ways. As to history, for example, it was easy long ago to see that the Bible is not a universal history of all the nations among men. It does give more or less fully an account of the line connecting the first Adam and the second Adam; it gives an outline of the history of the tribes and nations through which this line runs, and of the peoples with which these are connected so long as the connexion exists; but beyond this the Bible is not history. It introduces any facts that would constitute the materials of history, not for their own sake or for the sake of pointing out the relations existing between them, but only as showing the development of that system of spiritual, moral, and religious truth, the centre of which, that to which all else points, is, that the seed of the woman bruises the serpent's head.

But the hypothesis of the encyclopædic character of the Bible was too deeply rooted in the minds of men to be abandoned at once when it was seen to be false in any one particular.

Admitting that it does not teach universal history, it was still held that it teaches the general outlines of some departments of knowledge, geography, for example. It was maintained that it is either expressly set down in Scripture or by good and necessary consequence may be deduced from Scripture, that the earth is a four-cornered plain, that it is immovable, that it has no human inhabitants beyond the tropical regions, and the like. Then as to astronomy, it was maintained that in like manner the Scriptures teach that the sun is the greatest of the heavenly bodies, that the moon is next in size and importance, and that all the stars together are far smaller and relatively insignificant; that all these were brought into existence some days after

the earth, and three or four days before man was created, and all solely for his benefit. By slow degrees it has now come to be believed that none of these things are taught in the Bible either expressly or otherwise; and therefore that in these respects also the Bible is not encyclopædic. I shall not pursue this point farther for the present, as I must return to it from another direction; but I may call your attention in passing to the fact that the abandonment of these views which had been the prevailing and recognised ones for centuries did not in the least in a single instance affect the moral, spiritual, and religious truths involved. The heavens declare the glory of God and the firmament showeth his handiwork to you just as they did hundreds of years ago to those at whose views in some particulars you are now disposed to smile, but for which they were ready to contend earnestly as part of the faith once delivered to the saints, and for doubting or rejecting which they were ready to excommunicate their fellows, and, if they could, in their zeal for God and his truth, to punish them with imprisonment and death.

Our standards set forth the doctrine with consummate wisdom that all needed moral, spiritual, and religious truth is here given us; but there they stop, observing a silence like that of the Scriptures themselves. And against going farther they utter this solemn warning to which we shall do well to take heed: "Unto this truth nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men."

The sin against which we are here warned is of the gravest character. It is nothing less than seizing the prerogatives of Jehovah, and daring to utter by our own power commands that claim to be of equal authority with his. When we rightly appreciate the enormity of this sin, we cannot wonder at the terrible words in which it is denounced by God. Speaking of one of his books, he says by the mouth of his servant what is equally applicable to all of them: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy

city, and from the things which are written in this book." (Rev. 22:18, 19). Elsewhere he reiterates the command: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." He says further, "Every word of God is pure; * * * add thou not unto his words, lest he reprove thee, and thou be found a liar." And the Son of God, the Divine Word, testifies against opinions handed down by tradition, however generally they may have been received by the Church. Defending himself against the charge that he did not pay due regard to the traditions of the elders which were received by all the teachers in the Church in his day and by all its members, the Jews, he said: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men." "Full well ye reject the commandment of God, that ye may keep your own tradition." "Making the word of God of none effect through your tradition, which ye have delivered; and many such like things do ye."

We have now seen that it is our doctrine that the whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture. How unspeakably important is it, then, in the next place, that we know how to learn accurately the meaning of writings whose contents are thus seen to be of infinite importance to us! How greatly it concerns us to know whether they are plain, or hard to be understood; whether the directions set down as to how we may glorify God, and secure our own salvation, are so obscure that we must remain all our lives in doubt respecting them, or so clear that we cannot fail to comprehend them!

Returning again, then, to our examination of the Scriptures, as we read, we find much that we can easily understand at once, and much that we perhaps cannot understand at all, even after the most diligent study. When we now once more look at the

parts which we have found plain, we are filled with joy by seeing that they are exactly those things which are necessary to be known, believed, and observed, for salvation. And to make this discovery we do not need great stores of learning; we do not need cultivated minds, carefully trained, and of deep penetration; we do not need to know the languages in which the words were first written; we do not need even to be able to read our own language—it is enough for us to hear an imperfect translation repeated by the lips of another. So hearing, we cannot fail to understand the answers, scattered all along like points of living light—the answers given to the question, What shall I do to be saved? The way of holiness is marked out so clearly that “the wayfaring men, though fools, shall not err therein.” “In this way shall the redeemed walk; and the ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

But how are we to gain an understanding of the parts that are not so clear?

Before answering this question, let us consider how much incidental knowledge, as it is called, we may reasonably expect to obtain. The Bible is a communication of God’s will to men, to be understood by them, and therefore it is in important respects to be interpreted according to the ordinary rules of interpretation which prevail among men. One of the surest guides we can have is our knowledge of the intention or design of any writer. And we may often discover this from what is written, even while still much remains obscure. I think we shall all agree that we know with certainty the design, at least the main design, of God in giving us his word.

Now, let us take some statement outside the Bible, and see how we should understand it. Let us suppose somewhere we should find this sentence, “Quinine, derived from Peruvian bark, in certain cases prevents and removes fever,” how would we understand it? The main design clearly is to tell us of the curative property of the substance named; and this is accomplished so fully that we cannot misunderstand. But is this all that we are taught? No, not quite perhaps; for it plainly enough appears that quinine is derived from another substance.

Now, there is necessarily involved in what is said a chemical process by which the quinine is derived from the bark, a physiological process according to which the quinine acts on the human frame, a relation of the parts of that frame made known in anatomy, a geographical reference in the name of the bark—Peruvian. Are we then here incidentally taught anything of chemistry, physiology, anatomy, or geography? We would reply, Certainly not, except perhaps so far as relates to the fact that the bark grew in Peru. But is even this presented to us as a fact? If at the time the statement is made, all the trees in South America producing such bark had been destroyed, and quinine was procured exclusively from trees growing in Asia, would the truth of the statement be affected? If indeed our informant intended to tell us that the bark came from Peru, certainly under the last supposition, it would not be true; but since his sole design is plainly to tell us of the curative properties, and since his words convey to us fully and accurately all he wishes to convey, it matters not where the bark may have grown; all that he is responsible for is that the terms he uses give us exactly his intended meaning. If we carefully consider this case, we shall see how unreasonable it is to look for the communication of the incidental knowledge alluded to, and to imagine that there could be the remotest intention to teach anything concerning the branches of science named.

We say, therefore, that our interpretations must always be confined within the limits of the fairly ascertained intention of the author. And that where it is supposed that God is teaching us in his word anything except moral, religious, and spiritual truth, it must be made extremely plainly to appear from the word itself that it is his intention so to do.

I now answer the question asked a little while ago, that the only "infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly." When any meaning cannot be thus ascertained, it cannot be ascertained at all. We may add that here, as elsewhere, there are some circumstances—common to human

actions—which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.

When we speak of the Scriptures, we mean the ascertained original text, in the Hebrew or the Greek language. And the meaning we are to seek in examining any word, phrase, or sentence, is the meaning thereby conveyed to the first hearers. In the course of time, words change their meaning; in our English translation of the Bible, made two hundred and seventy or two hundred and eighty years ago, “let” means “hinder,” “prevent” means “anticipate” or “go before.” Suppose it should please God to make a revelation to us to-day in which he used these words—how must we understand them? Certainly not as they were used two hundred and seventy or two hundred and eighty years ago, but as they are used now—“let” as meaning “allow,” and “prevent” as meaning “hinder.” It would be shocking to attribute to the God of truth, when making known his will to his creatures, the use of language in such a way as would inevitably mislead them.

But now we may ask, recognising the fact that we must interpret language according to its meaning at the time when it was used, must we assume that God meant to teach all that the words and expressions, in themselves considered, might and would naturally convey to the first hearers? According as we shall answer this question, as I conceive, will be our success or failure in removing that which I regard as one of the greatest obstacles, if not by far the very greatest, in the way of honest, upright, truth-loving men when they are inquiring into the truth of our life-giving Scriptures, and over which multitudes stumble and fall into eternal perdition.

I may perhaps best set before you this point, of such tremendous importance, by familiar illustrations. When God speaks of himself in the Bible, he speaks in plain, simple language, which no one can misunderstand, of his having bodily parts like a man: of his face, his eyes, his hand, his arm, his feet; so in equally plain language he represents himself as changing his mind, as being ignorant, so that he must go down to earth to find out what are the facts, and the like. Does any one now regard him as teaching these things when he so speaks?

Assuredly not. How, then? for the language is unmistakable. I suppose you and every one else would say, He did not intend to teach these things; all that he did intend to teach was clearly conveyed by his language; and while indeed many who heard him, perhaps all, sometimes, would regard him as teaching those other things, he is not responsible for that; he is solely responsible for this: that his words shall exactly convey what he intended them to convey. Hence, though he spoke of himself as having a body, and as being ignorant, and so on, he never taught these things, but taught solely in these forms the spiritual, moral, and religious truth he designed to convey. WE ASCERTAIN THE LIMIT OF THE MEANING OF HIS COMMUNICATION BY ASCERTAINING THE LIMIT OF THE INTENTION.

Again, God says through his servant Matthew, that Jesus Christ healed lunatics. In itself considered, this statement sanctions the belief—teaches incidentally—that insanity is the result of the baleful influence of the moon. For centuries this was regarded as part of the divine teaching. It was believed even by most enlightened minds last century—by the learned Sir William Blackstone, for example. Perhaps it is believed by many to-day; and multitudes of those who so believe, find in Matthew's inspired words proof of the truth of their belief.

Now, do you believe, when you speak of lunacy, that it is a mental disease caused by the moon? Or do you believe that God so teaches in his word? If not, why not? That idea was certainly conveyed to those who first read God's word as written by Matthew; they so understood it; *did God teach it?* No, you say. And I suppose you would again agree with me, in defending your denial as before, by saying, that God intended to teach merely the healing and not the origin of the disease, and that the meaning rightly attributable to his words must be limited by that intention.

Again, through his servants, God spoke of the corners of the earth; he described the earth as immovable, and so on. Now I suppose *you* would say the earth is spheroidal and therefore has no corners; that it does move. But are you not thereby contradicting the Bible? Undoubtedly you are contradicting its words, and its words as understood at the time they were uttered or penned. But you rightly defend yourselves by again

asserting that God does not intend to teach you the relations of things to each other, that is, natural science; but solely moral, religious, and spiritual truth; and this he does with unerring accuracy, in the words in which for so many centuries his people insisted he also taught incidentally the main outlines of geographical science.

But it is needless to multiply illustrations. It is to be observed in all these cases that the change in interpretation has not been made, or at least ought not to be made, in obedience to discoveries, or supposed discoveries, of truth by investigations outside the Bible. It is not because we think we have discovered that the earth is a spheroid and rotates on an axis that we have a right to say that the Bible does not teach that it is a four-cornered plain and immovable. No; but it is because we find on a closer reëxamination of the Bible, and by comparing one scripture with another, and thus learning the design of the Divine Author and what he would have us understand—it is thus by this only infallible rule that we find that the Bible teaches nothing respecting the shape or the motions of the earth; and then we do not as Bible believers concern ourselves as to what opinions may prevail on the subject. So in all other cases.

It is true that the supposed discoveries outside may put us on inquiry, and rightly so. If any one comes to us saying that he is acquainted with facts inconsistent with the teachings of the Bible, it is not improper for us to compare his alleged facts with the Bible teachings. If, after a careful scrutiny, by a new application of the only infallible rule, of what we have believed to be the doctrine of the Bible, we are still persuaded that our former belief of what the Bible teaches is correct, then we must deny the alleged facts, whatever show of reason may be presented in their favor. But if, as has often happened in the history of the Church, this application of the infallible rule proves that we have been attributing to the Scriptures what is not there, then as honest men we must instantly abandon our errors. But we may never for an instant allow our interpretations to be controlled by anything outside, whether in the form of plausible speculations, probable truth, or alleged facts. When we have a "Thus saith the Lord," and rightly understand its significance,

whatever is inconsistent therewith is thereby proved to be false.

What I have now said is not at all contradictory of the position that we may often be greatly aided by outside knowledge in interpreting the Scriptures. As we have seen, we may be prompted to new inquiry; and in other ways we may often be directly aided. But what I am insisting on is that we may never subordinate the meaning of the Scriptures to outside knowledge of any kind. To do so is to deny the supreme authority of God's word. We do not hesitate to say that it is—though often unconsciously—infidelity, unbelief in God's word. For example, it has been said that water could not be made wine, because all the elements of wine are not to be found in water; therefore we must give some new interpretation to the narrative of what our Saviour did at Cana. To me this seems rationalism or infidelity. So there are those who deny the power of God, and who are similarly guilty of infidelity, by asserting that the materials used in the formation of Adam's body could not have been clay, sand, or the like; for these substances do not contain the elements of human flesh and blood and bones; that is, that God could not have transformed the elements as to him it seemed good. The only true, right way is to believe exactly what God's word says, as interpreted by that word itself.

There is nothing new in the points on which I have been insisting—that as the Bible is a revelation of God's will to man, the meaning of its words and phrases is the meaning these had at the time the revelation was made; that, however, the whole of the meaning thus ascertained is not necessarily conveyed by God to his people, but only such part of it as is embraced in his intention; that both the whole meaning and God's intention are to be discovered solely from the Scriptures themselves, and by comparing Scripture with Scripture. This, substantially, is not merely the Presbyterian doctrine of the Bible, but it is a doctrine that has been held by all Christian believers in all ages. But when we look at the history of the application of these rules, or rather the failures to apply them, we see that which has been and is, with the exception of the natural evil heart of unbelief, the most terribly fruitful of all the causes that have ever existed of infidelity, of the rejection of the Scriptures,

and of the Saviour and salvation they offer, and of the consequent everlasting loss of numberless souls of our fellow-men. If these rules had been rightly applied, recognised and ordained teachers of the Church would never have taught that the Bible teaches that the earth is a four-cornered immovable plain; that the sun and the stars revolve round the earth; that for a time this little earth of ours existed all alone, without sun, moon, or stars anywhere in all the universe—all else being brought into existence some days later; that the earth and the whole universe were created less than six thousand years ago; that it is impious to believe in the law of universal gravitation; that the firmament of heaven is a solid vault; that the bat is a bird; that the hare chews the cud; that the waters of the ocean are kept back from overflowing the whole earth by the constant miraculous exercise of God's power. So in other departments of thought—doctrines have been attributed to the Bible which an application of the rules we have been considering never would have permitted to be regarded as part of God's teachings.

Just so far as the Church and church teachers have failed rightly to apply these rules, have the number of infidels increased; and so it must continue to be in the future. Church teachers have often failed to make such application, and hence have been maintaining and promulgating during all its past history as Bible doctrines the untruths we have enumerated. They have taught that a refusal to accept these falsehoods is a refusal to accept the Bible; they have denounced as infidels and rejecters of Christianity all who refuse to accept their miserable additions to the meaning of God's word and perversions of it. And they have thus filled the world with infidels; for they have made it impossible for intelligent men not to be infidels, unless they believe that such church teachers are misinterpreting the Bible they are appointed to expound. They have made it to be true that "ignorance is the mother of devotion;" they have utterly prevented in myriads of cases the acceptance of the glorious saving spiritual, religious, and moral truth presented in the gospel, by demanding the acceptance, at the same time, of all the masses of untruths by which they loaded it down. Shall we not pray for the soon coming of the day when, by a complete appreciation of the principles now

stated, church teachers will proclaim as Scripture truth solely that which God would teach in his word, so that all men shall be irresistibly attracted by its undimmed beauty and glory?

I ask you to observe again, in connexion with the last point, that the recognition of the limited nature and purpose of God's teachings has in no case affected in the slightest degree the moral, spiritual, and religious truth made known. I shall not take time to present further illustrations of this fact; but I ask you to run over in your minds the changed interpretations to which I have been alluding, and you will at once perceive the truth of what I have said.

The next point to which I ask your attention is that in some places the Scriptures seem to speak so clearly that they cannot possibly be misunderstood; and yet that the plain and obvious meaning in such places is not the true meaning. Hence we may not accept as certainly true those meanings which seem to be plain and obvious, without further examination; we must in all cases follow the rule already stated, of comparing Scripture with Scripture. For example, when our blessed Saviour was instituting that Supper by which we still keep in remembrance his death for us, as he held the bread in his hands, as he took up the cup with the wine, he said, This is my body; this is my blood. And now, to-day, the overwhelming majority of his professing disciples throughout the earth, learned and unlearned, accept as his teaching the plain and obvious meaning of his words. We, Presbyterians and others, do not; we can never, therefore, honestly claim that the plain and obvious sense is to be accepted without further examination. So when all the beauty and magnificence of the temple were pointed out to our Saviour, he said, "Destroy this temple, and in three days I will raise it up again." What was here the plain and obvious sense? And yet it was not the true sense at all; it expressed no part of the Saviour's intended meaning.

As to the last point in the Presbyterian doctrine of the Bible to which I call your attention, I content myself with reading it as it is expressed in the last section on the subject in our Confession of Faith:

"The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of

ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit, speaking in the Scripture."

I have now done what I could in the time allotted me to set forth what I believe to be the Presbyterian doctrine respecting the Bible, and what I have been teaching as such for twenty-six years or more. Year by year the several parts of this doctrine have been growing more and more clear to me, and more and more precious. As you have seen, they all tend toward the one point—the setting forth of the Bible as the very word of God, and the interpretation of that word by the word itself, under the guidance and enlightening power of the Holy Ghost, so that we may reach the pure undistorted meaning of that revelation which makes wise unto salvation.

And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Sanctification Through the Truth.

"Sanctify them through thy truth; thy word is truth."—John 17:17.

The chapter which I read a few minutes since forms a part of the history of our blessed Redeemer during the night in which he was betrayed. Jesus saw just before him the agonies of Gethsemane, the mockery and scourging, the crown of thorns and the purple robe in Pilate's judgment hall, the shame and the suffering of the cross, the soldier's spear stained with his own blood; he saw that he was about to be forsaken of his God and Father; and yet, having loved his own which were in the world, he loved them unto the end, and spent these last hours in instructing and comforting them. "Let not your heart be troubled," said he. "I go to prepare a place for you." "Abide in me, and I in you." "As the Father hath loved me, so have I loved you." "The Father himself loveth you." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Having spoken these gracious words to them, he offered for them that prayer which I have read to you; a prayer for them, but not for them alone, but for you and for me as well, for all in all ages who believe on him through their word.

In this prayer he asks for one blessing which includes all others, toward which all others tend, the sanctification of those whom the Father had given him: "Sanctify them through thy truth; thy word is truth." It is to this utterance that I wish now to direct your thoughts—to the sanctification of the believer, and its instrument. We beseech thee, blessed Jesus, now to fulfil thy promise, by causing the Spirit of truth to guide us into all truth.

By voluntarily exposing himself to the sufferings of this night, and to the accursed death on the cross the next day, Jesus was presenting the highest proof of his love for those whom the Father had given him. It was that he might accomplish this death that he, though God, had humbled himself to become man; and made himself a partaker of our nature, so that, as one of us, he might stand in our stead; that, as both God and man, he might be a daysman, a mediator, between God

and us. He was the ever-living God, and yet he suffered himself to be dragged before man's judgment seat and led to death on Calvary by the weakling creatures of a day. He had transgressed no law, he had always delighted to do his Father's will; yet he was crucified as an evil-doer, and as if he had been a sinner of the vilest type. Even his Father, though the God of all righteousness, turned away his face from him and forsook him in his hour of direst extremity.

Here is the deepest of all mysteries until the veil is lifted, and we hear the explanation: You "did esteem him stricken, smitten of God, and afflicted?" Yes; so he was; but surely "he hath borne *our* griefs, and carried *our* sorrows; he was wounded for our transgressions, he was bruised for our iniquities; the Lord laid on him the iniquity of *us all*." And so, having inflicted punishment upon him for our sins, the righteous God will not punish these sins a second time, he will not, he cannot, inflict a double penalty; therefore with his stripes *we* are healed. He was delivered for our offences; he was raised again for our justification. As we turn again to the scene on Calvary, we are no longer perplexed by what might have seemed to be a cruel tyrant torturing and crushing an innocent victim; but we see that the holy, harmless, undefiled One had taken on him the sins of the ungodly, and was suffering the just punishment for these.

Instead then of repelling us, God herein commendeth his love toward us, in that, while we were yet sinners, Christ died for us. But now that we have been cleansed from the *guilt* of sin, how shall we be delivered from its *power*? There is *now* no condemnation to us who through faith are in Christ Jesus; we are no longer exposed to the wrath of God on account of our sins; as to the debt of ten thousand talents, the infinite debt due to him,

"Nothing, either great or small,
Remains for me to do;
Jesus died, and paid it all,
Yes, all the debt I owe.
Sin had left a crimson stain,
He washed it white as snow."

But how shall we become holy? The moment the Holy Spirit has worked faith in us and has thereby united us to

Christ, God pardons our sins and accepts us as righteous in his sight, but only for the righteousness of Christ imputed to us. What we now desire and crave with all our strength is to be renewed in the whole man after the image of God, to be enabled more and more to die unto sin and live unto righteousness. How shall we attain this unspeakable blessing? If we go through the world asking this question, we shall receive many and various answers, and especially shall we see the most diverse methods adopted to reach the end aimed at. This arises largely from the different opinions which prevail as to the nature of holiness. Granting that it is freedom from sin, and that sin is any want of conformity unto or transgression of the law of God, we need to ask further, What is the law of God? Recognising that holiness is godliness or Godlikeness, we need to know first of all what God's own character is.

Now, in the world there are, and there always have been, multitudes who have worshipped as God or gods imaginary beings characterised by all that is vile beyond description. The more like such gods their worshippers become, the more utterly corrupt and depraved they will be.

But coming nearer home, even amongst those who profess to worship our God, who bear the Christian name, how many there are who fail to see what holiness is! The story of a band of robbers with a Friar Tuck as a chaplain is not merely a fanciful tale, but it represents the actual truth. Some think they are performing holy acts when, after setting out to commit robbery and murder, they enter a church and pray for the blessing of God and his saints upon their expedition. Others, who would look with pity upon these deluded people, suppose that they grow in holiness by the frequent repetition of set forms of prayer, by going on long and painful pilgrimages, by self-inflicted bodily pain, by regulating the kinds of food eaten and the times of eating—not according to the laws of God, so as to keep the body, his temple, in the most perfect condition, but according to artificial rules which teach for doctrines the commandments of men, not understanding that there is nothing from without a man that entering into him can defile him.

Coming perhaps still nearer home, do we not all know some who regard holiness as consisting exclusively in the perform-

ance of what they call their religious duties? Who go to church, pray with fervor, sing with all their might, arouse themselves to the highest pitch of what they suppose to be religious fervor; and then go away and without a pang of self-reproach violate every precept of the law of God, and neglect every duty that would be prompted by either love to God or love to man. And then—not to attempt vainly to do more than point out a few of the mistakes others have made, and which we may be tempted to make—how many seem to think that holiness consists in an *external* performance of duties, without regard to the state of the heart, or are affected by the spirit of him who dared to go even into God's own house and tell him how holy he was, saying: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

How happy we are, that in the midst of all these perplexing and misleading pathways, we have a divine and loving teacher and guide to point out to us the true way, by which alone we can reach the desired end. "Sanctify them *through thy truth*," this Teacher prays to his Father. It is by learning and following God's truth, then, that we are to attain the holiness for which the renewed soul longs.

But God's truth is of many kinds—all truth of every kind comes from him. Is it by the knowledge of all these kinds that we are to be made holy?

By looking out at the things which God has made, we are filled with wonder, admiration, and awe. When we look up at the starry hosts of heaven, whether we see them with the eye of a child or of an astronomer, whether we see in them mere points of light studding the sky, or blazing suns of inconceivable magnitude and at inconceivable distances from us and from each other, moving through almost unbounded space, we are led to exclaim, "The heavens declare the glory of God, and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language; without these their voice is heard."

Then we may look abroad over this earth of ours, so little when compared with the starry worlds, so immense when compared with ourselves, whose foundations were laid by the Lord,

and we see the deep with which he covered it as with a garment; the springs he sends into the valleys, which run among the hills; which give drink to every beast of the field, from which the wild asses quench their thirst; by which the fowls of the heaven have their habitations, singing among the branches. We see him watering the hills from his chambers, so that the earth is satisfied with the fruit of his works; causing the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. We see the high hills which he has provided as a refuge for the wild goats, and the rocks for the conies; the beasts of the forests creeping forth in the night; the young lions roaring after their prey, and yet thus all unconsciously seeking their meat from God. We see, too, the great and wide sea wherein are things creeping innumerable, both small and great beasts; where go the ships, and where is that leviathan which God has made to play therein. These also all wait on him, that he may give them their meat in due season. We see that when he only looks on the earth, it trembles; when he touches the hills, they smoke. (Ps. 104.)

We may behold these scenes of beauty and grandeur merely as they impress our vision; or we may see also their wonderful relations to each other, and the secret laws which God has ordained and by which he governs the world; in either case we must cry, "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches; the glory of the Lord shall endure forever; the Lord shall rejoice in his works. Bless the Lord, O my soul!"

But are we sanctified by the knowledge we thus gain from the study of God's marvellous works? We are led indeed to praise and admire his power and his wisdom; but we are not necessarily drawn to love him, to seek to obey his law and to be conformed to his image. And if we were, there is nothing in the glories of his material universe, or in the laws by which he governs it, to show us what *is* his law as it concerns us, or what *is* his image, to which we are to be conformed.

Further then we may learn much of God's truth from the study of the history of our fellow-men—from observing how

God governs them. But if we seek truth in this field in order that we may thereby become holy, by observing what seems to please God and therefore is according to his will, we must soon become sadly discouraged; we shall soon become convinced that the knowledge we obtain is too imperfect to be of value in this direction.

We desire to be godly; and we naturally assume even without learning it from the Sacred Scriptures, that godliness is profitable unto all things; and therefore that we can learn God's own character and the moral character which he approves by observing the kind of people whom he favors, to whom he gives prosperity. If we set out in quest of truth under the guidance of this principle, we shall often have the experience of one of old who found that as he attempted to follow this path, his feet were soon almost gone, his steps had well-nigh slipped. He saw, as we may see, a certain class in whose death there are no bands, but their strength is firm; who are not in trouble as other men, neither are they plagued like other men; whose eyes stand out with fatness; who have more than heart could wish. And yet he saw and we often see that these seeming favorites of God are corrupt and speak wickedly; that they set their mouth against the heavens, and mockingly and defiantly say, How doth God know? and is there knowledge in the Most High? He saw that these are the ungodly who prosper in the world; they increase in riches. God gives them their prosperity and their riches; and is not this an evidence of his approval of their character? This perplexed and troubled soul, on the other hand, though he had cleansed his heart and had washed his hands in innocency, had seemingly done so in vain; for all the day long he was plagued, and was chastened every morning.

There is some terrible defect, then, in this knowledge and in the reasoning based upon it; there is clearly no safe guide to holiness for us here.

Happily for him whom I have been quoting, he saw the whole truth before it was too late; and then he was ready to denounce his former partial knowledge as folly and ignorance, as that which was more worthy of a beast than of a man.

But have we not a safe guide to holiness in the law written in our hearts? May we not do by nature the things contained

in the law? Perhaps we can most satisfactorily answer these questions by appealing to observation. Probably most of us have seen or at least heard of persons of excellent character who practically repudiate all law except that inward sense of right and honor by which they claim to be governed. They are honest, upright, of the highest integrity; their word is as good as their bond; if they swear to their own hurt, they change not; in all their domestic relations, they are faithful, gentle, affectionate, constantly seeking the good of the loved ones around them; beyond this inner circle, they are good citizens, are benevolent to the needy, and take delight in relieving distress. So in all that is called morality, in doing what is required by the golden rule,—doing to others what we desire should be done to us—in all their conduct towards their fellow-men, they exhibit the most praiseworthy traits; they deserve, and should receive, our sincere approbation and admiration.

Now, without stopping to inquire how far all this may result from the reflected and diffused light from God's written word, we may ask whether such a character is complete. It is admirable as far as it goes; but does it go far enough?

Can we call one sinless who scrupulously keeps his word, but steals his neighbor's property? who is strictly honest, but is a murderer? who performs his whole duty towards *some* of his fellow-citizens, but wilfully seeks the ruin of others? who loves and cares for his daughters, but is brutally cruel and unjust towards his sons? who unites in himself all other excellences, but treats with cold indifference and neglect his loving and pure wife? who yields to the wishes of all others, even when unreasonable, but listens to the entreaties of the mother who bore him, who constantly watched over him, supplied his every want, and comforted him in every sorrow as only a mother can comfort—who listens to her as though he heard her not; turning from her as if he did not even recognise her existence? Would we say of such a man that he is a good man—a holy man?

What shall we say, then, of one who loves his *neighbor* as himself, and carefully observes everything in any way implied in this second commandment, but who does not love the Lord his God, who turns a deaf ear to all his commands and his invita-

tions, who gives no sign that he feels under any obligation to obey and serve him, or even that he recognises his existence? Shall we call him an unnatural monster who treats his mother with neglect and indifference, and yet call another a good man who so treats his God, his Creator, his Preserver, and his bountiful Benefactor? Surely it is not such goodness or holiness as this that we crave for ourselves. And that the law written in the heart, the inward sense of right for which so much is sometimes claimed, never produces anything better, you know full well; and you must from what you yourselves have seen and heard, agree that the world by wisdom cannot know God, and that even when men may thus come to have some knowledge of him, they glorify him not as God, neither are thankful; but become vain in their imaginations, and their foolish heart is darkened; professing themselves to be wise, they become fools; they change the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed for ever, Amen. (Rom. 1.)

We end our quest in these fields, then, with the conviction that the truth we need to make us holy is not to be found in *them*. We learn much valuable truth from the study of God's dealings with men; we learn much from reading the law that by nature is written in our hearts; and it is all God's truth; but it is not the truth we need for our sanctification. Hence to leave us in no doubt as to the kind of truth he meant, when Jesus prayed, "Sanctify them through thy truth," he at once added, "*Thy word is truth.*" It is that part of God's truth which is contained in his word that constitutes the instrument for the sanctification of the believer.

The sanctifying power of God's word is abundantly asserted everywhere in that word itself. "The law of the Lord is perfect, converting the soul; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." "Ye are clean through the word which I have spoken unto you." "All Scripture is given by inspiration of

God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "Ye have purified your souls in obeying the truth through the Spirit." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

If now we examine this word, we can see for ourselves how well fitted it is to produce the effect here ascribed to it. We shall be holy when we are conformed to the image of God's Son, who, being the brightness of his glory, is the express image of his person. To become holy, therefore, is to become like God. Then in order to this, we must know God, and what he requires of us. And this is exactly what his word teaches us.

It teaches us that God is a Spirit, in and of himself infinite in being, glory, blessedness, and perfection; that he is eternal, unchangeable, everywhere present, almighty, knowing all things, most wise, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth; that he is one, and yet exists as God the Father, God the Son, and God the Holy Ghost; that he is the Creator of all things, and that he rules over all; that therefore he is our Creator, and has endued us with living, reasonable, and immortal souls; that he made our first parents after his own image, in knowledge, righteousness, and holiness; but that they fell, and by their fall brought themselves and us into an estate of sin and misery,—under God's displeasure and curse, children of wrath, bond-slaves to Satan, and justly liable to all punishment in this world and that which is to come.

But it teaches us further that God has not left us to perish in this estate of sin and misery, but has freely provided and offered to us a mediator, and life and salvation by him, promising and giving his Holy Spirit to work in us faith, with all other saving graces—love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance—and also to give us the disposition and the strength for all holy obedience. It tells us that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. It teaches us that the Son became man that he might obey the law, suffer, and make intercession for us in our

nature, have a fellow-feeling of our infirmities ; that we might receive the adoption of sons, and have comfort and access with boldness to the throne of grace ; that having been delivered for our offences, he was raised again for our justification. It shows us that the risen Jesus is gone into heaven, and is on the right hand of God,—angels and authorities and powers being made subject unto him.

It tells us how we may become partakers of the benefits which Christ has procured—of redemption, of union and communion with him in grace and glory,—how we are justified ; how we are made sons of God ; how we are sanctified ; how that, by reason of our inseparable union with Christ, we are kept by the power of God through faith unto salvation ; and then that in glory, immediately after death, which has been robbed of its terrors, we shall be made perfect in holiness, beholding the face of God ; that even these vile bodies shall at length be raised up by the power of Christ, spiritual, incorruptible, and made like to his glorious body ; and that then we shall be fully and for ever freed from all sin and misery, filled with inconceivable joy, made perfectly holy and happy both in body and soul, in the company of innumerable saints and angels. and above all in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity. So shall we be ever with the Lord.

Such are some of the rays of light which shine forth from the word, showing us what God is, what are our relations to him, and for what we may hope. As we gaze upon him, how our souls must burn with love to him, with desire to please him by doing all his will, with longing to be more and more like him, till he shall appear, when the likeness shall be complete, for we shall see him as he is ; when his divine power shall have given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

But in order to become holy, we need to know not only what we are to believe concerning God, but also what duty he requires of us. Turning again, then, to his word, we find that, having showed us what is good, he also shows us what he requires of us—to do justly, to love mercy, and to walk humbly with our God ; and that however we may vainly imagine we can

invent ways of our own to please him, the Lord has not such delight in burnt offerings and sacrifices as in obeying his voice; that to obey is better than sacrifice, and to hearken than the fat of rams. He tells us that he requires of us to fear the Lord our God, to walk in all his ways, and to love him, and to serve the Lord our God with all the heart and with all the soul; to keep the commandments of the Lord, and his statutes, which he has commanded us for our good.

First by the mouth of his servant Moses, and afterwards through his Son Jesus Christ, he summed up for us in two brief sentences our whole duty: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Then to show us more fully the meaning of these, and how we are to manifest the love commanded, he gave the Ten Commandments on Mount Sinai; and from the beginning to the end of his word, he has given us examples illustrating and explaining their meaning, so that we cannot go astray. Best of all, by what in the last days he spoke to us by his Son, he has caused us to understand his statutes in all their fulness. Through the Psalmist, indeed, he had taught that his commandment is exceeding broad, and that he desires truth in the inward parts; but not until he expounded the law who spake as never man spake could all its spiritual application be seen, how it applied to the thoughts and intents of the heart as well as to the outward act.

When he was upon the earth, there were many who were learned in the law, who diligently and faithfully studied it, and earnestly strove to keep it in its fullest extent. But how sadly they failed to comprehend it! As he took up one precept after another which had been uttered by them of old time by his Father's authority, and as he explained their real significance, he exclaimed, Except your righteousness shall exceed the righteousness of your teachers in the law and of those who are most rigid in their observance of it, ye shall in no case enter into the kingdom of heaven.

Now that he has given his help, has prayed to his Father that he would sanctify through his word those who desire to know, believe, and obey the will of God revealed therein, we may confidently trust him that he will still further open our understanding that we may understand the Scriptures. Then having understood them, and received the truth with faith, love, meekness, and readiness of mind, and having hid it in our hearts, it will most assuredly bring forth fruit in the sanctification of our souls.

There remains one question to be answered which is suggested by the words we have been considering, namely, What is the word of God? Where is it to be found?

Jesus, the offerer of the prayer, has not left us in doubt as to the answer, for he habitually used this term to describe the *Scriptures*, made up of what we now call the Books of the Old Testament. These constituted *the word* to which he constantly referred as to the standard of truth. Many, even amongst Christians, are in the habit of thinking lightly of these books; but certainly in this they do not manifest the spirit of Christ; for according to his testimony, they are God's truth, and like their Author are unchangeable, and absolutely perfect in every particular; whilst it is true that in them, as elsewhere, are many things hard to be understood, which they that are unlearned wrest to their own destruction.

It is in the writings of Moses and the prophets that we find the very word of God, for God spoke through them.

Then to these Scriptures as they were when Jesus was speaking, must be added the record of his own blessed words which we now have, and also those utterances of which one apostle could say, "We thank God without ceasing, because, when ye received the word of God which ye *heard of us*, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe;" and another, placing the words of the apostles on an equal footing with those of the holy prophets, "I stir up your minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us, the apostles of the Lord and Saviour."

Here, then, we have the full and complete word of God, through which we are to be sanctified, if sanctified at all.

Should any one still ask, How may we know that the Scriptures of the Old and New Testaments are the word of God, and therefore absolutely true in every particular, I would answer in the words of our Confession: "We may be moved and induced by the testimony of the Church to an high and reverent esteem for the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellences, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

We have thus seen what sanctification is, and how it is effected. *Do you desire it for yourselves?* I will not at this time, though knowing the terror of the Lord, attempt to persuade you, by reminding you that without holiness no man shall see the Lord. But speaking to you as the children of God, and knowing that if you have indeed been born again, if you have been renewed by the Holy Spirit, you cannot but long to be pure and holy, I would point you to Jesus your Saviour pleading with the Father to make you holy, and showing you the means which the Father will use if he hears the prayer. He has already answered to this extent—that he has placed the word in your hands; will you hide it in your hearts? Will you constantly carry it as a lamp to your feet, a light to your path? If you will, and when you fail to comprehend it, ask wisdom of the Father, he will give you liberally; and so will he sanctify you through his word, which is his truth.

"Wherewithal Shall a Young Man Cleanse His Way?"

BACCALAUREATE SERMON TO THE STUDENTS OF SOUTH CAROLINA COLLEGE, JUNE 27, 1892.

A few years ago, my young friends, you left your homes, where you had been nurtured and guarded by the love and care of your fathers and mothers—you left those homes to come to form part of this community, which is in many ways only a larger family living in a somewhat different home. In the earlier one, a mother's hand, moving in obedience to a mother's heart, provided for your wants, soothed your sorrows, and guided your feet in the pathway of virtue and truth; the strength and wisdom, the good counsel and admonitions, of a father were always yours to protect you from harm from without and to keep you from straying from right ways. Here, though deprived of this loving tenderness and watchful guidance, you placed yourselves under the care of those who have daily felt in you only less than a parent's interest and desire for your welfare, and who have been ready, not merely to aid you in the training of your minds and in the gaining of knowledge, but in that which is so much better—to become good, upright, pure, honorable men.

And now you are about to leave this second home. When leaving the first, you must have looked forward with some apprehension, as you could not know how well the second might deserve the name, so often given it, of bountiful fostering mother. You could not see the arms open to receive you, the safeguards to be thrown around you, the warm friendships you would form with those whom you would meet, so that *brotherhood* is by no means too strong a word to describe your relationship with many of your companions. But now, after having for a few years enjoyed all these, and being again about to leave your companions and friends, those who love you and have ever been ready to help you, it would not be strange if you should look out into the world you are about to enter with misgiving and even with fear. You have heard that that world is

cold, and selfish, and hard; that on every side you will be beset by those who will strive to injure and, still worse, to corrupt you; and you know that you must face all difficulties and dangers *alone*. You have now reached the coveted rank of men, and in this you no doubt rejoice. You are no longer to be under the direction or control of others; you will be *independent*, and will choose for yourselves the paths you are to pursue. And it is not inconsistent with profound gratitude for parental care and for that which is only second to it, not inconsistent with true loyalty to the past, that you rejoice that you have reached that stage in life when you are to act for yourselves, and that henceforth, instead of being subject to the authoritative guidance of others, you will choose your guides for yourselves. You will still have guides; for no sane man can imagine it possible to find his own way through a world covered over with a labyrinthine net-work of paths leading in every conceivable direction. Your independence will consist, not in having no guides, but in having sole power to choose your guides. And with this power comes the *responsibility*.

May it not be profitable, then, to pause on the threshold where you stand, and seek to choose wisely who and what shall be the guides of your pathway through life?

Besides the reason I have just hinted at why we need guides—that we are too ignorant to recognise the paths which lead in the directions in which we wish to go—there is another which is even more important: that is, that we are not fit to guide ourselves even when we know the right way. We need some one to *control* us as well as give us the needful knowledge. He knows little of himself who does not know this to be true. 'All men unite in asserting it, the heathen philosopher and poet as earnestly as the apostle of Christ. If a Paul had said, "That which I do I allow not; for what I would, that do I not; but what I hate, that do I"—an Ovid has said, "I see and approve the better things: I follow the worse." Hence our need of a guide to lead as well as to point out the way.

It is not enough to cause us to avoid them, to know where the miry ways are; we need to be inspired with the desire to walk only in the clean paths. The good, the right, is constantly spoken of as the pure, the clean, the untarnished and untainted,

the spotless, the stainless; while the evil, the wrong, the base, is called impure, corrupt, unclean, polluted. Since, then, you find in yourselves a tendency to do wrong, and since you know there is so much in the world to tempt you from the right—corruption within, temptation without—the most important question that you, my young friends, can possibly ask at this moment is, “Wherewithal shall a young man cleanse his way?”

Now, is this question merely a despairing cry, forced from you by a sight of the dangers before you, but without any expectation that a helpful answer will be heard? Often in the face of impending peril, in view of the approach of what we look upon as terrible calamity, we utter such a cry, calling for help, though we may well know that no help will come—that the dreaded blow must fall. Or may we hope for an answer on which we may with confidence rely; which will bring us to a guide ready and able to conduct us at every moment in the right path—at once freeing us from all inward tendency and desire to go astray, and rendering powerless all outward temptation that would turn us from the clean pure way? Thank God, we have such an answer; suggested in connexion with the question when it was written long ago, “Wherewithal shall a young man cleanse his way?” That answer is, “BY TAKING HEED THERETO ACCORDING TO THY WORD.” (Ps. 119:9.)

But what and whose word is this of which so positive a statement is made, and on which we are thus called to rely with such implicit confidence? Is it the word of some erring mortal like ourselves, which is likely to be sometimes wrong even though generally right? No, it is the word of God; not of an “unknown God,” such as the learned Athenians ignorantly worshipped of old; but of the almighty personal God, who created the heavens and the earth; who created man in his own image, forming him of the dust of the ground, breathing into him the breath of life, and causing him to become a living soul; for whom he has every moment since manifested his care; for his sake sparing not even his only begotten and well-beloved Son; yea, it is the word of God, who is the God and Father of our Lord and Saviour Jesus Christ; and who at sundry times and in divers manners spake in time past unto the fathers by the prophets, and hath in these last days spoken unto us by

his Son ; it is the word of this God, thus spoken, and through his goodness transmitted to us. If you examine this word, with open and candid minds, subjecting it to every test by which truth is distinguished from falsehood, you will most assuredly find it true in every syllable, wholly free from error, the very word of the Lord God of truth and righteousness ; and therefore a guide on which you may most securely rest.

Should anything more be needed, I might safely appeal not merely to *your* limited experience and observation, but to the experience and observation of all men, in all ages, the world over. In many of your studies here, you have been encouraged to submit to experimental proof the principles taught you ; you have tried the experiments yourselves, and you have listened to the trustworthy testimony of those who had done likewise ; and if the results always, without exception, corresponded with the predictions, you no longer had the slightest doubt of their truth. Now, with many years of experience and observation, I testify to-night that no man whom I have known or of whom I have ever heard has taken heed to his way according to God's word, whose way was not thereby made spotlessly clean. I am sure that with your briefer experience you are ready to bear the same testimony. And no man ever lived, whatever his opinion of this word in other respects, who could truthfully bear any other. Where the way has not been cleansed, where there has been corruption, impurity, vileness of any kind, it has been where heed thereto was not taken according to this precious cleansing word.

Let us now look at some of the methods by which this word produces its cleansing effect ; or, in other words, leads to holiness in character and life.

We have already seen that in order to *do* right, it is not enough to know what *is* right. Yet, while it is not enough, it is nevertheless necessary. We learn here, then, first of all, that God himself is the standard of right, and that in us obedience to his will and conformity to his image constitute the right. He created our first parents in his own image ; and the restoration of that image in us embraces and involves all else that is desirable. We are to "put on the new man, which is renewed in knowledge after the image of him that created him." Through

the "exceeding great and precious promises" "given unto us," we may be "partakers of the divine nature, having escaped the corruption that is in the world through lust." We are to be "perfect, even as our Father which is in heaven is perfect." "Let your heart therefore be perfect with the Lord our God, *to walk in his statutes, and to keep his commandments.*"

Having taught us that perfection with the Lord our God is to walk in his statutes and to keep his commandments, we ask our guide what these are and receive as the all-comprehending reply, "What doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" This, first given us by the mouth of Moses, is repeated by him who is greater than Moses, when asked, "Master, which is the great commandment?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment." And then he adds, "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

But our guide does not leave us with these general rules. It goes on to tell us what is involved in these two great commands. It gives us the Ten Commandments and explains and illustrates these in numberless ways to show us more particularly the paths in which we should walk.

First, then, our love to God, the place he holds in our hearts, must be supreme; he is a jealous God—he will suffer no rival on the throne of our affections.

Next, in the expression of our love and adoration, in our worship, we are not to use methods of our own devising, but to confine ourselves strictly to the modes he has prescribed. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." In vain will be our worship, if we teach or accept for doctrines the commandments of men.

Then our way cannot be clean if we fail profoundly to reverence and honor the Lord our God, if we take his name in vain, or profane in any way his titles, word, or works, or anything

whereby he maketh himself known. Possibly we may think lightly of this sin, attributing it to thoughtlessness, committed without any intention of wrong-doing; but so God does not regard it; the All-Powerful Judge not merely does not look upon it as consistent with love to himself, but says with emphasis that he "will not hold him guiltless that taketh his name in vain."

It is next pointed out to us that while all our time is to be spent in pure and holy acts, yet one day in seven is to be devoted more especially to the worship of God and communion with him, and to deeds of love and mercy to our fellow-men. To this end, while it is our imperative duty to labor diligently six days of the seven, we are under special obligation to abstain from our ordinary employments and pursuits on the seventh, that we may spend it in the services which the Lord of the Sabbath hath assigned us.

Having thus warned us against violations of the first and great commandment, the word puts us on our guard also against the transgressions of the second, to which the Omniscient Eye sees we are prone.

You are now near an age at which you will no longer be under the legal control of father and mother; but the day will never come when you will not owe love and honor to those who so eagerly welcomed you at your birth. The frivolous, foolish, light-minded youth sometimes forgets this; but the guiding word is at hand to recall him from his ingratitude by this first commandment with promise.

As the youth mingles day by day with his fellow-men, he is sure not infrequently to meet with those who disregard his rights, it may be with some who offer him insult or do him wanton injury, or in other ways excite him into flaming anger. Tempted by his unrestrained passion to avenge himself, he attacks the offender, he is ready even to take his life. His monitor's voice may then be heard, "Thou shalt not kill." "Avenge not yourselves, but rather give place unto wrath." "Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee." It goes further, and warns against the cause of murder. You are told that hatred, malice, desire for revenge, lead to murder; that in the sight of God they are

murder. Let this advice be heeded, and murder, in thought as well as in the shedding of blood, must disappear from the earth: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

But besides the temptations which assail the young man, inciting him to anger and unrestrained wrath, to murder in thought if not in deed, there are others which beset him on every side, seeking to entice him from the paths of purity by every alluring promise, inflaming him by the prospect of unholy pleasures to walk in forbidden ways, while skilfully concealing the death in which they end. Against these the guide utters precept after precept, warning after warning, in tones of entreaty and expostulation that surely the most insensible must hear. The folly, the danger, the sin are shown; woe to him who hears and heeds not; who, void of understanding, listens to the stranger with flattering words, forsaking the guide of her youth; who enters the house that inclineth unto death, and paths that descend unto the dead; who goes, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; deaf to the warning that they are in the way to hell, going down to the chambers of death; not knowing that the dead are there, and that they are amongst guests who are in the depths of hell. Nor are the warnings given against outward acts alone, but the youth is also cautioned against the wanton look, imagination, or desire; so earnestly, that he is urged, if his right eye do cause him to offend, to pluck it out and cast it from him; for the reason that it is better to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire.

In taking your places amongst men, no longer to be directly dependent upon others for your support, you expect to seek, with other good things, the possession of property; by your labor and skill, you look forward to making your own living by engaging in some kind of business, and even to accumulate wealth, if you can. And the word I am commending to you as your guide does not forbid or discourage such desires; it encourages them instead, and shows how they may most effectively be realised. It describes riches as a good—not the highest,

by any means—but still as good; and then it tells how they may be gained—namely, by diligence, industry, thrift. The hand of the diligent maketh rich. He that tilleth his land shall be satisfied with bread. In all labor there is profit. Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men. We command and exhort by our Lord Jesus Christ that with quietness they work, and eat their own bread.

Then as a rule to control us in our gains, as part of that which bids love to our neighbors as ourselves, it gives us this: "Thou shalt not steal." Possibly we may at first be inclined to resent the giving of such a rule to us. But let us remember that this commandment, like all the others, is exceeding broad. It does not merely forbid one's being a vulgar thief; but it forbids our doing anything and everything that directly or indirectly interferes with the rights of our neighbors or in any way regards them less sacred than our own. It forbids not merely embezzlement, the gaining of money by false pretences, fraud, cheating, gaming, taking advantage of others, but also all misappropriation or waste of the money of others, whether those others are private persons, corporations, or the State. It requires the most scrupulous integrity. It requires the payment of debts, and the prompt payment of them. It requires a strict observance of all contracts in their true meaning. It requires perfect honesty and uprightness in the sight of men and of God who sees and knows our inmost thoughts. By taking heed to these requirements, the young man will effectually cleanse his way in respect to all these things.

But there are still other directions in which protection from defilement is needed. There is one evil to which the corrupt heart is especially prone, which combines with all others, which towers above most others in its enormity, and of which God expresses his peculiar *abhorrence*. It is the sin of falsehood. Temptations to commit most other sins are not constantly assailing you; you are hardly ever free for a moment from temptation to commit this one. Bearing false witness against our neighbor is the form of it mentioned in the Ten Words; but this includes every form. That against which we are warned is falsehood, deceit, lying, hypocrisy, misrepresentation, dis-

simulation, perjury—all and every departure from perfect and absolute truth. Now, the word to which the young man is invited to take heed, is full of incentives of every kind to lead him to hate and avoid the false, to love and practise the true. It declares that lying lips are an abomination to the Lord; that the Lord hates the lying tongue; that all liars have their part in the lake which burneth with fire and brimstone; that into the holy city, the New Jerusalem, there shall in no wise enter anything that maketh a lie; that without are dogs, and whosoever loveth and maketh a lie. It sets forth not only God's hatred and detestation of lying, but that which is felt also by all good men. Then on the other hand it holds up to view the beauty and attractiveness of truth, and exalts the character of him who speaks the truth. This is the answer to the question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" "He that speaketh the truth in his heart; he that sweareth to his own hurt, and changeth not. He that doeth these things shall never be moved." And "they that deal truly are his delight."

What a changed world this would be if the truth and nothing but the truth were spoken; if slander, detraction, malicious gossip, evil-speaking of every kind, were unknown. How far can you rely on the representations of the seller of property as to its real value and its defects? How many buyers are there who say, It is naught, it is naught; but who when they have gone away, utter their boastings? How far can you trust the statements even of one who professes to be contending for the truth of God, when he formulates the creed and describes the practices of an antagonist? How much have we a right to believe of the assertions of a political partisan respecting the principles of the other party, the character and aims of the other candidate, the probable result of the coming election? How can we learn the number of soldiers engaged in certain battles and wars? So we might go over the whole range of human affairs, and ask, Where can truth be found? The world is covered with wrecks resulting from broken promises, deceit, falsehood, and treachery.

The tenth utterance in that part of the word we are considering, to which the young man does well to take heed, specifically

forbids an unlawful desire for that to which we have no right; but it is based on the broader thought which the Lord Jesus Christ, himself the divine Word, so fully brought to view in his teachings while on earth. It is the state of the heart that determines the outward act; and even if not followed by the outward evil act is itself sin—uncleanness. Out of the abundance of the heart the mouth speaketh. The unlawful desire leads to murder, to theft, to impurity, to lying; it leads away from the love of God. As a man thinketh in his heart, so is he.

In seeking to cleanse our way, therefore, it is not enough to consider the stream; we must more earnestly strive to secure purity at the source, the fountain head. As is the source, such will be the stream; as is the heart, such will be the life.

As we saw at the outset, it is not enough for us to *know* the right; we must also have the desire and the will and the power to do it. But here, unhappily, we find by looking into our hearts, that, while in a general way we think we would always prefer doing right, we are ever ready, when the special temptation presents itself, to yield and to do what we know to be wrong. The explanation of this sad fact is also given in this precious word. The heart, the mind, by nature is enmity against God; for it is not subject to the law of God, neither indeed can be. Here is the disease; the same word tells us of the remedy. The heart must be renewed; we must be born again. The prayer is set before us, that we may adopt it as our own: "Create in me a clean heart, O God; and renew a right spirit within me." This prayer cannot be offered in vain. The Hearer of Prayer says: "I will give them one heart, and I will put a new spirit within them; and I will take the stony heart out of their flesh, and will give them an heart of flesh." The effect and object of this gift, of this new creation, is thus stated: "That they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God." The new birth that we need, the new creation, the quickening that we must have who are dead in sins, is given us through Christ Jesus our Lord; we are "quickened together with him."

And here is another part of the cleansing brought to our view. Even if we should now know perfectly the will of God,

and should with a new heart and new spirit keep all his commandments, should thus preserve our way clean according to his word, we cannot forget that it is already defiled. Now comes to us the glorious revelation from this same word that Jesus Christ took on himself our nature that he might suffer and die in our stead, and thus cleanse us from *all* sin. Here is offered us the complete cleansing we need—from the guilt of sin and from its power—that through the “blood of Christ, who through the eternal Spirit offered himself without spot to God, our consciences may be purged from dead works to serve the living God.”

I have now pointed out to you, my young friends, the answer which God gives in his own word to your anxious question as to your way through life, as you are about to enter on its higher activities. If you choose a way so guided and directed, you will find it to be full of pleasantness and peace and happiness. Whatever afflictions may come upon you, whatever trials and persecutions may be your lot, if only you are walking in wisdom’s ways, happiness, the truest, highest, most constant happiness, will every moment be yours, even when suffering the most.

Then see whither it leads. However it may appear to our imperfect sight, its course is continually onward and upward; it ends at the open doors of glory, at the gates of the New Jerusalem, the everlasting kingdom of our Lord and Saviour Jesus Christ, where to all who have walked therein an entrance shall be abundantly ministered.

And now, permit me to entreat you, by my increasing interest in you and affection for you, by the goodness and mercy of God, by the love and sacrifice of our Lord Jesus Christ, to decide to-night, if you have not already done so, that for the cleansing of your way, you will take heed thereto according to God’s holy word.

May the Holy Spirit graciously incline and enable each and every one of you so to do.

The Word of God.

BACCALAUREATE SERMON TO THE STUDENTS OF SOUTH CAROLINA COLLEGE, JUNE 27, 1897.

When one is about to set out on a voyage he looks upon it as all-important that he shall be supplied with a correct chart and clear and trustworthy sailing directions. You, my young friends, have in the past been largely under the guidance and control of others, who have pointed out to you the way in which you should go and have daily aided you to keep from straying from it. But now you are setting out on life's voyage alone, when you must be your own guides in a much truer sense than ever before. And I come to you as you are about to separate and to sail on unknown seas, to renew the offer to you of a chart in which there is no shadow of error, and sailing directions in which you may safely trust; in which, if you do trust, you shall surely be kept from all real harm, from all rocks, and shoals, and storms, and shall be brought without fail into the harbor desired by the pure and the upright and the good. I come to offer you the Holy Bible as such a chart, and as containing such sailing directions, and I ask you to spend with me one of the few hours during which we shall still be together, in looking at the Bible, that we may see what it is, what it teaches, what claim it has to our confidence, our unhesitating and our unfailing trust.

What, then, is this Bible? Whence does it derive that supreme authority to which I ask you to bow with unquestioning submission? And when we have come to regard its authority as supreme, how are we to know exactly what it commands and what it forbids, in a word, what it teaches, that we may be sure that when we think we are loyally obeying its precepts, we may not be grossly violating them and setting them at naught? These and like questions it is proposed now to answer.

To the first question I would reply: The Bible is the word of God.

Observe, I do not say that the Bible *contains* the word of God, but that it *is* the word of God. It sometimes happens that we can best explain our meaning by comparing and contrasting what we say with the utterances of others on the same subject. I ask you, then, to notice carefully the difference between the two expressions just used. All who claim to be Christian believers would agree that the Bible contains the word of God; but some would go on to say, Yes, it contains his word, but contains also more or less of what is not his word. Hence, some authority other than the Bible itself would be needed to decide which parts are his word, and which are not. With some this higher authority is the Church; with others it is reason. In the latter case each reader must select for himself those facts which are approved by his sense of right and justice and truth; whatever his reason does not approve must be rejected as no part of God's word.

On the other hand, I say that the Bible *is* God's word; meaning thereby that every word and syllable in the Bible as first written, from beginning to end, comes from God, as is asserted and claimed in the extracts from it which I read to you, and therefore is absolutely true; and that the office of reason is not to sit in judgment upon what is found there, but solely to seek to learn what is the true meaning of every part. And further, that the Church is equally powerless with reason to decide that anything found in the Bible is no part of the word of God.

I would next ask, How has it pleased God to give us this word? Has he written it with his own finger on tables of stone, or uttered it in an audible voice in the hearing of his people? A few sentences indeed he so gave, though we have only a record made by man of even these. But with these exceptions he gave it indirectly, mediately, through men, his servants, in various ages of the world. These he inspired to write down what he would make known. Do you ask what it is to inspire—what inspiration is? I greatly doubt whether a full answer can be given; but it need not surprise us that we can give no clear account of how God with unerring accuracy communicates his thoughts to us, when we remember how little we know of how we communicate our thoughts to one another. But so much we know: That the words of those whom he

inspired he so controlled that they exactly expressed his thoughts and so were his words; and that the inspired writer "was incapable of uttering or communicating any error with the inspired message."

I may ask, in the next place, How do we know that this Bible is the word of God? To this question, many answers, more or less satisfactory, may be given, but of these I shall present only a few.

Examining the Bible, we see that it is made up of a collection of books claiming to have been written by various authors, who lived at various periods, chiefly in lands bordering on the eastern and northeastern shores of the Mediterranean.

Now we may inquire into the evidence supporting these claims just as we would respecting books claiming to have been written by Cæsar and Cicero, Thucydides and Xenophon. Going backwards step by step from to-day, we find the evidence so strong that these Roman and Grecian authors wrote the books attributed to them that no one thinks of doubting it. When we apply the same means of investigation to the books of the Bible, the evidence is vastly fuller and stronger than in the case of the classical works I have referred to; it is absolutely irresistible so far as the books of the New Testament are concerned, and thoroughly convincing as to those of the Old Testament as well. I have not devoted very much of my own life to this kind of investigation, but I have gone far enough to see for myself that the amount and kind of evidence are overwhelming, and such as to leave the unbeliever without excuse.

When we learn that the books were really written by the persons to whom they are attributed, and that these persons really performed the acts attributed to them, then we have reached the end of our inquiry; for no man could do the miracles that they did except God were with him; and no one thus authorised of God to speak in his name, could write one word which was not exactly true in the sense intended by God, its author. By such reasoning the fact has been established that the books were written as claimed, and the works which they did bore evidence of them that God had sent them to make known his will.

For my own part, I would not care to carry on this investigation beyond the books of the New Testament; for when the truth of these has been established, it has at the same time been established that Jesus Christ is the Son of God, and is himself God, and therefore that his utterances are the highest and best testimony we could have to any truth.

Now, in every possible way, in the strongest, most unmistakable language, he asserted the truth of the "Scriptures," of the "law," the "Psalms," the "prophets," "Moses and the prophets," the "word." We know with certainty what was meant by these terms in the days of Jesus Christ, namely, the books of the Old Testament as we now have them. The watchful jealousy of Jews and Christians over these books ever since those days leaves no room for doubt on this point. Both have claimed these Scriptures as their own, and nothing could have been added to them or taken from them without detection by this lynx-eyed vigilance. Of these books, then, Jesus Christ said that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" that what is there to be read "was spoken by God;" that in them David spoke by the Holy Ghost; that "the Scriptures must be fulfilled;" that "it is easier for heaven and earth to pass than one tittle of the law to fail;" that in them "the word of God came, and the Scriptures cannot be broken." Besides giving his testimony directly, as in the words I have just quoted and others like them, he gave equally strong testimony indirectly, by constantly assuming in everything he said that these Scriptures are the very word of God.

Therefore, I repeat it, whenever it has been proved that Jesus Christ is trustworthy, to me the question as to the character and trustworthiness of the Old Testament has lost all interest, for I know that it is the word of God as surely as I know that the blessed Jesus, the Way and the Life, is also the Truth.

But this historical argument and the inferences derived from it can hardly be regarded as entirely sufficient, at least for the great mass of mankind. I suppose that not very many of you have had, or ever will have, the time and the opportunity to make for yourselves such a thorough examination of the original historical witnesses as to be able to express any independent

opinion of your own respecting the value of the testimony of these witnesses and what that testimony proves. Hence you would be obliged to take your belief at second hand; you could form none for yourselves based on a knowledge of the actual facts. Therefore you would never be able to rest with that full and absolute confidence in your belief that the Bible is the word of God which is necessary to warrant you in calmly committing to its teachings your highest interests for time and for eternity.

We see then the desirableness of some other tests which are within easy reach of all men, so that each for himself may be able to form a conclusion from facts which he may directly observe, or which, though a knowledge of them may depend in part upon historical testimony, are universally admitted to be true by friend and foe.

Passing by the conclusion which we might justly reach from a consideration of the fact that without the possibility of collusion, the writers of the sixty-six separate books which constitute the Bible, written in different languages and at different times during fifteen hundred years, all agree in their statements and their teachings, I may now offer another test.

Let us suppose that we find in an old library, all covered with dust, a book of which we know not the history, containing what professes to be a description of lands we have never seen, and a series of explicit statements as to the results of carefully described experiments there set forth. Our neighbors and our friends tell us that they have visited the lands spoken of, and have performed the experiments described, and they have found everything to agree exactly with what is told in the dust-covered volume. You could not help believing that the book had been written by truthful persons who were acquainted with the subjects about which they had written, unless you rejected the testimony of your neighbors, whom you trusted in everything else, and unless you refused to believe in the honesty and freedom from trickery of those who performed these experiments before your eyes. So far as your belief in the book is concerned, you would not care at all about its history; your belief is independent of everything except what you have heard from your neighbors and seen for yourselves.

Now apply this test. Here I show you a book which is full of descriptions of many countries, with their seas and lakes and rivers, their mountains and their plains, their cities and their villages. Your neighbors who have visited these countries tell you that they have found everything exactly as described.

But further: this book tells you that if any one does things there set forth, certain results will be sure to follow. For example, that whosoever really believes in Jesus Christ, of whom much is there said, becomes wholly transformed in his character. If he has been a thief, he becomes honest; if he has been a turbulent ruffian, he becomes peaceful and kind; if he has been an unclean debauchee, he becomes chaste; if a drunkard, he abandons his cups—whatever he may have been, he now becomes upright, pure, honorable, and faithful in all the relations of life. Then further, that in all this he is influenced by love of holiness and hatred of sin; that his desire to do right and to abstain from all that is wrong, even in his most secret thoughts, is constantly becoming stronger. And also that he will come to enjoy a sense of God's love; that though he may have been at times terribly agitated and tormented when he thought of his evil deeds and his evil life, he will now enjoy peace of conscience, joy in the Holy Ghost, and hope of happiness forever in God's presence beyond the grave. Now, here is a great variety of results which this book tells you will follow from the belief in a being of whom it gives a full history; and many of them are of such a nature that you can see for yourselves whether or not the statement is true. I appeal to you, then, have you not observed in some instances, in many instances, exactly such results as I have described following a professed belief and practical acceptance of the statements made respecting Jesus Christ? I go further, and ask if you ever saw or heard of a case where you had reason to think this profession of belief was sincere, where the results described did not follow? True, some of them are such that you cannot see them, and you have to take the word of others as to their existence; but many of the transformations you can see, indeed, cannot help seeing, and are such as cannot possibly be counterfeits produced by an intention to deceive. And those about which you have to take the word of others, you have heard

testified to by the most truthful men and the holiest women you have ever known, and at times when, if ever, the truth will be spoken—not merely in times of health and abounding temporal happiness, but when overwhelmed with suffering, trembling on the borders of the river of death, when the testimony is uttered by voice and tongue soon to be silent in the grave.

Here, then, is a test which every one can apply for himself. It requires no historical learning; it does not depend on the truthfulness or the accuracy and trustworthiness of the reasoning of others; in large part it depends solely upon our own direct personal observation and those principles of belief and of reasoning which are imbedded in our nature, and of which we cannot divest ourselves. Can any one hesitate to say that the result of this test must be that the Bible is thereby proved to be true, to be indeed the word of God? Can any one refuse to accept these conclusions without abandoning and contradicting all the principles by which he is guided and upon which he depends with absolute confidence in all the affairs of his life?

But there is still another test which is even more conclusive, not the test of observation merely, but of personal experience.

A dweller in a deep, dark cave might be persuaded to believe in the existence somewhere of a great body which pours a continual flood of light and heat upon the surface of the earth, far above him, by the testimony of those who descended to his dismal home and told him of what they had seen and felt. These visitors might convey to him some notion of the character of the sun by comparing its power and its effects with those of the dimly burning lamp by which the darkness of his cavern is made visible. But however clear the description, and however firm the confidence of the cave-dweller in the truthfulness of his visitors, his belief could hardly be so strong that it might not be shaken: there might arise in his mind the thought that perhaps after all his visitors had themselves been deceived, or had been trying to deceive him, or that he had misunderstood them, and that all the while they had only been telling him what they wished might be. And if some one should tell him that he had been misled, and that the sun had no real existence, reminding him that men do not always speak the truth, and that he could not know positively whether what he had heard

was true or not, how could he fail to be filled with doubt? It would be hard indeed for him to say that, notwithstanding all, he was unchangeably convinced of the truth of all that he had first heard.

But now let him ascend to the surface for himself; after climbing ladder above ladder he at length leaps forth from his dark abode, and the clear shining sun in all his glory at once bathes him in a sea of purest light and of gladdening warmth. Now how vain the attempt to make him doubt; he has seen and felt the happiness-bringing rays of the mighty ruler of the day; and he knows for himself that it is and what it is, and no doubt can ever again enter his mind, however deeply he may descend towards his former rayless abode.

So it is with one whose eyes have been opened by the power of the Holy Ghost, and who has by him been turned from darkness to light; with one to whom God has unveiled the truth by his Spirit; to whom spiritual discernment has been given. Such a one receives the word of God when he hears or reads the messages of his prophets and apostles, not as the word of these men, but as it is in truth, the word of God. Vain would all efforts be to make him doubt: he knows just as he knows that the sun shines.

He might be told that his belief is a mere fancy of a disordered mind; that it is merely the result of his training from childhood; that he has always heard these things, and therefore imagines he knows them. And he might not be able to answer these and like assertions, any more than many of us could satisfactorily answer the arguments of the so-called philosophers to prove that there is no world external to ourselves; or, that if there is, we can never be sure of it. But his belief would no more be shaken in the Bible as the word of God, than would ours in the existence of each other, of the earth on which we live, or of the starry heavens above us. His belief resting on this firm foundation, he can exclaim touching the Saviour it describes, "I know that my Redeemer liveth, * * * that in my flesh I shall see God; whom I shall see for myself and mine eyes shall behold, and not another." "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." May I not

appeal to many of you as knowing from your own blessed experience the truth of what I have just been saying? You have tasted that the Lord is gracious in giving you his Holy Spirit, and this has led you to recognise and desire the pure milk of the word.

We have now seen that the Bible *is* the word of God and that our full persuasion and assurance of its infallible truth and divine authority is from the inward work of the Holy Spirit, bearing witness by and with the word, in our hearts. We have next to see what we should believe as to the contents of this word and God's design in giving it to us.

Even a cursory examination is sufficient to show us that, whatever else it may contain and for whatever other purpose it may be designed, it principally teaches what we are to believe concerning God, and what duty God requires of us; that it speaks concerning all things necessary for God's glory, man's salvation, faith, and life. It tells us of God, that he is infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth; that he is our Creator and the Creator of all things; that in him we live and move and have our being; that he created man in his own image in knowledge, righteousness, and holiness; that man fell into an estate of sin and misery; that moved by his infinite love, he sent his Son into the world that whosoever believeth in him might have eternal life; that his Son, when he came to be our Saviour, though God over all, blessed forever, yet became man, taking on himself our nature by being born of a woman, that he might obey the law and suffer its penalty for us. It gives man as his rule of life this: that he is to love the Lord his God with all his heart, with all his soul, with all his strength, and with all his mind, and his neighbor as himself; that he is to do unto others as he would that others should do to him; and that it gives in detail commandments, precepts, and principles, showing how this rule is to be observed—these things and much more of like nature it tells us—showing us how we may glorify God and enjoy him forever.

But while it principally teaches these things, does it not likewise incidentally teach us much else of matters that in various ways would minister to our well-being? God is infinite in

goodness and love. He is the Father of all men, and in a very special sense of those who are united to his Son Jesus Christ, and thus have become one with that well-beloved Son. He is infinite in knowledge, too. Might we not, then, expect him to teach his children all those arts by which their comfort and happiness on earth would be increased; and all those branches of knowledge which give such pure and elevated delight to the truth-loving soul? That is the way in which we act towards our children; we endeavor to train them not only in spiritual knowledge, but we also give them all the knowledge we have about everything which we suppose can benefit them in any way whatever, and do all in our power likewise to promote their material welfare. If we, then, being evil, give as gifts to our children all the good things we have, will not God much more give all the good things he has as gifts to his children? We thus see that it cannot be wholly unreasonable to expect to find that God's word is a treasure-house filled not merely with precious jewels, but containing likewise vessels of wood, and earth, and stone, fitted for the humbler uses of man. Under the influence of this feeling and expectation, the lovers of the Bible have often, very often, in all ages, entered upon the study of it. Not content to learn what it *does* teach, in the only way in which this can properly be done, namely, by studying it with teachable minds, open to receive the impressions that God would make upon them, they have come with minds made up as to what it *ought* to teach, and, as usually happens in such cases, they have found what they wished to find. And so the Bible has been thought to be an encyclopædia of universal knowledge, a comprehensive text-book of history, philosophy, and the whole circle of the sciences. But the intelligent and thoughtful could not long continue their reading and study of the sacred word without becoming convinced that they must in some respects at least modify this opinion. They found that, though we are in the image of God, yet in some things, and among them this expectation that he would in his word teach us everything, God's thoughts are not our thoughts, nor are his ways our ways. As to history, for example, it was easy long ago to see that the Bible is not a universal history of all the nations among men. It does give more or less fully an account

of the line connecting the first Adam and the second Adam ; it gives an outline of the history of the tribes and nations through which this line runs, and of the peoples with which these are connected so long as the connexion exists ; but beyond this the Bible is not history. It introduces any facts that would constitute the material of history, not for their own sake or for the sake of pointing out the relations existing between them, but only as showing the development of that system of spiritual, moral, and religious truth, the centre of which, that to which all else points, is, that the seed of the woman bruises the serpent's head.

But the hypothesis of the encyclopædic character of the Bible was too deeply rooted in the minds of men to be abandoned at once when it was seen to be false in any one particular. Admitting that it does not teach universal history, it was still held that it teaches the general outlines of at least some departments of secular knowledge—geography, for example. It was maintained that it is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture, that the earth is a four-cornered plain, that it is immovable, that it has no human inhabitants beyond the tropical regions, and the like. Then, as to astronomy, it was maintained that in like manner the Scriptures teach that the sun is the greatest of the heavenly bodies, that the moon is next in size and importance, and that all the stars together are far smaller and relatively insignificant ; that all these were brought into existence some days after the earth, and three or four days before man was created, and all solely for his benefit. By slow degrees it has now come to be clearly seen and believed that none of these things are taught in the Bible, expressly or otherwise ; and, therefore, that in these respects also the Bible is not encyclopædic.

I shall not pursue this point farther ; but I may call your attention in passing to the fact that the abandonment of these views, which had been the prevailing and recognised ones for centuries, did not in the least, in a single instance, affect the moral, spiritual, and religious truths involved. The heavens declare the glory of God and the firmament showeth his handiwork to you just as they did hundreds of years ago to those at

whose views in some particulars you are now disposed to smile, but for which they were ready to contend earnestly as part of the faith once delivered to the saints, and for doubting or rejecting which they were ready to excommunicate their fellows, and, if they could, in their zeal for God and his truth, to punish them with imprisonment and death.

The true doctrine is that all needed moral, spiritual, and religious truth is here given us, but nothing more. And against going farther we may well take heed to this solemn warning: "Unto this truth nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men."

Returning again to our examination of the Scriptures—as we read, we find much that we can easily understand at once, and much that we perhaps cannot understand at all, even after the most diligent study. When we now once more look at the parts which we have found plain, we are filled with joy by seeing that they are exactly those things which are necessary to be known, believed, and observed, for salvation. And to make this discovery we do not need great stores of learning; we do not need cultivated minds, carefully trained and of deep penetration; we do not need to know the languages in which the words were first written; we do not need even to be able to read our own language—it is enough for us to hear an imperfect translation repeated by the lips of another. So hearing, we cannot fail to understand the answers, scattered all along like points of living light, the answers given to the question, What shall I do to be saved? The way of holiness is marked out so clearly that the wayfaring men, though fools, shall not err therein. In this way shall the redeemed walk; and the ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

But how are we to gain an understanding of the parts that are not so clear?

The Bible is a communication of God's will to men, to be understood by them, and therefore, it is in important respects to be interpreted according to the ordinary rules of interpretation which prevail among men. One of the surest guides we can have is our knowledge of the intention or design of any

writer. And we may often discover this from what is written even while still much remains obscure. I think we shall all agree that we know with certainty the design, at least the main design, of God in giving us his word.

We say, therefore, that our interpretations must always be confined within the limits of the fairly ascertained intention of the author. And that where it is supposed that God is teaching us in his word anything except moral, religious, and spiritual truth, it must be made extremely plainly to appear from the word itself that it is his intention so to do.

I now answer the question asked a little while ago, that the only "infallible rule of interpretation of Scripture is the Scripture itself; and, therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly." When any meaning cannot be thus ascertained, it cannot be ascertained at all.

I repeat: We ascertain the limit of the meaning of the communication by ascertaining the limit of the intention.

I ask you to observe again, in connexion with the last point, that the recognition of the limited nature and purpose of God's teachings has in no case affected in the slightest degree the moral, spiritual, and religious truth made known. I shall not take time to present further illustrations of this fact; but I ask you to run over in your minds the changed interpretations to which I have been alluding and you will at once perceive the truth of what I have said.

The next point to which I ask your attention is that in some places the Scriptures seem to speak so clearly that they cannot possibly be misunderstood; and yet the plain and obvious meaning in such places is not the true meaning. Hence we may not accept as certainly true all those meanings which seem to be plain and obvious, without further examination; we must in all cases follow the rules already stated, of comparing Scripture with Scripture. For example, when all the beauty and magnificence of the temple were pointed out to our Saviour, he said: "Destroy this temple, and in three days I will raise it up again." What was here the plain and obvious sense? Yet it

was not the true sense at all; it expressed no part of the Saviour's intended meaning.

As to the last point to which I wish now to call your attention, I content myself with quoting these weighty words:

"The Supreme Judge, by whom all controversies of religion are to be determined and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit, speaking in the Scripture."

I have now done what I could to set forth what I believe and have believed for more than fifty years to be the true doctrine respecting the Bible, and what I have been publicly teaching as such for more than forty years. Year by year I have subjected the several parts of this doctrine to the severest tests employed in the most rigorous scientific investigations, and they have triumphantly stood these tests. Year by year they have been growing more and more clear to me, and more and more precious. As you have seen, they all tend toward the one point—the setting forth of the Bible as the very word of God, and the interpretation of that word by the word itself, under the guidance and enlightening power of the Holy Ghost, so that we may reach the pure, undistorted meaning of that revelation which makes wise unto salvation.

Here, then, is what again I offer you as your guide through life, through the river of death, into the glorious life beyond. Receive and believe it as the very word of truth; accept its invitations; obey its commands; love and trust in the Saviour it sets forth, and you shall without fail, each moment in this life, enjoy the loving care of the Almighty Ruler of the Universe; and after this life you shall spend a blessed eternity in the presence of the Redeemer.

And now I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Presbyterial Sermon.

DELIVERED BEFORE AUGUSTA PRESBYTERY DURING THE WAR
BETWEEN THE STATES.

Josh. 13:1 (latter clause). There remaineth yet very much land to be possessed.

The servant of the Lord to whom these words were addressed was now near the close of his career. Eminently successful that career had been. Early distinguished by his courage in the discharge of the arduous duty assigned him by the leader of the children of Israel, and by the confidence with which he trusted in the promises of God, in the face of the greatest danger, Joshua had been chosen to succeed Moses in his high office, and had the great honor of introducing the Israelites into the land of promise, whose excellences he had beheld and described to them near forty years before in such animating, but unavailing words. For several years now he had been conquering one tribe after another, until thirty-one kings had been smitten, and their territories divided among the tribes of Israel. Now that Joshua was old and stricken in years, he had still much work to do; for though the actual possession of the rest of the land would not be secured under his leadership, yet he must go forward with the allotment of that which remained unconquered, trusting in the Lord's promise, which he had so often before found sure, that he in due time would overcome every remaining foe before the children of Israel.

The entire history of the Israelites from the time they were escaping from bondage in Egypt, through all the varying scenes of their journey through the desert, to their entrance into the promised Canaan and their full possession of it, may be regarded as typifying the history of the child of God, escaping from the bondage of sin, passing through the wilderness of this world, and finally, having triumphed over all enemies without and within, gaining undisturbed possession of the heavenly Canaan. But we may also regard it as a type of the Church on earth in its organised form, escaping from bondage to the

power of its enemy, and going forth to do battle in the name of its Master against every opposing foe until the whole earth, all the kingdoms of this world shall have become the kingdoms of the Lord. It is the analogy to the circumstances in which we are placed as a presbytery, suggested by regarding the history from this point of view, that has led me to select the passage I have as the basis of our meditations at this time.

It is not the great field—the world—that I ask you to consider, that portion of our work from which we are at present shut out in great part, carrying the light into distant lands, where prevails the darkness of paganism and Mahometanism and popery. Nor yet is it the field on our frontiers, in the sparsely settled regions of the west, to which we are bound by still stronger obligations to send part of our forces, that we may gain a firm foot-hold there. Nor yet is it that field where several of our brethren have been laboring, that field where the great enemy of God is striving so eagerly to overcome our kinsmen who are defending our borders from the inroads of our country's foe. It is not to any or all of these parts of the land yet to be possessed that I ask you to direct your attention now, but to that which lies at our very doors, that which is within our bounds as a Presbytery, and which therefore is especially committed to our care, and for which it is our especial province to provide, when assembled together as we now are. Within these limits, narrow as they are, compared with the whole world, and long as the struggle has been going on for their possession, there still remains much land to be possessed. This is true even of the narrower limits of each one of our congregations. There is not one of our congregations within whose bounds some persons may not be found who seldom or never hear either from the pulpit or from the printed word of God that they are in bondage to sin and that there is a way of escape. Is it going too far to say that there is not one congregation where there are not to be found those who might be brought to hear the truth habitually, provided those to whom the oversight of the congregation has been committed by the Head of the Church, and all its spiritual private members too, diligently and zealously discharged their duties?

When we look beyond the immediate limits of our congregations, the destitution rapidly increases. In some cases efforts are being made to cultivate the field in the immediate neighborhood; but a limit is soon reached beyond which the face of a minister or elder of our Church, engaged in the discharge of his spiritual duties, is never seen. To what extent this is true we may learn from a consideration of the size of our Presbytery and the knowledge we have of our own habits. The Presbytery embraces about thirty counties with a population of two hundred and seventy-five or three hundred thousand souls. Within these counties are thirty-two or three churches, and twenty ministers more or less actively employed. How much, then, remains waste, as far as the efforts of Presbyterians are concerned. It is true that all this territory does not remain waste as far as *Christian* influence is concerned. The labors of our sister Churches we fully appreciate, and we give God thanks for what he has accomplished through their instrumentality. But the very fact that we are Presbyterians is involved, that we believe Presbyterianism to be the most scriptural form of Christianity, and therefore we are bound to propagate it to the utmost of our ability. If we are sincere in our profession of Presbyterianism, then although we do well when propagating those portions of the truth which we hold in common with our fellow-Christians of other names, and which we acknowledge are more important than the portions which remain, we do better, we do our whole duty—and if we do less, we fail to do our whole duty—when propagating the whole truth as we profess to receive it. Hence, in speaking of waste places, and places which we are yet to possess, I mean waste as to the prevalence of our system of doctrine and polity; and that, without intending any disparagement to our sister denominations, except as far as our independent and separate existence may be so construed. But even were we to regard the field otherwise, and to confine our attention to regions entirely destitute of active Christian influence, we would still find very much to fix our gaze.

But to return to the consideration of the relative extent of our Church. Among the whole population of three hundred thousand we have about two thousand communing members, or

about one in one hundred and fifty. Or estimating that for each communing member there are two or three church-members who have not yet come to the years of discretion, or at least, two or three others who form part of the congregation, then the proportion of the population under our immediate influence and care is one-fortieth or one-fiftieth of the whole. Here, then, is work enough to do among the thirty-nine-fortieths that remain.

Is there any reason for discouragement in this fact, that we are such a little handful? There might be, if we expected to conquer by our own strength or by our mere numbers. However, even when we regard the mere matter of numbers, there is nothing to discourage us, if we compare the growth of our Church with the growth of our population during the last twenty years. The population within our limits from the year 1840 to 1850 increased fourteen in the hundred; our Church membership increased in the same time forty-four in the hundred, or from ten hundred and ten to fourteen hundred and sixty; while from 1850 to 1860 the Church increased twenty in the hundred; or the whole increase in twenty years of all the churches within our bounds at the first date, from 1840 to 1860, was from ten hundred and ten to seventeen hundred and sixty, or seventy-five in the hundred, while the whole population did not increase more than twenty-five in the hundred. I mention these facts to prevent our yielding belief to the often repeated lamentation that our Church is losing ground within our limits, which has sometimes had the effect of discouraging efforts that were about to be made to disseminate the truth, or of leading some to suppose that new, unPresbyterian measures should be adopted instead of a careful search for the old paths and return to them. If in comparison with our sister denominations we are numerically less important, again let us rejoice that while we have gained many trophies from the world, other branches of the Church have made such successful inroads upon the common enemy, that our advance is less conspicuous. It would be foreign to my present purpose to show now, as might be done, that much of the relative change to which allusion has been made is owing to the fact that our sister Churches have been inclined by our example to adopt many measures which

have contributed greatly to enhance their own good influence.

But spiritual power is not to be estimated by mere numbers. It is the result of strength of faith, of conformity to our Saviour, the possession of his Spirit, and the imitation of his example. And our highest encouragement in the work before us is that it is God's work, in which he honors us by making us his co-laborers, but the success of which he will insure for his own glory. *Our* only concern is that we employ the means which he has appointed with the zeal and faith which he has enjoined. If we do thus, the result we may leave, with calm confidence as to our most perfect success, in his hands. We may take as our own the reiterated charge and promise given to Joshua as he was entering upon his work. (Josh. 1:6 et seq.) "Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the laws which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Here we have full instructions as to the means we are to employ in our conquests, and encouragement enough, surely, to banish all faint-heartedness forever, whatever people that be strong, or walled cities, or giants, sons of Anak, there may be to overcome. Only let us be strong in our confidence in the promises of God, and careful to employ means of his devising, as we may learn them from his own law.

Are we employing, then, the instrumentalities appointed in the book of the law? As regards our theoretical equipment, which we ought to be, and I trust are, struggling to obtain, we have good reason to think that we are.

The first and great instrumentality is the preaching of the word of God. To secure efficiency in this, we profess to

observe every precaution enjoined in the book of the law. We pray to the Lord of the harvest that he would send us laborers ; and those who present themselves under the belief that they are so sent, we test by all the rules which he has given. We lay hands suddenly on no man, accepting "not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." We require purity and blamelessness of character and real piety in the candidate long before he shall enter upon the work. Recognising the absurdity of expecting any one to teach another, when untaught himself, we provide for the general mental culture of those who would preach, and for their special instruction for years in the truths which they desire to proclaim. If these preparations are made and we think we have proofs of the validity of the Lord's sending, we then admit to public trial ; but not until the people of a particular church unite their call with ours, do we, acting under the authority of the Lord of the harvest, send into the field the offered laborer.

For the different kinds of service we provide different classes of laborers. For the careful cultivation of churches already planted we provide those who shall be settled teachers and pastors ; for bringing under cultivation the waste places, for planting churches in territory not yet occupied, we have evangelists to whom this duty is especially confided. Thus we seek those to preach the gospel who hold fast the faithful word as they have been taught, that they may be able by sound doctrine both to exhort and to convince the gainsayers, workmen needing not to be ashamed, rightly dividing the word of truth.

To participate with these in the oversight of the flock of Christ, in visiting the people from house to house, in the exercise of all needful discipline, in opening and shutting the doors of the Church on earth, and in doing whatever can be done to promote the welfare of the church, except public teaching, to perform all these important duties, we have provided that every congregation shall choose from its members ruling elders, men of faith and zeal ; believing that, if his guidance be sought, the Holy Ghost will speak through the voice of the church, and that those whom the congregation names will indeed be overseers of the flock by the Holy Ghost.

Even yet the external equipment is not complete; for the care of the poor, whom Christ has said we have always with us, and the care of the temporal affairs of the church, require a separate class of officers. And for the appointment of deacons, also, to whom these duties are assigned we have made provision, following the example set us by the apostles in the organisation of the Church.

Is it true, in point of fact, that the equipment thus described is not ours, or is ours only in part? If so, then it is because our practice does not correspond with our professions, and it is matter for repentance before God. Confessing our shortcomings wherever we have failed, let us seek forgiveness from him, and strive in the future to serve him in the way which we have solemnly professed to regard as that which he has chosen and ordained for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Is the reason that we have not attended to our duties more faithfully the want of fidelity on the part of the people of our congregations to their solemn promises? Do they neglect their promise to yield you all that honor, encouragement, and obedience in the Lord, to which your office, according to the word of God and the constitution of the Church entitles you? Do they forget their promises to receive the word of truth from your mouth with meekness and love, to submit to you in the due exercise of discipline, and to assist your endeavors for their instruction and spiritual edification? And are their engagements to free you from worldly cares and avocations sometimes a bitter mockery, in view of the wants of yourselves and those whom God has made dependent on you? All this may be true in whole or in part; but let us take heed, my brethren, that their sin, too, be not at our door. Have we proclaimed to them their duties in these matters? Have we striven by our fidelity to deserve the honor promised? Have we so given ourselves wholly to these things as to make the desirableness of our being free from care appear? Have we not shrunk from declaring the whole truth, where we ourselves and those connected with us are concerned, from a false sense of delicacy? Let us do our duty to those whom God has

appointed us to teach and to rule, and most of these complaints, we may rest assured, will soon come to an end.

Having now seen what is needful to our complete equipment, let us inquire how we may best enter upon the great work which is still before us, what we can do that we are not already doing, whether we are not suffering part of our equipment to lie idle. The best armor is of no avail, if we do not use it. We may inquire further, now that we see the Church itself provided with all the agencies we need, whether it will be well for us to employ others or to confine ourselves to the diligent use of those which are of divine appointment. Do we not answer with one accord that we will adopt no new measures? but that as for us, we will stand in the ways, and see, and ask for the old paths, where is the good way, and with God's help we will walk therein.

What, then, is the old path of which our fathers have told us, and which was pursued by the early preachers of the gospel, whereby our settled ministers can affect the field which we have particularly in view? You may ordinarily be so employed on Sabbath that it is not possible for you to do much, if anything, beyond the limits of your own congregation on that day. But our fathers have told us that by a ride of five or ten miles from their homes they could always find little groups who would assemble eagerly to listen to divine truth, at the school-room or court-house or in the sitting-room of the farm house. They have told us that once a week they could meet these little assemblies and break to them the bread of life without in any way interfering with their duties to the congregations to which they ministered on the Sabbath. Why cannot we do the same thing? Do your pastoral duties prevent? Surely, then, your fellow-pastors, the ruling elders, cannot be doing their pastoral work. My brethren of the eldership, see you to it that your minister is not kept out of this field by your neglect of your duty. Do you visit the sick, go from house to house, exercising that watchful care over your people, old and young, which you have been called to exercise, and then your fellow-presbyter who has been called to labor in word and doctrine will have no reason of this kind to prevent his extending his influence. As to its interfering with necessary study, this need

seldom, if ever, be the case. Would you have but little hand-fuls to preach to? But consider the gain, should your efforts in this way result in the conversion of a single soul.

By having a series of outposts thus around every established congregation within our bounds, what inroads would we make in a short time! Will you not try it? And if you determine, do you doubt that a rich blessing will attend such an effort, zealously put forth and persevered in, wherever the least opening can be found?

Should there be added at these outposts some provision for assembling and teaching the youth of the neighborhood every Sabbath, then we might hope for all the more. Now to whom shall the founding of such schools be committed? Shall we call in the aid of a union outside of the Church, finding the Church here insufficient? No, no; let us still employ the instruments we have. Is there a living, active church within our bounds that cannot furnish four or five teachers from among its elders or deacons or private members, who should be able after a little experience to conduct successfully a Sabbath-school? It is a mistake to suppose that a great multitude of teachers is necessary. Several may be necessary for the highest usefulness of a large school; but if more help cannot be obtained, let not a possible opening for a school be neglected because the single teacher must do all the work unaided. Shall we not increase our efforts in this direction also? watching over these little missions in our sessional presbyteries and as carefully supplying vacancies in them as we should do, and at such a meeting as we are now holding, the vacancies in our churches. In urging that we do the work ourselves, I would not disparage the labors of the voluntary societies to which this work has been so largely committed; they have effected great good. But here is the better way, a way by which the work committed to the Church will be done by the Church.

Should there be added to this case of the youth, the supplying of the whole region with the word of God and with religious reading of a suitable character, still by those who act under the direction of the sessional presbytery, then it would seem that we might confidently look for the blessing of God on the seed thus sown and watered. And we would see much

of the reproach taken away, whether it has been true or false, that as a Church we have lost that part of the spirit of our Master which led him to go himself and to enjoin it upon his disciples to go into the highways and the hedges, and compel all to come in to enjoy the feast of love which he has prepared.

Still more would our conduct be reflecting the glory of the gospel were we in all these efforts to avoid overlooking the spiritual wants of that large class of our population, our servants, of whom so considerable a number are to be found in the localities which we are now considering, on the outskirts of our congregations and yet within convenient reach. One of the most conspicuous marks of the Saviour's actual presence in the world was that to the poor the gospel was preached. Let us strive to have this mark of the Saviour's presence amongst us, that to the poor, whether bond or free, black or white, the gospel is preached by us.

But after all that is possible in this way has been done, there still remains much of our territory which cannot be habitually reached by those of our ministers who are appointed to the constant care of particular congregations or by their co-pastors of the sessional presbytery. What shall be done for such portions of our field? Shall they be permitted to lie waste without so much as a single effort to add them to the realm of our Sovereign? Surely not. This were most criminal neglect of the plainest duty. Do we not expect our churches to cover every part of our land? And if so, do we expect them to plant themselves? To whom shall we look but to ourselves as the instruments in this part of the work? And while every reward is offered to fidelity here, if we neglect it, have we not reason to fear the fate of that wicked and slothful servant who hid his Lord's talent in the earth; or the curse of Meroz, if we go not to the help of the Lord, the help of the Lord against the mighty? Let us rather by diligence in this part of our commission also, see the glory of our Lord, that in due time we may enter into his joy.

Let us inquire, then, diligently, when we enter upon our deliberations, how we may best supply the alarming destitutions now before our minds.

There was one custom of our fathers by which they extended their influence as far as they could, which a general change in habits, and especially in the mode of travelling, has rendered less practicable to us. They were accustomed before every journey to a meeting of presbytery or synod, and indeed before every journey for whatever purpose, to send messages to each of the points where they expected to rest overnight, inviting the people of the neighborhood to meet them to hear the word of God. And tired though they might be with the day's ride, they would not rest until they had spoken of Jesus and him crucified to the people, many or few, who had assembled to hear them. In this way was much precious seed sown. And although we all may not have the opportunity of doing exactly as they did, yet many of us are still often placed in exactly the same circumstances; and all of us, by suffering no similar occasion to pass unimproved, would have many an opportunity of adding a star to our crowns of rejoicing. But whatever we may do in this way, we cannot make those systematic advances which our duty demands. Our efforts must be more regular, having distinctly in view the acquisition and firm holding of the entire region. This of course is not to be effected by individual effort. It must be under the direction of the presbytery, and indeed by the presbytery itself acting through its immediate agents.

In the first place, in the region that we have to regard here, as beyond the reach of our actual influence, we have to speak of some of our churches. Are there not churches in this Presbytery, where, since our last meeting or even a longer time, there has not been a single sermon preached or a single meeting of the members of the church for any purpose? Shall we separate now without making provision for breaking the bread of life, for the preaching of the word and the administering of the sealing ordinances, at least in every church under our care? Our custom has been to send supplies to such churches as ask us formally to do so; but is this all we owe them? We speak of them as being under our care: but what care is that which waits until its exercise is solicited in formal terms before it is extended? How will it reach those which especially need it, those which are weak and ready to perish, those which are

sickly and ready to die? Let this no longer be our custom; let us institute close examination into the condition of every one of our churches; let us go to them, after learning accurately their condition, let us from time to time do for them whatever they need that it is our province to do, as we shall answer to the Head of the Church, whose ministers we are.

In the next place, let us hasten to send forth at least one of our number, who shall go up and down through our entire territory outside of all of our churches and the regions near them which the churches ought to be cultivating, and who shall spend his whole time in preaching the gospel, administering the sealing ordinances, and organising churches, in accordance with the vows which some of us have taken, but upon which duty the presbytery is this day sending not one. Do we expect to bring our whole territory under our immediate influence? How can we profess this, when we are doing not one thing that looks towards the accomplishment of it? Is it objected that in the present state of our country, we can undertake nothing? That all our energies must be bent to the deliverance of our land from the power of its foes, and to the care of the widows and orphans of those who have died in their country's service? God forbid that we should take one step that would lead us away from the full discharge of all our duties in this direction. But while we are eagerly and cheerfully rendering to Cæsar the things that are Cæsar's, let us not fail to render to God the things that are God's. While we are providing for the sustenance and comfort of our neighbors and friends, shall our love to them be content with this? Shall we neglect to provide for the wants of their souls? It may be said that we must first have a country and countrymen before we do more. Whether this is sufficient to satisfy the consciences and the desire to glorify God, of those who, while they yield to none in devotion to their country, have professed to consecrate themselves soul and body to the service of the heavenly King, *judge ye*. Is it possible that we think we cannot procure the means of supporting such an evangelist? This cannot be. Or if such a thought has obtained lodgment in our minds for an instant, far be it from us to retain it; let us dismiss it at once. There are many calls upon our means,

it is true, and to these we ought freely to respond and to be always seeking by self-denial how we may give more and more to the peculiar calls now made. But after all this, does any one imagine that we cannot go beyond and do what is now proposed? If so, he must have forgotten that a consecration of ourselves to our Redeemer surely involves a consecration of our property also to his service; and that whatever we have we hold as his stewards, and that we are bound to use it all in promoting his kingdom, which we should feel it our highest and most delightful privilege to do, were there no obligation. If while we admit this, we base our fears upon the failure to recognise it practically by our fellow-church members, let us immediately address ourselves to teaching them their duty and their privilege in this respect, as God has taught it to us in his word. Let us seek to lead them to repent and to bring forth fruit meet for repentance. If our Church be alive, we can never lack pecuniary means for this or any other undertaking required by the condition of our Lord's kingdom among us. No, if we decline this, let it be on the grounds which seem to be the only ones left: either that we do not think it so important to send forth such a laborer into the Lord's harvest as it is to save our money, to invest it in bonds, to use it in trading,—to do with it these or other lawful things, but which look merely to bodily, material interests; or that we have no suitable laborer to send. And in this case, let us cry mightily unto God to give us those whom he would have us send.

Such, my brethren, is the condition, in part, of the land we claim; and such are the means, in part, by which we may hope to secure possession of it. And now, how far are we employing them? Are we taking any aggressive steps whatever? Have we not to confess that we are taking not one? That we are doing almost, if not quite, nothing for the increase of our Church outside the bounds of our congregations? How many churches have been organised within the last five years? I believe not one. Within the last ten years? Within the last fifteen years perhaps as many as five, not one of which has been regularly supplied with the preached word, in not one of which have there been those meetings enjoined in our con-

stitution, under the direction of the ruling elders. Shall these things continue to be so? Shall we separate without making some provision which under God's blessing shall effect a mighty change? Must we not send out the evangelist? Let us also provide that when the living minister is not present, the recommendation in our Form of Government may be followed, that every vacant congregation shall meet together on the Lord's day for the purpose of prayer, singing praises, and reading the holy Scriptures, together with the works of approved divines, and that the elders or deacons shall preside at such meetings. There are amongst us those who can testify from their own experience and observation how the Lord blesses the faithful attention to this duty.

This is no time for us to neglect the solemn obligations that rest upon us. Let us not sleep; up and be doing, my brethren, that the enemy drive us not from the land. We will not come out of this revolution as we entered it. If we are not purified as a people, (and how are we to be purified except by the active dissemination of divine truth?) if we are not purified, we will be more polluted, more godless than ever before. Our character will be so fixed that, if the change be for the worse, many a day must pass before we can even regain our present estate, low as that is. It is true, we may well be overwhelmed when we look at what it is we are called to do, and were the work the work of our puny arms, we might well despair. But the work is not to be done by our own power; we go not in our own strength. We go in the strength of the Lord God Omnipotent, and through him we can do all things. Why then should we be faint-hearted or dismayed? Let us hear our King saying to us: "As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee. Only be thou strong and very courageous. Observe to do all that is written in the book of the law; then thou shalt make thy way prosperous, and then shalt thou have good success."

"One Lord, One Faith, One Baptism."

THE CHARACTERISTICS OR MARKS OF THE HOLY CATHOLIC CHURCH AND THE STUMBLING-BLOCKS IN THE WAY OF THOSE WHO WOULD ENTER IT.

OPENING SERMON BEFORE THE SYNOD OF SOUTH CAROLINA AT COLUMBIA, OCTOBER, 1902.

Another synodical year is now past. And we have come together in the name of the divine Head of the Church, and, as we trust, by his authority, to consult as to the things of his kingdom. We would not dare to claim the right to act in his name, unless called thereto by him; but, as we believe, he has appointed us to be his representatives by the voice of the subjects and citizens of his kingdom, under the guidance of the Holy Spirit. Though clothed with this office, let us profoundly recognise our personal unworthiness and unfitness, and our inability, if left to ourselves, to do anything to promote the welfare of the Church and the glory of our Lord. But in his strength we can do all things; and we have a right to claim for ourselves the promise which he gave his disciples in person—that the Spirit of truth will guide us into all truth.

Let us, then, continually plead that the Holy Spirit may be abundantly poured out upon us, that we may be endued with wisdom from on high, guided in all our deliberations to right results, having in all we think or say or do, as our sole aim, the promotion of the glory of God and the advancement of the interests of the kingdom of our Lord and Saviour, Jesus Christ. The wisdom we need is within our reach; for we have God's positive promise that if we ask for it in faith, nothing wavering, it shall be given us, not sparingly, or grudgingly, but liberally.

During the past year it has pleased God to take to himself three of our beloved brethren of the ministry; the patriarch of the Synod, the venerable James B. Dunwody, after a service of nearly sixty years; another, D. E. Jordan, who was in active service for more than forty years, and whose effi-

cient labors as pastor ended only a few weeks ago; a third, David A. Todd, who entered the ministry about forty years ago, but had been often laid aside by illness. Let us thank God for all he enabled them to do as his servants, and that he gave them to us so long.

Remembering the commission under which we act, that we preach the gospel to every creature, that we teach all nations to observe all that Christ has commanded—and that those who accept these teachings, becoming true disciples, constitute the Church, it may not be unprofitable for us on an occasion like this to review fundamental elementary principles, and to consider the essential characteristics of these principles, and of the body which they form. These are set forth in the chapter we have read, Ephesians 4, and are condensed in the few words: "One Lord, one faith, one baptism." Wherever these marks are found, there is a true member of the one body—the Holy Catholic Church.

It is not intended to speak of the visible Church, or of its organisation, its government, the methods by which one becomes connected with it, nor of its modes of worship, its ceremonies, and the like; but, at least chiefly, of the Church invisible, the universal, which is independent of name, and place, and time—the body of Christ, the Bride, the Lamb's Wife. Membership in the visible should imply membership in the invisible; but unhappily we have only too good reason to believe that this is not the case.

The first characteristic of the one body of which we are speaking is the recognition of the *one Lord*.

This one Lord is the Lord Jesus Christ, the Son of God the Father, belief in whom involves belief in the Triune God, God the Father, God the Son, and God the Holy Ghost. This God is not blind Fate—a first cause, impersonal, unconscious, followed irresistibly by series of effects, in which no change of any kind can ever be brought about; nor the God of the Pantheist, the totality of the universe; nor a fetish or idol of any kind; nor yet Allah, the God of the Mohammedan, or of any who deny the tri-personality of the one true God. The foundation on which the unity of the Church rests is a belief in one God and Father of all,

who is above all, and through all, and in all; the Son of God, Jesus the Christ; and in the Holy Ghost, of whom it is written that no man can say that Jesus is the Lord, but by the Holy Ghost. And these three are one true, eternal God, the same in substance, equal in power and glory.

Another characteristic of every member of this body is the presence of *one faith*, which may exist in various and varying degrees; but ever present it must be.

It is not mere belief in the existence, character, and work of the Lord. One may write a Life of Christ in which he states with complete accuracy all that can be known of him, and may fully believe it all, and yet have no more of true faith than the devils who believe and tremble. One under the power of this true faith, seeing the infinite love the Lord showed in leaving the glory which he had with his Father before the world was, and coming to earth to take on him our nature, so that he might obey and suffer in our stead, that he should accomplish his decease, should die nailed to the cross like an evil-doer; and hearing the offer of salvation from sin made possible by this sacrifice, responds with love to love, accepts the offer, and trusts the offerer with his whole heart. All true love leads to earnest desire to please the object of the love; to strive with the help of the promised indwelling Holy Spirit to please him who first loved us and gave himself for us. The Lord has declared that the way to please him is to do his commandments; to hate sin, to repent of it, to turn away from it, and to devote every moment of the whole life to loving obedience in all things, great and small. And this not from slavish fear of punishment, but from constant burning love to the Lord who has saved from sin. Salvation from sin indeed involves salvation from hell; but one actuated by true faith obeys because led thereto by love to him who received the divinely-given name, with its divinely-explained meaning—"JESUS—for he shall save his people *from their sins*."

Anything calling itself faith which does not thus work—work by love—is dead faith, is no faith at all; as James shows in what would almost seem to be an impatient and

contemptuous argument; but of which the necessity is obvious, in view of the well-nigh universal tendency to divorce religion from holiness, faith from obedience.

As to the third mark of the one body, *baptism*—instead of one, there seem to be many. All agree that water is to be applied to the subject; but here the agreement seems to end. To whom is baptism to be administered—to believers alone, or also to those in covenant relation with them, as in the case of circumcision? Who may administer it—one duly authorised to do so by the Church, or in an emergency any believer? How must the water be applied? How often, once or three times? Must water alone be used, or water mixed with other substances? Then as to its meaning—while all recognise it as signifying the remission of sins—does it *confer* such remission, and is it tied to the moment at which the baptismal act is performed? And last, is it necessary to salvation?

On all these and other questions there is the greatest variety of opinion. But do such questions affect the *vital* characteristics of the ONENESS?

We see that all who recognise baptism at all are one in believing that it is to be administered in the name of the Father, and of the Son, and of the Holy Ghost; that all believers are entitled to it; that it is a formal recognition of admission to membership in the visible Church; that it is a sign and seal of ingrafting into Christ, of remission of sins by his blood, and regeneration by his Spirit. On these points and others involved in them, there is absolute unity. And these constitute all the essential doctrines concerning baptism.

Now, how are these doctrines affected by divergent or contradictory views with regard to the questions enumerated a little while ago? Every possible difference as to these is perfectly consistent with unity touching the essential doctrines as stated.

It is not intimated or affirmed that the subjects referred to in the first set of questions are unimportant; by no means. But they are not *vitally* important; relatively, compared with

the points as to which there is entire agreement, they sink into insignificance. They cannot affect true unity.

These, then, are the great truths brought before our minds by the inspired apostle, when he speaks of "One Lord, One Faith, One Baptism." These are the marks by which we distinguish the body of Christ, the holy catholic Church. Where these marks are found, there is the *one* Church, however divided by minor differences into separate and even hostile organisations by whatever names known; *minor* differences, for if there is unity in these respects, the differences are relatively insignificant.

But when we look abroad over the world, can we see any body characterised by such oneness as we have been describing? No; we cannot. We see indeed multitudes of persons who believe in and worship the one Lord, exercise the one faith, and have received the one baptism; but these are divided into numberless groups differing endlessly from each other, some even claiming that they and they alone are embraced within the one Church, denouncing all others as hopelessly and fatally separated from Christ the Head.

As to the Bible, while all accept it as a revelation from God, and therefore authoritative, some claim that the Church has power to add to this revelation; others deny that this power exists. As to relations between Church and State, some claim that the Church is under the control of the State; others, that the State is under the control of the Church; still others, that Church and State are wholly independent of each other. As to form of government, some maintain that it is purely democratic; others, that it is representative; others, that it is prelatic, or papal. As to God's relation to his creatures, some recognise God's absolute sovereignty much more fully and clearly than others. As to forms of worship, some hold that whatever is not prescribed in the word of God is forbidden; others, that the Church has the right to institute such additional forms and ceremonies as to it may seem good.

Then, as to the ordinances recognised by all: in the administration of the Lord's Supper, are the elements used actually the body and blood of the sacrifice offered on

Calvary, or do they merely represent these; and is the partaking of these by the communicants to be of one kind or of both kinds? And in the administration of baptism, as previously asked, how is the water to be applied, by immersion, or sprinkling, or affusion? These and the like questions have been calmly examined into by the best men and the greatest minds for centuries with the sincerest desire to reach the truth; have been debated, sometimes with quiet earnestness, often in the bitterest and most hateful spirit. And when the parties have reached different conclusions, the result has been the organisation of the numberless fragments of the visible Church which we see, and over and over the drenching of the earth in blood—in the name of the Lord Jesus, the Prince of Peace.

It is self-evident that all these fragments cannot rightfully claim to be infallibly right. Errors more or less serious necessarily exist in all except one; and it is almost certain that they exist in all. All claim to rest on the one infallible word; but the interpreters are fallible men; and all men and all synods and councils composed of men may err, and doubtless many, perhaps all, in all ages have erred in their decrees, their creeds, their confessions of faith. The presence and guidance of the Holy Ghost are given indeed to those who rightly ask; but not to such an extent as to secure absolutely against the possibility of error, as was the case with the inspired writers of the Holy Scriptures.

Yet all these subdivisions of the visible Church have not departed equally from the truth; some have striven more earnestly and successfully than others to adhere to the pure word of God—careful to add nothing and to take away nothing from what is there set forth—either from the doctrines or from the forms whether of worship or government. We of course believe that our beloved Presbyterian Church, which constantly asks, *What saith the Scripture?*—and requires for answer a *“Thus saith the Lord,”* has in its rigidly scriptural doctrines and its simple apostolic forms of worship, most closely approached the divine model. If we do not so believe, the sooner we free it from our nominal connexion with it, the better for it and for ourselves—for

honesty and for truth. We are often scorned and derided on account of our narrow, unyielding doctrines, and our bare, unadorned, unattractive forms of worship; but this can have no influence on us; for it is not what we might prefer, what our tastes would dictate, that controls us; our sole aim is to discover exactly what God teaches and what he commands. We do not dare to try to make improvements on what God tells us to believe or to do, either in substance or in form.

But while we thus hold, do we therefore condemn all others, and declare that they rightly form no part of the visible Church, and arrogate to ourselves the sole and exclusive title to this name? Not at all. For while we say that, so far as we can see, they are imperfect or defective in one way or another, we also say and believe at the same time that they have an indefeasible right to claim to be true Churches, inasmuch as the marks characterising the invisible holy catholic Church—one Lord, one faith, one baptism—are found in them. Just how far erroneous teachings respecting other matters may go, without nullifying the truth as to these essential, vital doctrines, without which there is no true Christianity, it would perhaps be dangerous to attempt to guess. But it is worth while observing that life-supporting food does not lose its nutritive power even when mixed with large quantities of foreign matter, nor is it thereby changed into poison. And even amongst poisons, some are injurious without being deadly. May we not be in danger of erroneously concluding that some bodies, which really teach these vital truths, have added so much that is contrary to Scripture, that they have made void the truth of God by their traditions? May not, and does not, the Holy Spirit make the teaching of the word, even when mingled with vast masses of false teaching on non-vital points, effectual in convincing and converting sinners and in building them up in holiness and comfort through faith unto salvation?

The irresistible conclusion from these considerations seems to be that we may and must recognise as genuine parts of Christ's Church all bodies which believe on the

crucified and risen Lord Jesus Christ, the eternal Son of God, and man, in two natures and one person forever. This belief involves all others that are vital. In all so united to Christ the Head, the work of sanctification by the Holy Spirit is begun, the dominion of the whole body of sin is destroyed; they are more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord; and so the saints grow in grace, perfecting holiness in the fear of God.

The term "Saint" is limited by many persons and even in some Churches to a small number who have been pre-eminent in some way; but in the Scriptures it is applied to all believers,—all members of Christ's body are equally entitled to it. We cannot know the hearts of others, and may err; but judging by the rule, By their fruits shall ye know them, we should use language as accurately in speaking of Saint John Leighton Wilson, Saint John B. Adger, Saint William Martin, Saint John A. Broadus, Saint Stephen Elliott, Saint Sarah Howe, Saint Martin Luther, as of Saint Paul, Saint Peter, Saint Bernard, Saint Elizabeth, or Saint Agnes. This may be merely a trivial question about words; but may it not at times help you to walk more circumspectly, more uprightly, more as it becometh saints, remembering that it is God himself who honors you with this title?

What effect should the doctrine of the oneness of the holy catholic Church have?

The unity of the Church results from union of the members with Christ the Head, all animated by the same life; if the members are one with Christ, they are one with each other. This union is closer than that between parent and child, brother and brother; there is no relation on earth by which it can be adequately illustrated; but that which exists between husband and wife furnishes the nearest approach. Parental love, filial love, brotherly love, all result from the relationships existing; but love is the essence of marriage, and married love is the type that God himself employs in

his word as the best illustration of that which binds the members of his Church into one.

The more fully this relationship is recognised, the greater will be the love: love to Christ our Head, and love to our fellow-members, and also such love to other men as Christ himself feels. As previously seen, true love to Christ cannot exist without producing strong desire to do his will in all things; not only keeping his commandments, but seeking to do for our fellow-members and our fellow-men universally all that love can prompt. While we are to do good to all men as we have opportunity, yet specially to the household of faith. Though this language does not apply exclusively to the various groups called Churches, it certainly includes them. Does each of these Churches containing true members of the one body, love the others and do them good as they have opportunity?

Very far from it. So far, indeed, that we can find no where on earth bodies contending against each other with more virulent animosity; fighting often not merely with words expressing the most savage malignity, but resorting to death-dealing weapons, seeking to exterminate all who differ as to the doctrines and rites and ceremonies of the true Church. We are horrified when we hear at this day and in our own land, that a community, maddened by the commission of the most shocking of crimes, has burned at the stake the brutish criminal; but thousands and thousands of pure good men and women have been thus put to death on account of some difference of opinion. And for milder punishments of such differences, ingenuity has been taxed, as never by secular powers, to invent instruments of torture which it makes one sick at heart to see or even to think of, and causes one to wonder whether the inventors were men—or devils escaped from hell.

At this day these brutal atrocities do not characterise the sufferings inflicted by professing Christians on each other; but much of the same spirit still exists. If nothing more can be done, the most caustic, acrimonious, venomous execrations are poured out against the offender. To such a degree has this spirit and language belonged to discussions

concerning the truth as it is in Jesus, that a new phrase has been invented to express the extreme bitterness of the disputants—hence the strange combination—*odium theologicum*. The sight of the gentleness and love of Christians towards each other ought to be such as to call forth exclamations of admiration; but how often, instead, is “See how these Christians love one another” a scornful, cutting sarcasm.

This state of things could never have existed, could never more exist, if Christians would recognise the fact that they are brethren, brethren of and in the Lord—which they would come to do more and more clearly should they dwell more constantly on the bonds by which they are made one, instead of on the differences concerning those matters of comparatively slight importance which tend to drive them apart. Should all Christians thus be led to love as brethren, and to act under the influence of that love, how would the face of the world at once undergo a blessed change!

Such change would not and should not bring about one result which might be supposed to follow of necessity: it would not under present conditions make it desirable that the lines which now separate the various parts of the visible Church be obliterated. So long as the differences on minor points exist, on which these lines depend, the separate groups should remain as they are. Painstaking examination of the oracles of the truth should go on in order to ascertain their exact meaning; and earnest contention for the faith once delivered to the saints should continue, but conducted in a spirit of love. And when this has led two or more to reach the same conclusion, to be agreed, then let them become one in outward form as well as in fact. But except they be truly agreed, how shall they walk together? What has just been said does not commend or encourage schism, but tends rather to prevent it. Observation shows us that in Churches which lay the greatest stress on external unity, schisms and heresies,—using the words in the Bible sense,—seem to prevail to a much greater extent than elsewhere.

There is another very strong reason why the doctrine and proofs of the oneness of the Church should be made

prominent in our teachings and in our thoughts—and that is that a deadly stumbling-block may be removed from the pathway of inquirers after the truth. When seeking to lead unbelievers to accept Christianity—to believe on the Lord Jesus—doubtless many of you have been met with the question—sometimes scoffingly asked, sometimes in deep earnestness,—Which Christianity do you mean? There are so many Churches each claiming that it alone rightly represents it, and that all others are wrong, that I cannot tell what to do. It seems most likely to me that all are wrong. So much seems clear, that it must require long and careful study to find out anything about it. I have not time to spend on the question when the result is so uncertain. Agree among yourselves; and when you, who are experts, have done so, come back to me, and I will see about it. This seems to be a reasonable request. It must seem so to many of us, for the name being changed, the story is told of us. How often have we heard it said, perhaps have said it ourselves, this time concerning a scientific question which we have been invited to consider, Well, we don't know anything about it ourselves; but when you experts agree among yourselves, come and tell us, and we will see about it. And this, even when our position upon it may directly or indirectly involve the death of souls looking to us for help. Now what shall be our reply? As honest men we must say, Yes, you are right; Christianity so judged is not one, but many, if you accept appearances. But if we can go on and truly say that some of the differences which separate Christianity into many Churches are important indeed, but, notwithstanding the internecine strife they have occasioned, are yet of such a character as not to disturb or affect the real and fundamental unity, as has been proved, then we have a right to claim that the objections have been fairly met, and that the truth of Christianity ought to be fully accepted. The evil here described, and the terrible consequences flowing from it, are not imaginary, but are fearfully common; perhaps most of all, amongst those who are the most intelligent in other respects.

It may be permitted to illustrate by an actual case. It was my good fortune some years ago, with a large number of other members of the American Association for the Advancement of Science, which was in session at Brooklyn, to enjoy a day's sail on the Hudson from New York City to West Point. By a tacit agreement religious subjects are not introduced during formal meetings of that Association; but on a holiday there is no such restriction. Among the Brooklyn members there was one who was conspicuously kind and attentive to his associates. One of these from a distant State, for this and other reasons, became specially interested in him, and took the liberty from time to time of speaking to him on the subject of personal religion. At last the Brooklyn friend candidly stated that for some years he had given no attention to the matter, for the reason that, having formerly done so fully and fairly, he had failed to find sufficient reason to continue his inquiries, in view of the contentions of the so-called Christian Churches, each pronouncing false what others declared to be true—to an extent that some did not hesitate to maintain that the others were not Churches at all, and that out of their own pale there could be no salvation. He therefore had dismissed the subject from his mind as not deserving further thought, since there seemed to be so little hope of ever reaching the truth.

To this it was replied that what he said was unhappily only too true; but that on fundamental and vital points there was absolute agreement, that the bitter strifes which he described were concerning matters relatively insignificant. He said he had often been strongly attracted by much he had seen of Christianity; and if that statement could be proved, he would at once become a Christian himself.

It was then proposed to submit the question to an experimental test of the severest. This was assented to. The interlocutor was a Presbyterian of the straitest sect; and there was on board another member of the Association, a Roman Catholic priest, perhaps the most prominent in Brooklyn, a regent of the University of New York, chosen by the voters of the State—Father Maloney by name. It

was suggested that he be invited to hold a conversation with the Presbyterian, which invitation was courteously accepted; and after the object in view was explained to him and to the large group of members who had gathered around, Father Maloney said he would cheerfully answer any questions that might be put. Whereupon substantially the following colloquy took place, the Presbyterian asking the questions, and the Roman Catholic priest giving the hearty answers:

"You believe that there is a God, a personal being, who is infinite, eternal, and unchangeable, in his power, holiness, justice, love, and truth?" "I do."

"You believe that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost,—and that these three are one God, the same in substance, equal in power and glory?" "Yes."

"You believe that the Son of God became man, and that he continues to be God and man, in two distinct natures and one person forever?" "Certainly."

"You believe that God has revealed his will to us, and that this revelation is contained in the Bible, and that every part of the Bible is true?" "That is my belief."

"You believe that the Son of God, the Divine Man, after a life of some years on earth, was put to death on the cross, that he thus died that he might make atonement for the sins of all who should believe on him?" "That is the only foundation of my hope of salvation."

"You believe that all who sincerely believe on him, will repent of sin, trust him, love him, and do his will, constantly growing in holiness while life lasts?" "Assuredly."

"You believe in what is commonly called the Apostles' Creed?" "Yes."

"You believe that all who so believe and act God will take to be with himself in glory forever?" "Thank God for giving me the right so to believe."

After answering all these questions, Father Maloney affirmed that they set forth all the essentials of Christianity, and closed by saying with emotion: "Yes—all these things I

believe with all my heart. Blessed be God, and the Lord Jesus Christ, my only hope."

The Brooklyn member admitted that the proof of the unity of belief on the part of the representatives of the Presbyterian and the Roman Catholic Churches was complete; that these were the extremes, and that if there are no vital differences between them, there are none anywhere. To this general assent was given.

It is gratifying to be able to add that at a subsequent meeting of the Association, the Brooklyn member informed me that, his apparently insuperable difficulty having been removed by this conversation, he had become a sincere believer in Jesus Christ.

Now if the method illustrated in this example should be pursued, might we not reasonably hope that the harm done by this grievous stumbling-block would be greatly lessened, or even wholly removed? It is certainly true that the things about which we agree are of vastly greater importance than the things about which we differ. Then surely (may it not again be urged?) we should let our minds dwell more on this happy truth, and in our conversation and in our public ministrations teach it more fully and lay more stress upon it. If any Churches deny what has been said, let us go forward teaching the truth, not turning aside to wrangle about it, but hoping and believing that with increasing light we shall all see eye to eye.

But besides the stumbling-block which we have been considering, there are others which directly or indirectly tend to repel from the Church seekers after the truth, or at least to bolster up those who are trying to justify their refusal to accept the offers of the gospel.

In all ages of the Church, not merely under the name Christian, but before the days of Christ on earth as well, there has been a strong tendency to assume that man is wiser than God, and to act accordingly. This blasphemy is not often put into as plain words as it once was, when, after Jesus had declared to his disciples his will, that is, God's will, Simon Peter, who had just proclaimed him Christ, the Son of the living God, dared to rebuke him, say-

ing, "That be far from thee, Lord." Yet, though not always so directly, the same implied assumption of superior wisdom has been shown times without number, and where it might be least expected. Once the Lord gave very explicit directions to Saul, whom he had set up to be king of Israel, as to what he was to do. Part of these directions were observed; but Saul thought some of them were rather needlessly harsh and wasteful, and therefore he interpreted them liberally, and while disobeying, regarded himself as substantially obeying, and really doing what was much better. Perhaps Agag did not deserve quite so severe punishment; and as to the sheep and oxen, and other things, why not spare them for the present, to sacrifice unto the Lord? This would be destroying them after all, and the magnificence of the sacrifices would make the services very attractive and popular, and greatly promote the piety of the people. So that on meeting Samuel and making report to him, he piously and boldly began by saying, "Blessed be thou of the Lord; I have performed the commandment of the Lord"—and proceeded to show how he had done so not only, but had greatly improved on the commandment by softening the harsh points, and providing for more acceptable worship on the part of the people. Then came the word of the Lord, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. Because thou hast rejected the word of the Lord, he has rejected thee from being king." This solemn word has reverberated through all the ages since then, and it might have been expected to prevent the awful sin condemned; but from that day to this, such is man's arrogant self-confidence and trust in his own superior wisdom, that the earthly rulers of the Church have been continually adding to and taking from God's commandments, wholly unconscious that in so doing they have been guilty of iniquity and idolatry.

Very often the Church has acted and is acting as if the Lord had never said, "Ye shall not add unto the word which I command you, neither shall ye diminish aught

from it, that ye may keep the commandments of the Lord your God which I command you." "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." The Saviour himself says: "In vain do they worship me, teaching for doctrines the commandments of men; for, laying aside the commandment of God, ye hold the tradition of men. Full well ye reject the commandment of God, that ye may keep your own tradition." So through the apostle Paul, we are warned against a "voluntary humility and worshipping of angels, subjection to ordinances after the commandments and doctrines of men; which things have indeed a show of wisdom in will worship and humility and neglecting of the flesh."

But notwithstanding all,—doctrines, rites, ceremonies, the observance of holy days, have, by different branches of the Church, been added to and variously modified with hardly any limit. How far this process can be carried without destroying the vitality of any branch, separating it from the one body, who shall say? It is from such additions and modifications that the greater number of differences between the various branches of the visible Church spring.

It may be observed that a very great part of the additions and changes in doctrine and practice which would fall under the description given, and which we would call corruptions, have originated in the best motives, just as in the case of Saul,—a desire to glorify God and to make his service more attractive and acceptable to men. But praiseworthy as is this motive and desire, it cannot change disobedience to God into holiness. Saul's stout argument in his own defence, that his liberal interpretation of God's command, and his doing what would contribute in a higher degree to the glory of God and the holiness of men, was utterly rejected. Nor did Peter's affectionate care for the welfare of his Lord meet with a better fate. No, errors are not made less harmful by intermixture with truth; indeed, they are made thereby all the more dangerous; it is the truth present that causes the intermingled error to be more readily accepted.

In the case of moral laws, what has been said of doctrines and rites and ceremonies fully applies. As has been said, however blasphemous it may sound, it is yet true that man has often regarded himself as wiser and holier than God, and has shown it by commanding what God has not commanded, and forbidding what God has not forbidden, but even, it may be, commands. The number of humanly manufactured sins is very great. There is hardly a branch of the Church which has not indulged in this manufacture. And here, as in the other similar cases, not a few persons exhaust their efforts to be holy in scrupulously keeping the man-made commandments, to the comparative disregard of the utterances of the Almighty Ruler and sole Law-giver of the Universe.

Many errors originate in a strong desire to recast truth in popular moulds; to smooth away harshness of aspect; to accommodate to modern thought; to justify the cry of Peace, Peace, though there may be no peace; to abstain from appearing to violate good taste. And all this may be accomplished by applying the principle of so-called *liberal* interpretation to the teachings of the Scriptures. This liberality, so much vaunted, has not as its object the discovery of the exact truth; but rather the reshaping of God's teachings by clipping, and trimming, and bending, and polishing them, so as to make them fit into our preconceived opinions and wishes; it is mere indifference to the truth. Whatever our view as to strict construction and liberal interpretation in other spheres may be, clearly in seeking to learn exactly God's will from his word, nothing but the strictest construction should control. It is only thus that the causes can be made to disappear which separate the parts of the visible Church.

When this method shall be universally applied by Christian men desiring to learn, with the Holy Spirit's aid, exactly the truth of God, then soon will come forth, seen to be one even on earth, a glorious Church, not having spot, or wrinkle, or any such thing.

But there are still other ways by which spots and wrinkles obscure, or even keep altogether from being seen, the

beauties and glories of this one body. These consist not only in the doctrines and observances originated by man without authority from God, and the decrees commanding acceptance of these and obedience to them on penalties varying from rebuke to imprisonment and death, but in the arguments put forth by church authority to support both the divine teachings themselves and the false interpretations of these teachings. Discourses, synodical decrees, and books, filled with false statements and false reasonings, have been scattered everywhere by the thousand, from apostolic times to this day, claiming to defend and uphold Bible truth.

How often do we hear, and how often have been heard for nearly two thousand years, good men, truthful men, denouncing as false and utterly inconsistent with belief in the Bible and Christianity, facts, and teachings, and principles, which are well known to be true by all intelligent persons. These good men have honestly thought all the time that they were defending the truth, while in fact they were making sure its rejection by vast numbers. That the Bible and the Church have survived such defences, is a very strong proof that they are from God, that "the Church, the ground and pillar of the truth, is indeed founded on a rock, and the gates of hell shall not prevail against it." Oftentimes most terrific assaults have been made from without by professed assailants; but these have done little or no harm. But the well-meant defences referred to, made by those within, have resulted in untold disaster. The cause of surprise is not that the truth has withstood the assaults of its foes, but that it has survived the defences of its friends. Yet even they cannot destroy the foundations or shake the walls of the citadel of the King. It still stands, and shall stand forever.

Happily belief in the truth which God makes known to us in his holy word does not depend on our study of historical evidences or abstruse academic arguments. If it were so, how could the world be saved? Such rushlights are not needed to show us that the sun shines in the heavens. The entrance of the word giveth light. Accompanied

by the quickening Spirit, it carries full conviction that it is the word of God, and therefore infallibly true. There are, indeed, many arguments of many kinds whereby it abundantly proves itself to be so, yet our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

One more barrier and stumbling-block in the way of those who would enter the kingdom of God must be mentioned: it is to be found in the lives of those who claim to be already within; who profess to have taken as their own the one Lord, to have that faith which works by love, showing its existence by true obedience to the Lord's will. We have already learned that such profession, if not shown to be genuine by works, is empty and vain—a fatal mistake, when not a proof of hypocrisy. Still we must remember that even in the most loyal subjects and sincerest believers, sanctification is a work, not an act; is gradual, not instantaneous; and that perfect freedom from sin is not reached in this life. Hence we should be careful before we decide that this man is self-deceived, that one a hypocrite; for we do not know the heart; God does. But for such reflections it would be very hard for us to keep from denouncing as hypocrites many of our fellow-men who claim the one Lord as their King. And it requires no tedious search to find examples in the Bible that should give us pause. Not to speak of Old Testament saints, look at poor Simon Peter, often first-named of the disciples, and one of those most highly favored of the Lord: in the court of Pontius Pilate see his cowardice and his hypocrisy, his cursing and his lying; and again, long after his restoration, after years of blessed and successful work in the ministry, see the manifestation of the same cowardice in the acts for which he was so sharply rebuked by his fellow-apostle Paul. Then see the description of the church at Corinth given in Paul's epistle when he says of the conduct of some in celebrating the communion, "One is hungry, one is drunken." But let us turn away from this dismal picture, carrying with us the lesson of charity to keep us from unjust and untrue judg-

ments with regard to those who now live as well. Perhaps there is nothing better fitted to impress on us the fact that those called saints by inspired writers were but partially sanctified than the exhortations addressed to them by the Holy Spirit through the apostles.

But these considerations do not diminish the terrible effect produced on the world by the sins of professors of the faith. We cannot expect unbelievers to make allowances when they are trying to find out what kind of tree Christianity is by looking at the fruit it bears. Now, truth is in order to goodness; it is claimed that faith proves its existence by works, by keeping the commandments. These people, say unbelievers, profess to be Christians—are they any better than we are? Without going over all their commandments, let us select one or two as a test; for they tell us that he that shall offend in one point is guilty of all. Take the eighth, then: Thou shalt not steal. Do these professing Christians keep that any better than multitudes of our neighbors and friends who make no such profession? We often see them borrowing money; buying goods on credit; promising to make payment at definite times, and the like. Now, do they make the payments as promised any more faithfully than we unbelievers do? No, they do not, so far as we can see; very often they fail to keep the promises made—that is lying; and they keep the property they received on the strength of their promises—and that is stealing. In the whole matter of debt-paying, see how lying and stealing go hand in hand.

Let us look at an example which may have a painfully close application even in our Presbyterian Synod. During the last seventy years many promises of money on subscription lists and in notes have been made for your Theological Seminary; how many of these promises have been broken? And yet they were made by persons belonging to the best class of people on earth of which I know anything.

Of course these failures to pay can be characterised by the terms lying and stealing only where it has not become impossible through misfortune to make the promised payment. But in the case of misfortune—should after a while

ability to pay return, if the return were after the expiration of the time prescribed in a statute of limitations, or if one had passed through bankruptcy however honestly, what proportion of Christian debtors would then make payment? Extremely rarely one; and then it is heralded over the world as almost a miracle of honesty. The debtor in such case pleads with his conscience that the debt has been discharged by law; and that he therefore rightfully keeps what belongs to his neighbor—forgetting that God, the Lord of the conscience, has no statute of limitations.

Any other commandment taken as a test would yield similar results—as for example, the third—how fearfully common is the violation of it by church members. The profane use of the holy name itself by these is perhaps rare. But how very often do the unbelieving and profane hear the church member use expressions identical with their own, under the influence of the same feelings and for the same purposes, except that, instead of the holy name itself, abbreviations or disguises, or unmeaning sounds, are substituted—the veil being too slight to keep an open-eyed observer from perceiving that the moral character is the same in each case. We shall not undertake to decide which is the more heinous sin—the honest, outspoken, unhypocritical profaneness, or the same act with the attempt to conceal added.

Again: God's name includes his word—anything whereby he makes himself known—hence jokes, witticisms, funny stories, based on biblical expressions, are clearly instances of taking the Lord's name in vain; and these are painfully frequent even among professing Christians. But it cannot be necessary to pursue this point farther.

Can we much blame the unbeliever if he tells us: You say faith leads its possessor to do right. I do not see how that can be; but I have tested the matter in the only way I know of, and which also is recommended in your Bible—and you see the result. Wherein am I not justified in thinking that your Christianity is all humbug or fanaticism; and in dismissing the whole subject?

Is there not much palliation for such reasoning and such conclusion in the lives of great numbers of professing Christians whom it is fair for the unbelievers to take as average samples of the product of faith? True, they ought not to do so; and the consequence is their own undoing; but will they alone be condemned? If they perish because driven from the path of safety by our unrighteous example, they not the less will be taken away in their iniquity; but we have God's word for it, that their blood will be required at our hands.

Here there is, then, the combination of every possible worthy motive that can impel to the most earnest striving after perfect holiness: first, that we may escape the denunciations which God has uttered against the unfaithful servant and watchman, by avoiding everything that could be a stumbling-block to those who would enter the way that leads to life; then, our love for our fellow-men leading us to desire to win them to Christ, who honors us in allowing us to become co-workers with him; and last and chiefest of all, our love to Christ, which accompanies all true faith in him.

We have now seen something of the unity of the Church—the body of Christ, which is holy, and catholic; each member united with Christ the Head, believing in him, and therefore born of God, and united by bonds which can never be broken.

This body—the Church of Christ—has thus far been spoken of chiefly as it exists on earth. But that which begins now ends never.

Let us consider for a few moments the state of the saints who have passed from the ranks of the Church militant to the Church triumphant—to the communion in glory which the members of the invisible Church enjoy with Christ. Here questions of many kinds crowd upon us, clamoring for answers, to many of which no answers can be given: God has not revealed them to us; and reason and experience can give no help. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Still it has pleased our gracious Lord to make known to us much. Here we have been struggling to become perfectly free from sin, conformed to the image of Christ;—in response to this longing, we are told that, while it doth not yet appear what we shall be, there we shall be like him, for we shall see him as he is. Is not this happiness enough: that we shall see his face, shall be evermore in the presence of the Lord, and shall be like him—at last perfect in holiness? The gates of death, which we once regarded with terror, have become gates of glory, and have admitted us, freed from the burden of sin, to gaze, filled with love and gratitude, into the face of the King on his throne, the Lamb who was slain, and who by his blood redeemed us to God. God himself shall wipe away all tears from our eyes; there shall be no more death; no hunger or thirst; neither sorrow, nor crying; neither shall there be any more pain; for all these things are passed away.

Everything that affords us most happiness here will be ours there, or will be replaced by something infinitely better. As our highest honor and happiness here is to serve God and to be co-workers with him, this will not be taken from us, however it may be changed. As continuous delight has been within our reach here in the pursuit of the true, the beautiful, and the good, we shall not be shut off from this avenue of delight, but our powers of knowing, and loving, and serving, will reach higher and higher stages of development through eternity. The home of the Bride, the Lamb's Wife, will be no Nirvana, it will not be a prison where we shall be condemned to everlasting idleness.

We often hear the expression, "Too good to be true"; but here are blessings and honors promised infinitely above all we could dare to hope for: we shall inherit all things; God will be our God, and we his sons; we shall be called to the marriage supper of the Lamb; and—inconceivable thought—to him that overcometh will be granted to sit with him in his throne, even as he also overcame and is set down with his Father in his throne.

Then, in the immediate presence of God and the Lamb, shall we see and spend a blessed eternity with the great

multitude, which no man can number, of all nations, and kindreds, and people, and tongues; with the apostles, and martyrs; renewing, too, our companionship with those we knew and loved on earth.

And we shall unite with them in crying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created. Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

So shall we ever be with the Lord.

And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me, I cannot tell why;
But this I can find:
We two are so joined,
He'll not be in glory and leave me behind.

The Work of the Church.

OPENING SERMON BEFORE THE SYNOD OF SOUTH CAROLINA AT
CHERAW, OCTOBER, 1903.

And Jesus came unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness. Be thou an example of the believers, in word, in conduct, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine.

O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith.

I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

A year ago, we sadly missed from our synodical meeting one of our best beloved brethren; and as we eagerly asked each other concerning his health and strength, we feared that we might not again have the delight of welcoming him to our annual assemblies. And so it was. Within a few weeks the news reached us that our gentle, faithful, godly friend and brother, Gilbert R. Brackett, we should see on earth no more. Our gracious Lord had taken him to enter into his rest in the presence of his Redeemer. But he did not deprive us of his faithful labors in our blessed work until he had permitted him to be with us for more than forty years—a length of service which, when he was my pupil and I knew so well his frail frame, I did not dare to hope for. Thank God for having lent him to us so long!

We have now come together as a Synod to review our work during the year just closed, to inquire to what extent we have acted in accordance with our commission, “Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you,” sustained by the gracious promise, “Lo, I am with you alway, even unto the end of the world.” We enter on this review and self-examination that we may see and avoid our past errors and short-comings, and in right directions increase our efforts to promote the prosperity of our Lord’s kingdom. I do not hope to set before you anything new—anything you do not know well already. But it is often profitable to us to refresh our memories as to the most elementary truths, testing by them our lives and actions. You made it my duty to address you on a similar occasion a year ago, and I then spoke of the *nature* of the Church; I now wish to speak of the *work* of the Church. Then, what the Church *is*; now, what it is *to do*.

This work is the highest and most glorious of which we can conceive: as Christ’s instruments to rescue our fellow-men from eternal death and to bring to them everlasting life; to bring them from the depths of pollution, sin, and misery to spotless purity, holiness, and happiness; to lead

from the paths that lead to hell to the way that conducts us to unspeakable bliss in heaven at the right hand of God. Jesus Christ has finished his work on earth; but he is sending us to carry on his work, to be his ambassadors, to be co-workers together with him. To use such language might well seem blasphemous, but for the fact that our Lord himself has put it in our mouths. Seeing that he has put such honor on us, what manner of persons ought we to be!

The work intrusted to us is to teach, to make disciples of all nations; not to teach everything, but to teach whatsoever the Lord has commanded us; in brief, to preach the word. This, and this alone is our work.

But we are to observe that under this command is included everything that is necessary to the accomplishment of the thing specifically enjoined. Amongst these necessary duties is the guarding and guiding, ruling, those whom the Holy Spirit leads to accept the preached word—a work specially committed to ruling elders, including ministers of the word, who are also ruling elders.

In order to preach the word, to which our teaching is to be rigidly confined, we must first know what it is, and what it contains. To us the Old and New Testaments, the sixty-six books forming what we call the Holy Bible, *are* that word; revealed to us at various times through numerous inspired men. God's word, every sentence absolutely true in the sense intended, without shadow of error.

It may be taken for granted without hesitation that every Presbyterian minister and ruling elder would firmly maintain that "The Holy Scriptures of the Old and New Testaments are the word of God, the *only* rule of faith and obedience." If any one of us has the faintest doubt on this point, he should lose no time in giving up his office, to which he certainly has no right.

In addition to this, numerous other books are thrust upon us, profanely claiming to be Bibles,—some claiming to be revelations from God directly, others revelations through God-given reason. Amongst these are the Koran, the Sacred Book of the Mohammedan, the Sacred Books of the Hindoo, the Persian, and other Orientals. Other writings

for which equal authority with our Scriptures is claimed are traditions of Ancient Councils, Papal Bulls, and some we hear of in treatises on comparative religion or in Parliaments of religion; and further, the remnants and fragments left of our Bible after it has been freed from what are condemned as false teachings and errors of every kind by persons who profess to be able to distinguish by reason between the parts which are true and those which are false.

We are probably in little danger of being misled by any of these claims, though some are very subtle and may be very plausible, put forth in the name of the highest scholarship and of devout zeal for the truth. It may be desirable for our own instruction to give some attention to these subjects; but it is certainly unwise to waste the time of our hearers with discussions of them, if not dangerous on account of filling their minds with doubts and difficulties which we cannot profitably take enough of their time to remove. All critical efforts to free the word from errors which may have crept in through the inaccuracy of copyists or otherwise, so as to secure a perfectly pure text, should be heartily welcomed. To such efforts no blame should be attached. But sitting in judgment on what God has spoken, is another matter.

Delivering addresses on these topics is plainly not preaching the word. And we have no right to teach in God's name what he hath not spoken. But even when we confine ourselves to things spoken of in the Bible, we may easily spend our time on subjects which have little or no bearing on the great object we should always have in view. Is it not wasting our time, or worse, to teach much about Bible geography or astronomy or natural history or psychology, or anything else that does not help our hearers to understand the gospel? Many such topics may be very interesting and may deserve study and investigation; but surely they form no part of the teaching of the way of salvation, or what man is to believe concerning God, and what duty God requires of man.

But further, it is not enough even to confine ourselves to the preaching of the word, and to such parts of what we there find as will make wise unto salvation, as will build up in holiness and comfort through faith unto salvation; but this preaching must be so done that what is said can be *understood*. This is essential. We have heard a great deal said in condemnation of *doctrinal* preaching; and this condemnation is just, and should be heeded, when the thing condemned is, not the declaring the truths set forth in the word, but the declaring them in unknown tongues, in theological and philosophical language, which the hearers do not and ought not to be expected to understand. Such preaching is not preaching at all; it does not conform in the least to the inspired definition of preaching given by Nehemiah in his description of the meetings held by the people of Israel, who had returned from Captivity. After the wall of the city had been built, the people gathered themselves together as one man to listen to Ezra the scribe as he read in the book of the law from morning until midday before the men and the women and those who could understand. Ezra and his associates caused the people to understand the law; they read in the "book of the law distinctly, and gave the sense, so that they understood the reading."

This tells us *what* we are to teach in our preaching, and *all* that we may preach. The outcry against doctrinal and for practical preaching would no longer be heard, or at least would have no right to be uttered, if the doctrine were presented in such language as could be understood. On the contrary, the people would go away, as they did from the camp-meetings conducted by Ezra, mourning and weeping indeed on account of their violations of the law, but also with great delight because they had understood the words that were declared unto them. *Then* the doctrinal and the practical went hand in hand, and so they always should. The doctrinal should always show the reasons involved in the practical, and the practical should always be based on the doctrinal.

The evil now mentioned is not imaginary, even amongst ourselves perhaps; for much of the language in which we

think is certain to be technical, and properly so; and we naturally are inclined unconsciously to use the same language when we speak, not remembering that this language is an unknown tongue to our hearers. But if we do not resist and overcome this tendency, great harm must come to those we would help. We surely would not be influenced by a desire to seem eloquent, to preach with enticing words of man's wisdom, so that we might win praise; we had rather speak five words with the understanding that we might teach others also, than ten thousand words in an unknown tongue. Let us then in our preaching strive to preach God's word so as to be understood, and God's word alone; and not be guilty of what we often hear of some preachers doing, delivering moral essays, or indulging in vain speculations concerning things of which nothing can be known, and that would do no good if it could.

Such preaching as has just been described is not only the most scriptural, and therefore the best, but it is the most attractive to the multitudes. The houses in which John Hall and Charles Spurgeon preached the pure word, and nothing else, in simple language, easily understood by the uneducated, without the least so-called learning—really obscurity—these houses were always crowded with eager listeners.

Before speaking of other duties resting upon us as ministers and ruling elders, it may not be amiss to notice the different forms of our ordination vows.

1. We declare our belief that the Scriptures of the Old and New Testaments—every part of the Bible—*are* the word of God, the only infallible rule of faith and practice. We make no exception; we may make no addition in either faith or practice.

2. In the next place, we profess “sincerely to receive and accept the Confession of Faith of this Church, as *containing* the system of doctrine taught in the Sacred Scriptures.” Here is a plain distinction between our belief in the Scriptures as infallible—true in every word and sentence,—and our receiving and adopting the Confession of Faith—not *as* the system of doctrine taught in the Scriptures, but as

containing that system. That is to say, while sincerely and honestly accepting the Confession of Faith, it is quite consistent with our vow to believe that the Confession may contain errors, or at least things in our opinion not certainly true. Hence we recognise the right to revise it and to change it, if we find errors or assertions not true or not proved. Should any one of us doubt or deny, it is in the province of the Church to inquire whether such doubt is inconsistent with an honest acceptance of the *system* of doctrine taught; and when the Church utters its decision in due form, it is the duty of the person concerned to submit. If he cannot conscientiously do this, then let him appeal directly to the Head of the Church, the Judge over all, the Lord of the conscience, and withdraw from the Church's jurisdiction. But let him not lay claim to rights and privileges as an officer in the Church, when the condition has been broken on which these were based.

3. In the third place, at our ordination, we do not say that we believe that the government and discipline of the Presbyterian Church are taught in the Bible, or even that the Presbyterian system is *contained* in it; we simply say that we approve of that system. For my own part, I firmly believe that the Presbyterian system of government is taught in the Sacred Scriptures, and that I am bound to do all in my power to carry it into effect, because it is there taught. But at the same time, I recognise under our ordination vows, the right of others to believe that no system of government is divinely taught, or even that some other system may have had the divine sanction for a longer or shorter period; and in my opinion those so believing, who yet declare their approval of the Presbyterian system, have the same rights to office in our Church as any one. We profess to *approve*; and that approval may be based on our conviction that it has been permanently established by the teachings of God's word; or that the whole system is included amongst those "circumstances . . . common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be ob-

served." But whatever the basis of our expressed approval, our ordination vow binds us to perform the duties which arise under it as faithfully as those duties which result from our belief in the infallibility of the word or from our sincere reception and adoption of the Confession of Faith. But inasmuch as the duties in connexion with government and discipline are less important than belief in the absolute truth of God's word or in the system of doctrine taught in the Confession, it would not be surprising to find that there is stronger temptation to neglect them than the others. Yet "he that is faithful in that which is least is faithful also in much; and he that is unjust in the least is also unjust in much."

So far as I know, all our ministers believe in the Bible—in the whole of it—and sincerely receive and adopt the Confession and the Catechisms, and act accordingly. But have we reason to believe that there is equal fidelity as to government and discipline? We affirm that the word of God is "to be preached only by such as are sufficiently gifted, and also duly approved and called to that office." (L. C., 158.) And it is made the duty of the Presbytery—a *council* of the rulers of the Church—to find out by thorough examination whether or not the candidate is sufficiently gifted. Such examination, besides many other things, requires a test of the ability to preach; and hence, after other prescribed examinations, the council gives the candidate permission to preach as a probationer. Those who have received this formal Presbyterian permission and authority, and those alone, in our Church, can *lawfully* preach. Due authority cannot be conferred by congregations, or by presbyters severally; it must be, like all other valid presbyterial action, joint, and not several.

Even if this were not the law of our Church of which we have solemnly declared our approval, prudence would dictate this course, for the history of the Church in all ages shows us the frightful evils resulting from allowing untried men—ignorant and unlearned—to assume this the most important function of the Church. We have a sad illustration of this evil that comes very near home. About a cen-

tury ago, in another State, a few of our ministers, under the influence of the best motives, feeling deeply the need of more preachers, and unable to secure those who had the required training, withdrew from us, and thought they were supplying the need by admitting to the ministry men who had not received the instruction necessary rightly to know or to enable them rightly to divide the word of truth. What has been the result? As we doubtless all know, in the formation of a Church with a membership nearly as large as our own, which has departed from what we regard as true orthodoxy much farther than many denominations which are not even called Presbyterian. And such must be—always have been—the fruits of an untrained and untaught ministry. Now how far does unauthorised preaching, by untried, unlicensed persons, prevail in our Church? And if we permit it and encourage it, are we doing right? If our laws as to licensure are wrong, let us seek, in an orderly manner, to have them made right. But until so changed, are they not binding on us, and ought we not to observe them?

A few years ago there were in every part of the country many persons styling themselves evangelists, who were without authority from any organised Church, and yet were widely received and encouraged by Presbyterians as well as by others. This class seems to be less numerous than formerly; but still some exist. But the violation of our law continues to be wide-spread. We see that some Presbyteries do not hesitate to employ unlicensed candidates to preach throughout their churches, and vacant congregations often seem indifferent as to whether there has been licensure or not. Then further there are affiliated associations which doubtless do much good in various directions, but are not wholly free from a disposition to raise up a class of religious teachers outside the Churches, even establishing training schools and the like. The Bible teaching of such persons must necessarily be defective; for, being connected as individuals with denominations widely differing in their views, all references to such different and con-

tradictory views must be unbecoming, and thus many doctrines of very great importance must be omitted.

An exhaustive enumeration of deviations from our form of government might include the various children's societies, in which to a greater or less extent children are encouraged to teach and to guide each other in regard to the Sacred Scriptures. Serious misconceptions as to Christian belief and duty are almost sure to arise, and hysterical excitement substituted for the quiet consideration of these most important subjects, in which they should be carefully instructed and guided by capable teachers.

Another matter which it may not be improper to mention in connexion with church government, is the formation and dissolution of the pastoral relation. Our law gives full and explicit directions concerning it. It prescribes that no minister or probationer shall receive a call from a church but by the permission of his Presbytery. The call is first to be sent to this body, which must see that it is in order, and consider whether or not it may be regarded as for the good of the church. Then, after mature consideration by the Presbytery, for the first time may the call reach the person to whom it is addressed. Further steps may now be taken, all with great deliberation, before the relationship can be constituted. How does this correspond to that which, I will not say usually, but certainly frequently takes place? So, in connexion with the dissolution of the pastoral relation, the difference between the law and the frequent practice is still greater, if possible. Instead of tendering the resignation of his pastoral charge to his Presbytery, the pastor hands it directly to the church; it is accepted; at a special meeting of the Presbytery, which only three or four members attend, it is learned that all arrangements have already been made; and whatever their judgment might have been if the law had been complied with and they had been consulted in the first place, they proceed almost of necessity to go through the form of confirming what has already been virtually accomplished. The church is under the care and control of the Presbytery; and when the steps prescribed by law are taken, the Pres-

bytery not infrequently refuses to sanction the proposed dissolution. But when the law is set aside, the Presbytery often feels compelled to do what is contrary to its judgment.

From the foregoing it is seen that the duties of teaching and governing are the chief duties which rest upon the Church in its organised capacity. But in performing these duties, we are not required or even permitted to teach everything that we regard as true and good, nor are we to attempt to govern by laws or rules of our own devising, however beneficial we may expect the results to be. There are vast bodies of truth that it may be extremely desirable to know ourselves and to teach others to know; if we ourselves are properly instructed, there is no limit to the methods of improving those around us in the daily conduct of their lives in every direction, increasing the material comfort and happiness of all. But these things as a Church we have no right to undertake; we are strictly limited to preaching the gospel, to doing whatever is necessary to preach it most efficiently and successfully. What may be necessary must vary with surrounding conditions. The preacher must be trained and taught; if necessary, the Church must establish schools to teach everything from the humblest elements to the highest departments of knowledge; it may build houses, it may make type and paper and print books; it may construct ships and navigate them; and so on and on;—all within these limits, that what is done is done for the purpose of more effectively preaching the gospel. Where the line separating these church duties from secular occupations may lie, it is very often hard to decide; but the principle stated should be as carefully applied as possible.

In seeking the path of duty where the application of this principle is not immediately obvious, we obtain light, as in all other things, from the example of the inspired apostles, when they were employed in giving form to the Church. From this example we see plainly that to the Church is intrusted the care of the poor, the sick, the widow, the orphan, all who in any way are distressed in mind, body,

or estate. Such care is to be exercised not merely in behalf of those of our neighbors who live around us, but all we can reach everywhere; in behalf of all whom our Lord taught us to regard as our neighbors, that is, all who need our help,—as far as from Macedonia and Greece to Jerusalem;—if need be, employing the highest ministers in the Church as our collecting and distributing agents. The ministration not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God,—they glorify God for professed subjection to the gospel of Christ, and for liberal distribution unto them; which, however, is not to be confined to them, but is to extend unto all men.

Should the Church awake to the duties here set forth and faithfully perform them, all outside voluntary benevolent associations of every kind would necessarily cease to exist from want of employment. But when our Lord told his disciples how the man who had been left half dead by thieves had been treated with cold indifference and neglect by the Church as represented by its officers, the priest and the Levite, and how an outsider, even a Samaritan, who had no dealings with church people, had compassion on him, and did everything to restore him that the Church should have done, he uttered no word of disapproval of this intrusion into the Church's province. And God forbid that I should do so! Nevertheless, if the Church, in the person of the priest or Levite, had done her duty, nothing would have been left for the Samaritan to do.

Benevolent associations, lodges, orders, do a work that can hardly be estimated in taking care of the sick, providing for the widow and the orphan, relieving distress in every way. All praise be to them for so doing! It is not going beyond the truth to say that in these things they far surpass the Church. This we must confess with shame and confusion of face. Should the Church do its duty and enjoy its privilege in these works, there would be nothing left for these benevolent organisations to do. But it does not. All honor and praise be to those who do devote themselves to such worthy and noble labors of love! If that part of the Church which is under our management and control is

justly open to reproach, how eager should we be at once to free ourselves from it!

I have now attempted as briefly as possible to suggest some parts of the Church's work, to which it may be profitable to us to give special thought, and even to cause self-examination.

As we have seen, this work is all described in the single expression, "Preach the gospel." Every part of it is included in that commandment. To what end? That all men may be brought to know Christ Jesus and him crucified, to believe on him, love him, do his commandments.

It is to this glorious work that we are called. Armed with the sword of the Spirit, even the word of God, and relying on the strength which he gives us, we go forth as part of the army to conquer the world for our King Jesus. It is to this that in this Synod our hundred ministers, our two thousand ruling elders and deacons, our twenty thousand communicants, who have sat at the table of our Lord,—it is to this that we have devoted ourselves soul and body, all we are and all we have, each in the special position to which we may be called. What might we not hope for, if within this Synod each of these twenty thousand should be animated by flaming zeal for God, should in heart, in private life and public, in all his speaking, and living, and acting, be seen denying ungodliness and worldly lusts, living soberly, righteously, godly, looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Each blameless and harmless, each a son of God, without rebuke in the midst of a crooked and perverse generation, among whom each shines as a light in the world, holding forth the word of life.—To this each one of us and of the people under our care is called.

WHAT SHALL THE ANSWER BE?

Inaugural Address.

Fathers and Brethren of the Board of Directors of the Theological Seminary:

On entering formally upon the discharge of the duties of the office into which I have just been inducted, I beg leave to express the deep feeling of responsibility which oppresses me, and of self-distrust, which would have prevented my listening to the call to it, had I believed that I was free to decide in accordance with my own opinion of my fitness. But without obtruding upon you an account of the many reasons which would have induced me to refuse it, clustering more or less closely around the one already presented, permit me to say that I did not dare to yield to them, because the Synod of Georgia, in appointing me to this office, did not act so hastily that I might have regarded their appointment as the result of accident. And hence, although I cannot shake off the anxious fear that they may have been mistaken in the estimate which led them to make the choice, I may not do otherwise than obey, and go forward in the path which has been set before me, trusting in the judgment of the church court which called me, rather than in my own; and above all, relying for wisdom and understanding upon the Infinite Source of light and knowledge.

The oppressive feeling of responsibility is greatly increased by the fact that I have been called, not to discharge the duties of an office already well known, in which the experience of many predecessors affords guidance, but to organise an entirely new department of instruction, without a single similar chair in any theological school, either in America or Europe, to serve as a model.* There is, it is true, a chair of Natural Science in the New (Theological) College of the Free Church of Scotland, at Edinburgh, but it is so different in its design from that

*Since the above was written (in 1861) a considerable number of Professorships and Lectureships, of the same character with the Perkins Professorship, have been established in Theological Seminaries on both sides of the Atlantic.

which you have established, that it forms no exception. "The peculiar business of its course consists in an illustration of the three following branches, into which natural science may be divided: I. Synthology; II. Biology; III. Geology." And it is regarded as merely "destined to embrace a practical course of natural theology."* The task assigned me is all the more difficult on account of the various and even conflicting views which prevail respecting its nature, and the brief and somewhat indefinite instructions given in the resolutions of the Synod of South Carolina, Georgia, and Alabama, by which the chair was established. For these reasons, I wish to avail myself of this opportunity to present to you my own views as to what you have given me to do, and the mode and spirit in which it is to be done, in order that, if I have not mistaken your design, I may go forward the more confidently; and if I have misapprehended it, that I may have the benefit of your counsels and your instructions in changing, restricting, or extending my plans.

The need of some means of giving to our theological students a more thorough acquaintance with natural science, as far as it has any real or imaginary connexion with revelation, has long been felt; for it has been evident, especially during the last fifty years, that disbelief in the word of God has been relying for its support and its justification, before the reasoning world, more and more upon the several branches of natural science. The arguments brought forward in defence of the truth, have often been characterised by such ignorance of the actual nature and force of the objections urged against it, that they have, not infrequently, been injurious to the cause defended, and promotive of the skepticism attacked. This has always been the case to a painful extent, as well as at present, when perverted science furnishes infidelity with so large a proportion of its weapons. The most excellent works of many divines, in every age and every branch of the Church, have too often been marred by ineptitudes and fanciful absurdities, whenever they have touched the material works of God. But it has

*Introductory Lecture: By John Fleming, D. D.

only comparatively recently become important that the connexion between the works and the word of God should be made the subject of special study in a theological course. It has become so now, by the increased number of points of supposed contact, and the wide prevalence of the opinion, in almost every community, and among all classes of people, that the relation subsisting is that of antagonism. Our ministers have by no means been behind the age in this field of knowledge, as has often been tauntingly said; but they have not all been sufficiently in advance of it. Here, as in everything else which will fit them to understand fully the word which they preach, to refute the sophisms of unbelievers, and to remove the doubts of those whose faith has been shaken, they should be, if possible, far beyond those whom they would teach.

It has been perceived, by all who can appreciate the amount of study and investigation involved, that the discussion of these topics embraces too wide a range to suffer it to be attached, without great detriment, to existing departments of instruction. It has been wisely thought that it would be better to leave it untouched, than to place it where it could not receive proper attention from either instructor or instructed; for it has been chiefly imperfect, one-sided views that have given rise to the wide-spread belief that there is antagonism. It would only have aggravated the evil to have intrusted the new department to any one who was already fully occupied, as each professor should be, with the appropriate duties of his own chair.

The first step in our church courts, looking to the supply of the want so generally felt, which led to any definite result, was taken by the Presbytery of Tombeckbee, in the autumn of 1857; when the following preamble and resolutions, introduced and warmly supported by the Rev. Dr. James A. Lyon, of Columbus, Mississippi—to whom this chair owes so much, from its inception to its final establishment—and as warmly supported by the Rev. Richard S. Gladney, of Aberdeen, were unanimously adopted, viz.:

"Whereas, We live in an age in which the most insidious attacks are made upon revealed religion through the natural

sciences; and as it behooves the Church, at all times, to have men capable of defending the faith once delivered to the saints, therefore,

"Resolved, That this Presbytery recommend the endowment of a professorship of the natural sciences as connected with revealed religion, in one or more of our theological seminaries, and would cheerfully recommend our churches to contribute their full proportion of funds for said endowment.

*"Resolved, That the same be brought before our Synod (of Mississippi) at its next meeting for consideration."**

The Synod of Mississippi subsequently, at its meeting in 1858, unanimously approved this proceeding of the Presbytery, and "cordially recommended the same to the consideration of the next General Assembly."

In the meantime, the attention of the Hon. Judge John Perkins of "The Oaks," near Columbus, Mississippi, was directed to the subject, by frequent conversations with his friend and pastor, the Rev. Dr. Lyon. Already fully convinced of its importance, his purpose to coöperate must have been strengthened by the illustration before him, in the neighboring city of Columbus, of the use made of the natural sciences by skeptics, and of the great value of a studied acquaintance with these sciences, and their true relations to revealed religion, as evinced in the triumph of his pastor over all unbelieving assaults. Judge Perkins had previously determined to consecrate a princely sum to the purposes of theological education; and now his resolution was taken to devote a portion of it to the establishment of the proposed professorship. He munificently offered, first, the sum of thirty thousand dollars for its endowment in the Theological Seminary at Columbia; and subsequently supplemented this amount with ten thousand dollars more, that the chair might be amply and generously sustained. The Board of Directors most gladly accepted the princely offer; and, on the 15th of January, 1859, the arrangements respecting the donation were consummated; the Seminary having been aided here, too, by the invaluable services of the same

*Southern Presbyterian Review, Vol. XII., p. 182.

sterling friend to whom it had been so deeply indebted at every other step.

The written instrument of gift, of the above date, conveying the sum of fifty thousand dollars to the Seminary of which twenty thousand dollars was for other purposes, "*Witnesseth*, That whereas the said John Perkins is anxious and desirous of making an investment of funds during his life, which will be a permanent source of good to his fellow-creatures after his death: and whereas he is fully satisfied that the greatest good in his power to bestow upon his fellow-men may be effected by and through the Board of Directors above mentioned, in the manner, way, and under the restrictions hereinafter mentioned and stated: Now, for and in consideration of the premises, the said John Perkins, hath given, granted, and donated, and doth by these presents give, grant, and donate, unto the said Board of Directors, and their successors in office, the sum of fifty thousand dollars;" * * * * "under the following conditions, purposes, objects, plans, restrictions, and stipulations; that is to say: First, as we live in an age in which the most insidious attacks are made upon revealed religion through the natural sciences; and as it becomes the Church, at all times, to have men capable of defending the faith once delivered to the Church, it is the object and design of the said John Perkins, and it is hereby ordered and directed, and made, by these presents, one of the conditions, restrictions, and stipulations of said gift, that thirty thousand dollars of the same shall be vested, as a permanent fund, for the endowment of a professorship in said Theological Seminary, of the Natural Sciences as connected with Revealed Religion."* In October, November, and December, of the same year (1859), the Synods of South Carolina, Alabama, and Georgia, in accordance with your recommendation, adopted the following resolution:

"*Resolved*, That in accordance with the conditions annexed to the generous donation of Judge Perkins, there be added to the existing departments of instruction in the Seminary, a chair, to be entitled the Perkins Professorship

*Minutes of Synod of South Carolina, 1859, p. 43.

of Natural Science in connexion with Revelation; the design of which shall be to evince the harmony of science with the records of our faith, and to refute the objections of infidel naturalists."

And thus the establishment of the chair was completed; and that, without trenching upon the ordinary resources of the Church; but attended, rather, by such a consecration of wealth to the service of God as is well fitted to stimulate others to devote in a similar manner, freely, and during their life time, and while that which they give is still their own, the substance which they have received from the bountiful hand of God. To Mississippi, exclusively, is the Seminary indebted for it; inasmuch as it originated in the efforts of Dr. Lyon, in the Presbytery of Tombeckbee; it was cordially recommended by the Synod of Mississippi; and its ample pecuniary basis was provided by the distinguished citizen of Mississippi, whose honored name it bears. Thus, immediately after the Synod of Alabama had adopted the "Seminary as their own, to cherish and care for, support, help, and encourage it," the sister State on her western border made good her claim to it as her own, too, in an eminently practical and praiseworthy manner.

The Synod of Georgia, to which belonged the choice of the professor, postponed the election for a year, assigning as the reason, that the Synod "feels so deeply the responsibility of proceeding to an election which will be final, and which will involve so much the future character of our Theological Seminary," that it "decides that it is for the best interests of our Church to pause, and postpone an election to said professorship, until our next regular annual meeting, in 1860." At that meeting, they made their choice. And now, Fathers and Brethren of the Board of Directors, though with many misgivings, and with anxious solicitude lest I prove unable to occupy properly the position assigned me, I have obeyed the call, and have come to ask your further counsel for my direction, if I have in any respect failed to understand the designs of the Church.

The general design is evident enough; but there are at least three methods by which it may be executed; and hence

arises the doubt: for it may be intended that each shall receive equal attention, and the special objects of each be aimed at; or only one of them to the exclusion of the others; or one chiefly, and the others subordinately. In the first place, the harmony in question may be evinced by showing that science proves the existence of God, and that he has attributes identical, as far as she reveals them, with such as are ascribed to him in his word. From the observation, both of the "general order prevailing in the material world," and of the "special adaptations" of objects to the purposes which they are to serve, the being and the unity of God may be inferred, and also his wisdom, power, and goodness. If we proceed in this direction, the work will be to present the outlines of Natural Theology, as ordinarily understood, and to compare its doctrines with those of Revealed Theology: to develop the apostle's declaration, that "the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead;" to examine how the heavens, and all his other wonderful works, "declare the glory of God."

In the next place, this harmony may be evinced by observing the analogy which subsists between nature and revelation, in other respects than those which it belongs to natural theology to consider. From the analogy observed between them, from the "identity of their style," and from the similarity of the difficulties in each, it becomes evident that both have proceeded from the same hand. In pursuing this course, natural science is found to present much, which, while it might be presumptuous to say that it confirms the truths of revelation, at least illustrates them, and enables us to understand them more clearly, to grasp them more firmly, and to overcome objections which might otherwise be perplexing. When we have been habituated to contemplate the almost illimitable extent of creation, and its almost immeasurable past duration, which science makes known, the words, infinite and eternal, are of vastly grander significance to us, although we still utterly fail to comprehend them in their fulness. When we have been listening to the

lessons of science concerning the care which the Creator takes of all his creatures, down to the minutest, and those which we so often proudly regard as beneath our notice, we must find it easier to understand the lessons of the word concerning his provident watchfulness in our behalf. When we have become familiar with the numerous interruptions of absolute uniformity in the flow of events in the history of our earth, and with the beginning of new orders of things, which science reveals to us, so entirely independent of the antecedent ordinary course of nature, the objections of the subtle sophist to the possibility of the miracles by which the word is authenticated, cannot give us any uneasiness; for they are too palpably inconsistent with what we thus come to know of other departments of God's government. We are, indeed, rather led to anticipate that there will be in the moral world extraordinary events, which we cannot assign to ordinary causes, just as there have so often been in the material world. Science further illustrates, in numberless ways, many other truths of revelation; and when it fails to do this, when it fails to throw light upon the mysteries contained in the word, it presents us with other mysteries of its own, which must at least effectually keep us back from the folly of rejecting the word because of its sayings dark and hard to be understood.

In the third place, it may be the design of the professorship to evince the harmony only where it has been doubted or denied, or where opinions prevailing among scientific men either are, or are supposed to be, inconsistent with our sacred records; in other words, to scrutinise the nature and the force of current and popular objections to the Scriptures; to meet them, and to set them aside, by proving that they spring either from science falsely so called, or from incorrect interpretations of the words of the Holy Bible. This would involve a careful study of the fundamental principles of the various branches of science from which the objections are drawn, and of their details, carried far enough to enable one to judge correctly of the amount of truth in each objection. It would involve, further, the careful study of the principles of biblical interpretation, as far as these relate to the mode

in which the works of God are spoken of. The comparison of the results obtained thus, if the processes have been properly conducted, must inevitably evince entire harmony, or, at least the entire absence of discord.*

Now, it is this last which I regard as constituting the field on which most labor is to be expended; not that the first two are to be wholly neglected, but this chiefly embraces the duties of the professorship.

If this view is the true one, it will be proper to look more closely at some of the details included in the plan. What, then, are some of the leading points of supposed antagonism between science and revelation?

It is affirmed, on the one hand, that the Sacred Scriptures explicitly teach that the heavens and the earth, embracing the whole material universe, were brought out of absolute non-existence not quite six thousand years ago; and that from the time when matter began to exist, from the first beginning of creation, until the creation of the first human being, not quite six days elapsed; that the work of creating and preparing this earth to be the abode of man, and of creating all animals that have ever existed, with man at their head, was begun, carried on, and ended, within the first six days of time. On the other hand, it is maintained that we learn, from the investigation of the structure of the earth, and of the causes by which the peculiarities of its structure have been produced, that, instead of six days, the whole period that has elapsed since the creation of man is an exceedingly minute portion of the time since the first animals, whose remains still exist, were created; and that the earth had been in existence during a period immeasurably beyond our power to measure, prior to the creation of the first living being that has left any trace of its having been an inhabitant of the earth; that the creation of man and contemporaneous animals is really one of the most recent events in the earth's history; that the world, during almost inconceivable periods of time, had been preparing for man's abode; during part of which time, it was apparently without life, and, during the rest, it was the dwelling-place of suc-

*See Speech before Synod of South Carolina, 1884.

cessive races of organised beings, not one of which remained alive when man received it, perfectly fitted to be his home.

Intimately connected with many of the facts involved in the discussion of this point, is the question relating to the introduction of death into our world, and even into the universe. It is evident that those who maintain the views last presented, can not believe that there was no death in the world until after man had sinned. They further insist that we may be convinced that man's sin had nothing to do with the death of the lower animals, by an examination of the structure of the teeth, claws, organs of digestion, and other parts of existing carnivorous animals, which were created at the same time with man. They receive with incredulity the suggestion, that the untold myriads of animals, which they call pre-Adamic, perished in anticipation of man's sin; and they utterly reject, as equally inconsistent with natural history and the Scriptures, the supposition that the carnivorous structure may have been the result of a modification of that previously belonging to graminivorous animals. Opposed to this is the belief that the Scriptures teach that death was utterly unknown before the fall of man; and that when we read that "by one man sin entered into the world, and death by sin," not man's death alone is spoken of, but all death; the death of the simplest and minutest animalcule, as well as of the sinning lord of creation.

Another instance of antagonism is furnished by the opposite views respecting the Noachian deluge. The Bible, we are told, teaches most unequivocally that the waters of that deluge spread over the whole earth, and that they stood not less than fifteen cubits above the highest summits of the Himalayas, the Andes, the Rocky Mountains, the Alps, and the loneliest desolations of the icy Arctic deserts, never seen by human eye, as well as the highest hills and mountains of Mesopotamia, and the adjoining regions to which man's habitations may have extended; and that the whole earth, with all its distinct zoölogical regions obliterated for the time, was entirely destitute of every breathing thing, except those preserved with Noah, and his sons, and their wives, in the ark. Others find in nature reasons which absolutely

forbid their belief of such propositions. They find that the number of animals which would need the ark's protection is far beyond its capacity; that if it were not, passing by the impossibility of all existing under the same climate for a whole year, without a constant miracle, they find the geographical distribution of animals to be such that their collection, from remote continents and islands of the sea, from the burning inter-tropical deserts, and the ice-bound fastnesses around the poles, and, still more, that their re-distribution to their present homes involves an expenditure of miracle which is incredibly disproportionate to the end in view: the destruction of corrupt mankind by a flood of waters.

The question of the unity of the human race brings to view another point of direct antagonism between some votaries of science and all believers in the Bible. The Bible is held to teach, with a clearness that cannot be misunderstood, both directly and by implication, that the whole human family is descended from the single pair, Adam and Eve; the inspired apostle's saying is quoted, "God, that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth;" and this oneness is necessarily implied in the doctrines of original sin, the federal headship of Adam, and the atonement of Christ. It is impossible to admit any doubt as to this unity and at the same time believe in the truth of the most vital doctrines of our religion. And yet, it is most strenuously maintained by many, of no small repute in the scientific world, that numerous branches of knowledge conspire to prove this dogma false, and to demonstrate the diversity of human origin. The white, black, red, yellow, and brown races, with many intermediate, are held to be distinct species of animals, descended from different ancestors; closely allied to one another, it may be, but not more so than many species of the lower animals, universally admitted to be distinct. This is supposed to be demonstrated by the diversities in their anatomical and physiological characteristics, and by the difference in their mental constitution; by the constancy of these diversities, as proved by

pictures on the monuments of Egypt; by the determination of "the bounds of their habitations" by natural laws, just as rigidly as the bounds of the habitations of any other animals. For similar reasons, it is further maintained, not merely that the human genus has descended from many pairs of ancestors, but also that these were distributed geographically at the time of their introduction, as we now find their descendants.

In support of these doctrines, and others which have some connexion with natural science, several other branches of knowledge are appealed to continually; and the consideration of these, as far as they are supposed to affect such doctrines, and therefore the truth of the Bible, may be fairly regarded as coming within the confines of this department; all the more reasonably, since they are, as regards their connexion with revelation, always classed in the popular mind with the sciences which belong to it under a stricter definition of its terms. Of this nature is a knowledge of Egypt and her monuments and their inscriptions, which are represented as teaching many a lesson totally irreconcilable with our sacred records; and a knowledge of the antiquities of the Chinese, the Hindoos, and other Eastern nations, whose established chronology, it is claimed, sets aside, by irrefragable proofs, that of the Hebrew Scriptures as entirely worthless, the fabrication of some modern sciolist. Indeed, the whole subject of chronology, as far as it is not included within the department of biblical exegesis, and every part of archæology, with a similar exception, would, if this extension be just, also claim investigation from this chair. It would involve too minute details, if the attempt were made to enumerate the points of opposition which are alleged to exist in this direction. I will mention but one, which clearly illustrates the necessity of embracing the subjects just specified. As before stated, it is held that the Bible teaches that man was created less than six thousand years ago. In opposition to this, we are told that, although man was introduced at a late period of the earth's history, he has been in existence not less than from thirty thousand to one hundred thousand years; and that this has been proved by the arch-

æological monuments and the authentic chronology of many nations, no less than by geology and palæontology.

These are some of the questions, showing the nature of all, which I regard it as my chief duty to examine and to discuss before the classes in the Seminary. What is the method to be pursued in doing this; in what spirit are the investigations to be carried on; and what results may be anticipated?

It is evident that it will be impossible to ascertain whether science and revelation agree or disagree, without an intimate acquaintance with both, as far as they are to be compared. To gain this, then, would seem to be the first thing to be done. While thus engaged the most untrammelled freedom of inquiry must be allowed; and on both classes of subjects, our decisions must be regulated by their proper evidence. In this preliminary investigation, we must neither be governed in our views of natural science by what we may have believed to be taught in the Bible; nor, on the other hand, must we do violence to the words of the Bible, under the influence of our belief in any supposed teachings of science. There must be the most unbiased readiness to accept as truth whatever is proved. And yet, at the same time that we advance with the fullest liberty, it should be with the profoundest humility and distrust of our own powers, joined with the deepest reverence for all that God makes known to us, both in his works and in his word. Under the influence of such feelings, and proceeding with the firm conviction that truth, like its Author, is ONE, we can hardly fail to make progress in all attainable knowledge; while we will be kept from the folly of believing that there are real inconsistencies, demonstrating error on one side or other, merely because we have not succeeded in comprehending the actual mode in which the different sections of the truth are related to each other. Believing firmly and cordially that every part of the Bible is the very word of God, and that therefore every part of it is absolutely true, in the sense in which it was the design of its real Author, the Holy Spirit, that it should be understood, I also firmly believe that nothing will be found inconsistent with it in the established teachings of

natural science. I do not say, of nature; for with my unwavering confidence in the truth of the Bible, I would regard that as a mere truism, the utterance of which would be superfluous; but, of natural science, as it is expounded by its own votaries, and as its propositions are determined according to its own laws of investigation. Contradiction would necessarily imply a want of truth somewhere; but this, I think it may be made to appear, by the most rigorous reasoning, does not exist. And in all cases where there are still unadjusted apparent differences, which, it must be admitted, do exist, it can be shown that it is infinitely more probable that they result from imperfect understanding of the meaning of the word, or of the bearing of the scientific truth, or both, than from any real inconsistency. There are independent propositions in intellectual and moral science, and even in theology, which are seemingly inconsistent, and almost contradictory; and yet we never think of abandoning our belief in any of them, if each stands on a firm basis of its own. In no case do the imperfectly understood relations under consideration present more serious difficulties than these, and very seldom as serious. I further believe that there is no seeming discrepancy where the denial of the truth on either side would not involve vastly more perplexing embarrassment than its reception on both. We have nothing to fear for the records of our faith from the freest examination in every direction. Let antiquity be searched; let the created universe be scrutinised, as far as the human intellect, so gifted by its Creator, can reach: though in the process we shall see many errors which have clung around our own minds, and which may have prevented our seeing the meaning of the divine word, that word will derive continually new lustre from every advance in knowledge, and unbelievers will at each step be more and more without excuse for their irrational doubts.

In seeking to obtain and to impart a suitable acquaintance with natural science, it will be proper, first of all, to examine the logical and philosophical basis upon which its branches rest. In the analysis of every science, we come at last to certain principles on which the whole fabric is founded, and

on whose truth the entire trustworthiness of the whole depends. These first principles cannot in any case be established by ordinary reasoning; but must be such that they command the assent of every rational being as soon as they are stated and understood. After having carefully scrutinised these first truths, and rejected all that cannot endure the proper tests, and determined the limits of the applicability of such as are retained, it will be necessary to pass in review the doctrines of the several sciences concerned, and to weigh the evidence in favor of each, and the objections against each, so as to ascertain, as accurately as possible, the exact amount of confidence that is to be placed in them. We will, doubtless, in such an examination, find much that we must receive as certainly true; much that is certainly false, or at least wholly unproven; with much that presents such evidence as to leave us in doubt. Under the first head, I would place the teachings of geology respecting the antiquity of the earth, and the gradual nature of the processes by which the Creator brought it into its present condition; under the second, I would place the teachings of such ethnologists as deny the specific unity of the human family, and of those who maintain the extreme antiquity of man; under the third, I would place all that affects the character and extent of the Noachian deluge.

In all these preliminary discussions and investigations, only such evidence and arguments as strictly belong to science should be admitted; and these should be allowed to produce their legitimate effects, without regard to possible difficulties in which our conclusions may entangle us. Our cross-examination of the witness should be conducted with the design of learning exactly what he knows; of eliciting this knowledge from him unbiased by any fear of evil to himself in consequence of his utterances, or of evil to either of the parties, since we examine him as judges, and not as advocates. And we must not estimate the truthfulness of the witness himself by the correspondence of his testimony with our preconceived notions; but these we must change as his evidence requires, if his character for undoubted

veracity has been previously established by the proper tests.

In the next stage of our inquiry, the absolute truth of the ascertained text of the Bible is assumed, as having been demonstrated in other departments of instruction; and the sole object here will be the determination of its meaning, by the application of judicious and established rules of interpretation. Here, as before, it will be grossly improper to attempt to make the language bear any construction inconsistent with these rules; to torture it into accordance with our preconceived opinions of its meaning, or with what we believe to be true in science. In all interpretation, we ought assuredly to have recourse to the fullest attainable knowledge of the subjects spoken of, derived from every source. And while it is true that we must interpret Scripture by its own laws, it is not less true that we can apply these more efficiently, and with less liability to error, in cases where we have some previous acquaintance with the topics introduced. We are clearly aided in understanding all that relates to the tribes and nations mentioned, by a knowledge of their manners and customs; by geography, in all geographical allusions; by astronomy, where the stars are concerned; by zoölogy and phytology, where animals and plants are alluded to; and so in other cases. We are not to try the truth of the Bible, certainly, by its supposed agreement or disagreement with the teachings of these sciences; but we may, and we must, accept all the aid that they can bring us. This is not denied with regard to the subjects just mentioned; but when other sciences, equally well established, are added, there is sometimes immediate dissent. This dissent would be quite justifiable, were the attempt made to force the Bible to speak in the language of science. To do this would be quite as unreasonable as the attempt, which is so frequently made, to force science to utter that which will accord with our views of the meaning of the Bible; and it should be strenuously resisted. But I see no reason why we should not accept this external assistance in doubtful cases; nor do I see why the assistance should be accepted where some scientific principles are concerned, and

rejected when it is offered by others equally well proven. If it be objected to these views, that if science can be justified in its rejection of aid from the Bible, by the same reasoning it may be shown that the Bible should refuse all aid from science; it is replied that this would be just, were the question of the truth of the Bible on trial; that must be determined by rules of evidence with which natural science can have very little to do. But the objection is manifestly without foundation, when we remember that the natural sciences are based upon principles which it would be foreign to the design of the Bible to teach, and upon material phenomena which it would be unreasonable to expect to find recorded there in scientific form; while, on the other hand, the incidental allusions, throughout the sacred volume, to natural objects, whose very incidental character it is that renders them unavailable to science as formal descriptions of phenomena, presuppose some knowledge of that to which reference is made, and make necessary the application of that knowledge before the allusions can be understood.

When we come, in the third stage, to compare the results of these two independent lines of inquiry, we ought to expect to find perfect accordance only in case we are perfectly certain that we have reached the absolute truth in science, and that the meaning which we attach to the language of the Bible is indubitably the true one. But how far are we from this position in both directions? As we have seen, there is much that passes under the name of science that is only probable at the best; and much that, while it seems possibly true, as long as it is viewed by itself, is shown to be wholly impossible as soon as the scope of vision becomes broader. And who will say that it is otherwise with our interpretations of the Bible? Not, certainly, that there is any doubt as to its meaning when it describes the relations of the Almighty Creator to the universe, his handiwork; or the ruined and miserable condition of man, the sinner; or the coming, and the life, the death, the resurrection, and the ascension of our blessed Divine Redeemer; or the way in which the gift of salvation is imparted to

man, and the agency of the Holy Ghost, the third person of the Trinity, in sanctifying his soul ; or the blessedness of the redeemed, in that presence where there is fulness of joy. In all that relates to these points, and to all the attributes of God, which he intended that we should know, the meaning of the word is so clear that a wayfaring man, though a fool, need not err therein. But, whenever we turn aside from these broad tracks of light, we find that the diversity of view on every subject, among those who receive and love the saving truth, proves but too clearly how difficult it must be to reach the exact meaning of that which is revealed. How much more must this be the case with regard to material objects, to which the references are but casual and without any direct bearing whatever upon the main subject of discourse. Who will venture to assert dogmatically that he has found the exact and full meaning of that which is thus casually introduced? And yet, such is the character of a large portion of the points by which revelation is supposed to be connected with science.

With regard to the record of creation, it may fairly be questioned whether it is possible to convey to us in human language an intelligible account of its mode and its details. To be intelligible, it must be conveyed in language whose meaning has been previously determined by common use. This determination has been effected by the application of particular words and expressions to known objects and processes. Now, it may well be supposed that the work of creation is so entirely different, in every respect, from anything which it is possible for us to observe, and thus become acquainted with, and from the ordinary course of change, and the relations in which material objects stand to each other and to intelligent beings, on all which language is founded, that a knowledge of its details can no more be communicated to us than a knowledge of the nature and properties of light can be communicated to the blind. But, however this may be, there is no difficulty in the way of imparting a knowledge of the fact of the creation, and of all its moral bearings, as far as they affect us. But when we seek to go farther, the state of the case may be analogous

to our knowledge of the trinity of persons in the Godhead; the fact we know, and its moral import to us; but the exact nature of the personality, and the mode of the union, we do not know; and it is more than probable that these could not be made known to us by human language.

In view of these considerations: the imperfect character of science; the doubt which must hang around many of our interpretations of the Bible, on account of the brief, and therefore obscure, descriptions to be interpreted; and the probability that language may not be adequate to convey the ideas for which we may be looking, and which we may infer it is no part of the design of the Holy Spirit to present; we may expect to find many unadjusted differences, instead of perfectly established harmony. When the comparison is made in the manner described, our surprise will be to find that there are so few discrepancies, and, further, that the number of points of certain connexion of any kind is so small. Complete success in the work you have given me to do would be attained, if the real relationship were positively determined in every case, and this were to be shown to be perfect identity or visible harmony. Whether or not this will ever be attainable, I know not. I, at least, do not hope for it, and I will regard myself as having discharged my duty and fulfilled all reasonable requirements, when I succeed in presenting one or more possible and probable views of the existing relations, compatible with belief of the truth of both; and have proved that the reception of these involves infinitely less difficulty than any doubt of the truth of the Bible: thus showing, with regard to each point in succession, that it furnishes no one with the slightest excuse for rejecting that which we love and confide in as the word of God.

In conducting such investigations, and in defending the word of God against attacks based upon natural science, we ought to be continually on our guard against a dogmatic adherence to opinions which may not be well founded, and the denunciation as infidel of whatever differs from our own; and, also, against a facile acceptance of every novel and attractive hypothesis which may spring up in the field of

science. We are warned of the danger to which we are here exposed, by the history of past controversies, and of embittered contests between interpretations of the Scriptures and views of nature, all of which are now alleged to be erroneous. The chief danger seems to have arisen from a disposition which has manifested itself in every age, and which, unhappily, too often evinces its continued existence up to the present day, to regard every mention of material objects as couched in the current scientific language of the day; and from the groundless belief that the sacred volume, besides being fitted to accomplish its chief and highest ends, is also a text-book containing the whole body of scientific truth of every kind, as well as the most authentic and instructive history of human affairs, and the collection of the sublimest and sweetest strains of poetry in existence.

I confess myself unable to understand how a proposition can be theologically true and scientifically false, when both the theology and the science are accepted as true; but this does not prevent my perceiving that the statement may be true, when understood in one sense, and false, when understood in another; and the consequent impropriety of attributing the one meaning to it, when the other is designed. If any one tells us that the sun stands still for a certain period in the winter, and again in the summer, we would hardly be justifiable in replying that there is a gross mistake implied in the assertion; that he must be ignorant of modern astronomy; that it stands still all the time. And should we have reason to receive the statement as certainly true, we would not think of making it the basis of a new astronomy, of which one of the principles would be, that at certain periods of the year, called the solstices, the sun is in a state of absolute rest, and during the rest of the year it is in constant motion. If, in a case like this, we are willing to ascertain the meaning intended, surely we should be equally careful in interpreting the word of God; and should avoid taking as a formal scientific explanation of a phenomenon, that which is merely a description of it in ordinary language. Although this principle is so reasonable that no one would ever think of calling it in question, it has been in

practice sadly neglected. Systems of natural science have been invented in direct violation of it, for the support of which, not only have the allusions to nature in the narrative portions of the Bible been quoted by the inventors, but also the boldest figures of its most impassioned poetry.

The danger in question exhibits itself in two forms. In the one, there is an eager desire to bring, to force, if need be, the sacred text into accordance with the last doubtful utterance of science, and an impatient contempt towards all who will not at once accept as demonstrated the newly discovered harmony. In the other, although there is professed a distrust of all natural science, there is a no less real accommodation of the interpretation to the somewhat antiquated and distorted form of science which has reached the less educated classes of mankind; and this is represented as interpreting the word by its own light; assigning to it just such a meaning as it would seem fitted to convey to the unlettered, unbiased mind of a plain, unsophisticated, honest inquirer after truth. In whatever form it may appear, we cannot be too careful in guarding against its influence; whether it would lead us to commit the word to new hypotheses on the outskirts of science, in the region of the undetermined, or to the old guesses, which have long been exploded and abandoned. Profiting by the lessons of the past, we will require ample proof of the incorrectness of an interpretation which has long been sanctioned by devout men of learning, before we give it up; and we will scrutinise with zealous care the evidence by which all new theories are sustained, affirming new modes of connexion; and we will hesitate long before we adopt them, in the hope that we may avoid changes which may so easily be used to bring discredit upon that which we most highly prize. But, while thus cautious in the examination and admission of all professed friends, lest they be enemies in disguise, and lest they become an element of weakness, if not actual traitors, there should be equal care taken to avoid the other extreme, of rejecting with scornful contempt, all proffers of alliance and coöperation, and thus doing what we can to drive those who may be friends, or at least neutrals, into the ranks of

the enemy. This, too, has been done, to an unfortunate extent, in all ages of the Church. There has been too often a disposition to repress all freedom of inquiry, and to denounce its results, without any impartiality of examination, as opposed to the letter and spirit of revelation. The day when the instruments used in restraining such freedom were material, has passed away; but, unhappily, others are still used which sometimes inflict not less pain. There still exists too much of the old spirit in the purest branches of the Church of this day, a spirit that would crush all progress in science, if such progress disturb, in the least, cherished views which may be without real foundation in the Bible, by the employment, not now of material instruments of torture, but by that which has with too much truth been denominated "*odium theologicum*." This is utterly at variance with the spirit of Christianity, and its divine charter. And it is at variance with the general practice of believers in the Bible; for with regard to most subjects, the utmost encouragement is given to the seeker after increased knowledge; and very properly, since every new discovery is found to be an additional illustration of the glory of God. Such encouragement should be given to every inquiry after truth. Not merely should the inquirer be tolerated; but he should have reason to know that he is regarded with approbation, and that his results will be received with candor, while they are subjected to all becoming tests, before they are adopted as true; and that his name will not be cast out as evil, he will not find himself classed with unbelievers, because his views may at first sight seem to be inconsistent with received truth. Let the Church show herself the patroness of learning in everything, as she has done already in most things; and let her never be subjected, by mistaken friends, to the charge that she fears the light, and can sustain her claims only where this is partially obstructed. Let her, through all her members, exhibit that love for the truth on every subject, which is sometimes directly forcibly inculcated in the Holy Scriptures, and which is so consonant with their spirit throughout.

This, then, in my opinion, is the spirit by which the incumbent of the professorship should be actuated ; these are the objects to be sought, and the plan to be pursued, and the results to be expected. Direct confirmation of the truth of revelation is not looked for ; it is not needed. You cannot hope to render more firm the foundation of the mountain of granite. But the fogs which hang around its base, and obscure its immovable nature, and distort, to the beholder, the symmetry of its acclivities, may be dispelled, and thus its solid foundation and true proportions be brought more clearly to view. This, I believe, the faithful discharge of the duties belonging to this chair will tend greatly to effect ; success in this will constitute its triumph and its glory .

Complete success I dare not hope for at once ; but I shall labor for it with at least faithful industry, and an honest desire to attain and set forth all the truth. And I look to you, and to the beloved Church which founded the Seminary of which you have been constituted Directors, and whose honor and purity should be so jealously guarded, to aid me by your counsels and your prayers, that I may be kept from teaching aught but the unadulterated and unperverted truth. And above all, I look to the Head of the Church, and to the Creator of the universe, and to the Author of the word, to the Triune God of truth, for that wisdom which cometh from him alone, and by the aid of which alone need I hope to glorify him in the position to which, I trust, he has been calling me by the voice of his Church.

Geology and Its Assailants.

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The progress of the science of geology has at every step been resisted with singular obstinacy and bitterness. The world opposes every new doctrine, on its first promulgation, unwilling to confess its previous ignorance. We are offended when our fixed opinions are rudely disturbed; when we are called upon to admit that we have been proclaiming as truth that which is false. And however unreasonable this may appear, if we confine our attention to the efforts made to destroy doctrines which we believe to be true, it is not unattended by valuable results; for many a false doctrine is thus detected and exposed; while every truth, before it is permitted to take rank among the clearly established and undeniable, has its real character evinced by the scrutiny to which it is subjected, and by the tests applied to it, as it never would have been, had it been suffered to pass unchallenged. But geology, besides undergoing this rigid examination, as a new-comer upon the field of truth, has been assailed with unwonted vehemence. From the formation of its first provisional hypothesis, to bind together the few imperfectly known facts, down to the present time, when its leading principles must be looked upon by all who have adequately examined the subject as firmly established, it has been forced to meet and to overcome such violent, and even virulent opposition as has been made to perhaps no other science. The reason of this is, that it has been regarded as the enemy of the Holy Scriptures. These we receive as containing truths, compared with which all others sink into insignificance; and so fully authenticated by the strongest evidence of every kind, that it is impossible for a reasonable mind to doubt them, or to receive as true any thing that is really inconsistent with them. But instead of causing such unseemly opposition to the progress of knowledge, this faith should rather lead those who are actuated by

it to further all inquiries after truth; believing, knowing, that the final result of every investigation will be to strengthen the foundations of natural religion, and to show that entire harmony subsists between every truth thus discovered and all that is taught in the word of life, whenever they relate to the same subject. It is difficult to repress a doubt as to the genuineness and strength of that faith which would check the freest search after truth in the works of God. It must often be the result of weak faith, and a secret dread that, after all something may be found out that will compel an abandonment of belief in the Bible. But in many cases it would be unjust to attribute this course to a want of faith. There is one other source of suspicion and hatred of scientific discoveries, and apparently but one; it is that while we have undoubting faith in the word of God, we have equal confidence in our ability to interpret it, and are influenced by that intolerance towards all who believe either less or more than ourselves, which is the disgrace of our kind. It is time that this virulent opposition were laid aside, and that we who know the truth of the Bible should act neither as though we feared every moment that it may be proved to be a mythical collection of questionable traditions, nor in wicked violation of the spirit of forbearance and love taught in its pages.

Geologists have seldom taken any notice of attacks, either upon themselves or upon their science, knowing that the science needs only to be studied to evince its truth to any fair mind; and believing that every effort to convince, by sound reasoning, those who could adopt the prevailing anti-geological hypotheses would be utterly futile; that those who adopt their opinions without reason can not be convinced by reason. Such contemptuous neglect may seem supercilious; and yet it is hardly to be wondered at or condemned, so wild and absurd are many of the guesses which it would be necessary to controvert. But we think that this silence has, to some extent, been injurious to the cause of truth; for, by many who can not examine for themselves, it has been construed into an acknowledgement of the success of the attacks. Therefore we propose to consider a few

of the most plausible objections which have been urged against geology. We design not so much to advance arguments in favor of the truth of the science, as to exhibit, in the present article, the character of the assaults upon it, and to point out some of the mistakes of anti-geologists concerning its nature; and, at some future time, to present specimens of the hypotheses which they would have us receive instead of the established geological theories.

In the war against geology, as in most other wars, there have been many classes of combatants, and it has been waged with various degrees of fairness. A few of the assailants, perhaps, really know what the science is, but have been unable to satisfy themselves of the certainty of its fundamental principle; and have honorably attempted to destroy it, by showing that it has nothing to rest upon. We express ourselves doubtfully here; for while it is possible that this class may exist, we have to confess our ignorance of its actual existence. Another class attack it without professing to know any thing of it, except that it is charged with teaching that which is inconsistent with the Bible. Without waiting to learn whether or not the charge is true, they forthwith do what they can to expel it from the domain of the credible. We have no hesitation in saying that, if this charge could be substantiated, we would at once join this attacking party; believing that the truth of the Bible is established by evidence, external and internal, of such overwhelming strength, that whatever is inconsistent with its ascertained teachings is, by that fact alone, proved to be untrue; just as we would pronounce that course of reasoning to be untrue, without waiting to hear any part of it, which ended with the assertion that the sum of the angles of a plane triangle is greater or less than two right angles.

Another class, with some knowledge of the subject, but this distorted, because it is imperfect, or because it has been sought not with the desire to reach the truth, but to establish a foregone conclusion, are conspicuous upon the field. Often their arguments are well constructed, of undoubted facts, bound together by undeniable first principles, and would utterly demolish the scientific claims of geology, did

these involve the absurdities or depend upon the untruths thus prostrated. But, unfortunately for the conquerors, it is not geology that they have attacked, but something else, that they have oddly mistaken for it. The caricature receives a death-blow from the same hand that has brought it into existence, but geology remains unharmed.

But, perhaps, it has happened still oftener in the history of this conflict, that not merely has something different from geology been mistaken for it, but the assailing arguments have been even more grotesque than the caricature of geology assailed. For striking illustrations of this, we refer our readers to Art. V., No. 3, Vol. XIII., of this Review. And others we will give as we proceed.

Of the modes of warfare practised, some, as we have intimated, are perfectly honorable; but others, we must say, are just the reverse, unworthy of honest combatants or of a just cause. No one can or does object to the attempt to prove that geology is not a science; that its advocates are in error; that its principles have not yet been, and can not, from the nature of the subject, hereafter be established. If success attend these efforts, great good will have been effected; the cause of truth will have been promoted. If success be unattained, and unattainable, the only painful consequence will be loss of time and reputation to the mistaken anti-geologist.

It is also quite fair to try to set aside geological principles, by showing that all known facts may be explained quite as satisfactorily, or even more so, by other theories than those advanced by the geologist. This course is attended by consequences of the same kind as in the last case; but hitherto the inconveniences have been more serious in degree; for every effort of this nature has evinced such remarkable ignorance, either of the facts to be accounted for, or of the general physical laws involved in the hypotheses advanced, that all reputation for exact scientific knowledge has been immediately lost to the author, and he has become a laughing-stock to all who are really acquainted with the subject.

Thus far, however, no moral obliquity has been manifested; nothing disgraceful has been done; no poisoned arrows have been employed. But what shall we say of the last mode to be noticed, which, unhappily, is more frequently resorted to than all others? This consists in exciting suspicion and prejudice against the geologist, by raising the hue and cry of "rationalist," "skeptical," "infidel," "atheist." Unable to refute his arguments in an honorable way, he who adopts this plan represents him as systematically laboring to prove that to be false and worthless which the Christian heart prizes above every thing in the world besides. Some times he charges him with open infidelity—with assailing the Bible without disguise; at other times, with consciously desiring to cause the Bible to be rejected as untrue, while he hypocritically professes to be a believer; at other times, with holding such loose views of inspiration, that, although his professions of belief may be sincere, his rationalistic opinions are even more dangerous, if possible, than those of other classes. Now, that there have been geologists justly liable to these charges, we do not deny; but we protest against the generalisation of the charge; against imputing such antagonism to the Bible, in whole or in part, to geologists as a class. It is untrue; it is unkind; it is unworthy a good cause, especially the cause of Christian truth.

Near akin to this is the practice of representing the contest as one between Christians, and especially ministers, ("parsons," as the clerical writer will sometimes say, in order to gain the sympathy always freely accorded to the persecuted,) on the one hand, and unclerical and uninformed geologists on the other. All professional expositors of the Sacred Scriptures, whose orthodoxy can be admitted; all sound believers of sufficient knowledge and discrimination to prevent their holding, at the same time, irreconcilable opinions, are anti-geologists; while those whom they oppose are half-learned laymen, who either do not know what the Bible teaches, or do not care. Now, would it not surprise those who have been believing such representations to learn that just the reverse is true? And yet such is the fact. The

leading writers on the geological side have, with few exceptions, been ministers of the gospel, of every denomination, whose profound reverence for the whole Bible as the very word of God, has never been called in question; while the leading anti-geological writers have been laymen; some of whom have taken the most unwarrantable liberties with the sacred text, and have without scruple rejected those parts of it which would not agree with their hypotheses. This is so well known to all acquainted with the literature of the controversy, that it might seem superfluous to substantiate it by an enumeration of the various authors. But the frequent reiteration of erroneous assertions on this point makes it necessary to give at least a few names.

Let us see, then, among the more prominent writers, who are the self-styled defenders of Bible truth, in the controversy between geology and the Bible, as this strife is incorrectly termed, and who are the infidel geologists. Among the latter we find the ministry of every branch of the Christian Church well represented. Among the Presbyterians in Scotland, Dr. Chalmers, the champion of the Free Church, maintained so earnestly one geologico-scriptural hypothesis that he is frequently referred to as its author. It is hardly necessary to assert his orthodoxy. The geological works of Dr. David King, of the United Presbyterian Church, and of Dr. J. Anderson, of the Established Church of Scotland, must be generally known. The orthodoxy of these writers is also above suspicion. Of the Independents of England, none are regarded as sounder in the faith than the late Dr. Pye Smith and Dr. Harris. The Congregationalist Dr. Hitchcock, the chief advocate of geological views in New England, is one of the most evangelical divines in that region. And we have yet to hear the charge of rationalism or infidelity, latent or avowed, brought against Professor Sedgwick, Bishop Sumner, and Dean Buckland, of the Established Church of England, except as it is brought against all who do not adopt the peculiar views of anti-geologists. And yet all of these have maintained the infidel geological views! The only very prominent layman among the authors on that side is Hugh Miller; and his orthodoxy

was so undoubted that he was chosen the editor of the organ of the Free Church of Scotland.

The chief of those who have gratified their enemies, (if they have any,) by writing books on the other side, are the laymen, David N. and Eleazar Lord, of this continent, who, we doubt not, are sincere believers in the word of God, as they understand it; and Granville Penn and George Fairholme, of Great Britain, who deliberately set aside such parts of the first chapters of Genesis as will not bend to their unscientific notions.

If we turn to the writings of those Romish and Puseyite authors who are characterised by the profoundest reverence for the Holy Scriptures, errorists though they are, we find the same thing to be true. We need only refer to Dr. Pusey and Cardinal Wiseman, to prove the correctness of this statement. The work of Cardinal Wiseman, on the connexion between Natural Science and Revealed Religion, in which he shows how the principles of geology may be consistent with the biblical record of creation, is justly admired as evincing the most sacred regard for God's word, and, at the same time, a competent knowledge of natural science, united with remarkable philosophic fairness of mind.

When we examine the works of authors who have written in foreign tongues, the very same fact presents itself. The most thoroughly evangelical ministers of the gospel, the professional expositors of the word of God, who most cordially and unreservedly believe in its plenary inspiration, maintain at once the truth of geological teachings and their harmony with the more precious doctrines of revelation; while many, we believe most, of the principal non-clerical writers, both believers and unbelievers, of all shades, and those who, from their training, may reasonably be expected to be imperfectly acquainted with one side of the subject or the other, deny that it is possible for both the Bible and geology to be true. For full illustration and proof of this, we need only compare the views of the theologians, Kurtz, Hengstenberg, Tholuck, and Delitzsch, with those of the laymen, Wagner, the

believer, Bunsen, the rationalist, De Luc, De Serres, down to Vogt, the scoffing disbeliever.

In the selection of the above named authors, we have endeavored to bring forward those who fairly represent all the principal writers on the subjects involved: a full enumeration, we believe, would lead to the same conclusion. Thus is demonstrated the serious (yet, we hope, unintentional) mistake of anti-geologists, who are so fond of classing geologists with infidels, or with those who know little of the Bible and its teachings, or care little for them.* It must not be supposed that we regard the point at issue as one which can be settled by vote, or by the authority of the learned and godly Christian ministers to whom we have referred. But we do think that the opinions of such men ought to silence the cry of "infidel," "rationalist," etc., which many are so ready to raise against all who believe the doctrine of the earth's antiquity. We think, too, that we are entitled, as ministers, to no special privileges in our discussions with geologists. If there is a contest, it is not between "parsons" and geologists; and we must not falsely assume, if we attack geology, that we go forth as standard-bearers of the Church against infidelity, or to sustain the doctrines of the Church; when the Church catholic, during the last forty years, has given forth the opinion, as far as can be learned from the writings of its leading spirits, that the Bible no where teaches any thing that is inconsistent with modern geology.

The first mistake of anti-geologists concerning the nature of the science which we will notice is, that they generally suppose it to be cosmogony, or, at least, geogony, a history of the origin or creation of the universe, or, at least, of our

*It is true that the names of many ministers might be given who have, in pamphlets, etc., denied the possibility of any agreement between geology and the Bible: as the Rev. Mellor Brown, Dr. Dickinson, Prof. Baden Powell, and others; and we would be sorry to deprive such excellent laymen as Dennis Crofton, Dr. R. Poole, Gibson, Pattison, and others, of the credit which they deserve as defenders of the truth of both the Bible and geology. But this does not affect the truth of the assertion, that most of the professional expositors of the Scriptures who have written at length upon the subject, during the last half-century, in every branch of the Christian Church, have believed that the doctrines of geology are in no way inconsistent with those of sacred writ.

earth. Accordingly, if it fail to give a satisfactory account of the creation, to demonstrate in what state matter first appeared, and what were all the successive steps, from the very first, by which the earth assumed its present form and condition, it is held to be worthless, and to have failed in all that it proposed to do. This shows an entire misapprehension of its character and its aim. No reasonable geologist has ever claimed this for his science. He regards it as a history of those changes which have distinctly left their record in the earth's crust. Many of these records are now read as easily, and with as much certainty as to their meaning, as state papers in government archives relating to the events of the last century; while others resemble rather the faded and tattered fragments of ancient documents, in almost obsolete tongues, from which we can with the utmost toil learn only the leading characteristics of the ages to which they refer. In tracing the history of any nation towards its origin, we at length reach a point where historical truth begins to be mingled with doubtful traditions; still beyond this, we are either left wholly to conjecture, or are dependent for a few glimpses of possible truth upon fabulous legends. Thus, in Roman history, we gradually pass from the certain, through the period of Curtius's self-sacrificing leap, the divine origin of Romulus and Remus and their preservation by the she-wolf, to the wanderings of Æneas and Iulus. We trace with considerable confidence the history of Egypt to the time of the great Rameses Miamun, whose predecessors we see with increasing dimness, as far as the looming figure of Menes, beyond which all is lost in the night-gloom of fabulous reigns of gods. So it is in geology. We trace with perfect distinctness the general course of events, through the comparatively recent period of the tertiary, through the stirring times of the secondary, and almost to the beginning of the ancient fossil-bearing primary strata. During this time, it is true, there are many events over which doubt hangs, as in other histories; but this does not affect the truth of what we know. Our knowledge becomes more fragmentary beyond this point, as we penetrate the non-fossiliferous strata, because

they are marked with but few characters now legible, nearly all that we understand having been obliterated, if they ever existed. When we reach the unstratified rocks, we can learn nothing from them, except here and there an isolated fact. Of the changes which these may have previously undergone, we *know* nothing. But just as speculations concerning the possible meaning of the story of Romulus, or the possible basis of fact which Egyptian mythology may have, do not invalidate the truth of succeeding history, so speculations concerning the possible previous condition (if such there was) of the oldest unstratified rocks, do not affect the truth of the account of succeeding events that lie within the geological historic period. Hence the assaults upon the nebular hypothesis, upon the assumption that the earth was at one time a molten globe, and even upon the doctrines of central heat and metamorphism, do not touch geology; and if it could be demonstrated that these conjectures are wholly unphilosophical and untrue, the scientific history of the earth, as presented to us by the geologist, would be no more rendered doubtful than would the history of Julius Cæsar, by proving that he was not descended from Iulus; or the existence of Rome, by proving that Mars was not the father of Romulus, and that a wolf was not his foster-mother.

It will be seen, from these considerations, that the greater part of every anti-geological argument at once tumbles to the ground, as soon as it has been ascertained what geology professes to be. No part of the doctrine of the earth's hoary antiquity rests upon what we may term the mythical period of the earth's history—that antecedent to the formation of the oldest stratified rocks. And the semi-historical period of the non-fossiliferous strata might also be omitted, without at all endangering it.

This limitation of geology to its proper sphere might have been expected to mitigate the violence of its assailants; but when one of its most distinguished founders ventured to disclaim for his science the power of seeing back to the first moment of creation, or of looking forward to the final consummation of all things, saying that he could "see no traces

of a beginning, or indications of a coming end," a reserve guard of anti-geologists denounced him as an infidel, who flatly denied the truth of the biblical account of the creation, and of the predicted end of the world; his modest disclaimer of omniscience concerning the entire history of the earth, was distorted into an atheistic assertion of the eternity of matter. And to this day, the luckless Hutton is the standing illustration of the atheistical tendencies of natural science generally, and especially of geology. The unhappy science is thus placed in this dilemma: if it attempt to go beyond its admitted boundaries, and to approach nearer the mysteries of creation by means of probable conjecture, it is frowned upon as impiously presumptuous, and it is falsely represented as requiring its conjectures to be received as certainties; on the other hand, if it modestly confine itself to rigid reasoning and ascertainable truths, it is angrily driven away as grossly atheistic.

Another mistaken view of the science—quite a favorite with anti-geologists—is, that there is nothing settled in it; that its votaries do not agree on a single important point, except in asserting the antiquity of the earth. The following extracts from Lord's *Geognosy* will show how this is presented:

"That so mistaken a system should have gained the assent and advocacy of so large a body of studious and talented men, is truly a matter of astonishment. The fact, indeed, that they universally and unhesitatingly concur in assigning a vast period to the formation of the strata, is sometimes alleged as a proof of the validity and amplitude of the evidence on which their judgment is founded. The unanimity and ardor with which they maintain it, and the disquietude, and not unfrequently discourtesy, with which they receive a doubt of its truth, are certainly remarkable. The concurrence, however, is seen to be entitled to but little weight, when it is considered that it is almost absolutely confined to this branch of their speculations;—that there is not another question in the whole range of their system in regard to which they do not entertain a wide diversity of opinion. They are not agreed, for example, whether the

world, at its creation, was in a gaseous or in a solid form. They are not agreed in respect to the process by which granite, gneiss, schist, and the other primary rocks were produced. They are not agreed in respect to the point at which the secondary series commences, the order of the strata, the sources from which some of their elements were drawn, nor the agencies to which they owe their peculiar structure. They differ in respect to the point at which vegetable and animal life commenced, and the forms which it first assumed. They entertain the most diverse and absurd opinions respecting the origin of limestone, coal, gypsum, chalk, magnesia, iron, and salt. They hold conflicting views in regard to the state of the globe at the epoch of the different formations, the forces by which the strata were dislocated, the causes by which the mountains were upthrown, the period at which land animals were first called into existence, and the origin of the races that now inhabit the globe. They differ, likewise, to the extent of countless ages, in regard to the period that has elapsed during the formation of the strata. In short, beyond the simple facts, that the strata have been formed since the creation of the earth, that chemical and mechanical forces of some kind were the principal agents in their deposition, and that the fossilised forms that are imbedded in them once belonged to the vegetable and animal worlds, there is scarce a topic of any moment in the whole circle of the science in respect to which they do not maintain very diverse opinions; there is scarce a solitary point so fully ascertained as to be placed beyond doubt."—Pp. 303, 304, 305.

We have selected this, because it is an exhaustive enumeration of the discordant opinions which prevail. It is certainly a formidable one; and with the exception of the clause respecting the "order of the strata," it is correct. But as far as the *historic* period of geology is concerned, these discordances are of little importance. The arguments which are supposed to prove that the earth and its earlier inhabitants were called into being more than ten thousand years ago, are not touched by a single point in the enumer-

ation. We say ten thousand years; for if this period be admitted, it matters little, as regards any imaginary connexion with biblical chronology, whether the time of creation was ten thousand or ten thousand million years ago. If even the numbers six thousand or seven thousand be abandoned, it must be on the ground that the Bible does not fix the time of the creation. Therefore, the only point which, at first sight, seems to bear materially upon the question at issue, does not really affect it; for, after "differing to the extent of countless ages, in regard to the period that has elapsed during the formation of the strata," all agree that the shortest possible period immeasurably exceeds ten thousand years. The whole argument rests upon "the simple facts that the strata have been formed since the creation of the earth, that chemical and mechanical forces of some kind were the principal agents in their deposition"—forces ascertainable from an examination of the strata and their contents—"and that the fossilised forms that are imbedded in them once belonged to the vegetable and animal worlds." It is not pretended that there is a want of agreement as to these facts; and the chronological question is settled by them. And even the great majority of those who have begun to study them with the sole design of showing that they do not prove the earth's antiquity, have soon become convinced of that which they set out to overthrow.

We have already said that the diversity of opinion among geologists is of little importance. It no more weakens the confidence due to the science as a whole, than the difference among British historians make us doubt the principal facts of British history. And yet, what a startling list of discordant views and statements might be given! They are not agreed, for example, whether Great Britain, when first visited by man, was an island or a part of the continent of Europe. They are not agreed in respect to the origin of the races by which it was first peopled. They are not agreed in respect to the time when the Cymry obtained possession of the island; whether their settlement was opposed by wild beasts or human beings; or when their power was finally broken, and they were forced to yield to the Teuton. They

entertain the most diverse and absurd opinions respecting the origin and design of the so-called runic inscriptions, the remarkable circles of stones near Stonehenge and elsewhere, assigning them to the Phœnicians, the British Druids, and to the Romans. They differ in respect to the point at which parliaments began to assemble, and the forms and powers which they at first assumed. They hold conflicting views in regard to the social condition of the people at different epochs, the moral forces by which society was convulsed, and even in regard to the causes of the last revolution—whether they were political or religious. They differ, likewise, to the extent of many centuries, in regard to the period when the Phœnicians first visited their shores. And so the enumeration might proceed indefinitely. But who regards British history as rendered thereby so uncertain that it would be unsafe to say that the Celts, the Saxons, and the Romans successively governed the island, and that it has certainly been inhabited for not less than two thousand years? Of no greater weight are the objections urged against geology from this source.

We might here leave this objection, were it not for the deep impression which it has made upon the popular mind; from the incessant reiteration of the assertion that there is nothing settled in geology, and of the advice to wait until it has settled itself before an effort shall be made to settle its relations to revealed truth. Even if there were serious differences among geologists—which, as we have seen, is not the case in respect to the question at issue—it would be unwise to conclude that the subject is worthy of no consideration on the part of sensible men, until these differences are adjusted. This principle would prevent our giving our attention to any subject whatever, or believing any thing whatever, except, perhaps, our own existence. We could not believe in the existence of a material world; how often has its existence been denied by learned philosophers! We must refuse our assent to the truths of mathematics, astronomy, optics, chemistry, electricity: to what must we not refuse it? Mathematicians are not agreed even as to the definition of a straight line. Astronomers

hold the most conflicting views respecting the nebulæ, double stars, the nature and orbits of comets, the origin of meteors, and the condition of interastral space. Philosophers have wrangled without ceasing over the questions, whether light is material substance, or the effect of mere motion; whether the so-called elements are simple substances, or compounds; whether matter is infinitely divisible or composed of atoms; whether the phenomena of electricity are due to one fluid, two fluids, or none. But who, for this reason, says that he will wait until they are settled, and then he will listen to the conclusions reached? Before deciding that it would be wise to avow or advise such a determination, it would be well to observe the force with which the principle might be turned against us, when we are seeking to win the attention of unbelievers to our holy religion. Scarcely any objection to pure and scriptural Christianity is oftener upon the lips of its opponents. The work of the eloquent Bossuet, *Histoire des Variations des Eglises Protestantes*, ought to be regarded as conclusive against Protestantism, if such a principle satisfy us. And how shall we answer, when we are called upon to state what one point in the Christian system is settled? To what extent is the book containing its principles to be received as true? Is it alone sufficient to reveal to us the whole will of God, or do we need the traditions of the Church besides? Does it teach that God exists in one person, or in three? What was the design of Christ's death? What is taught as to the future state of the wicked? What is the scriptural system of Church government? And so the objector proceeds. Let the advocates of Christianity, says he, settle among themselves what their principles are, and then it will be time enough for us to look into the matter. If we condemn such cavils as weak and foolish, in this case, let us not expose ourselves to similar condemnation. We can not heed the advice to wait until there shall be no cavillers. And if we proclaim the untruth of geology, let it be after a candid examination of the evidence by which it is supported, and not because we have found that there

are differences among its votaries, on some points on the outskirts of the science.

In the next place, the combined influence of preconceived opinions and imperfect knowledge on the part of anti-geologists, is strikingly exemplified by their misconception of arguments in the proper domain of geology. It is not that they have not examined the subject; but that they have examined it with the predetermination to find nothing but absurdities and contradictions. An admirer and intimate friend of the most prominent anti-geological writer in America once said to us, when an apparent want of knowledge was attributed to him, "He has studied more works on geology than any man in this country; I know he has read a pile that would more than reach from the floor to the ceiling of this room." To what purpose all this reading and study have been, let one example show. Geologists hold that the materials of which the stratified rocks are composed were derived from the disintegration of previously existing rocks. On this doctrine this author remarks:

"The strata of the earth are held by geologists to be, on an average, about ten miles in depth. To maintain, therefore, that their materials were derived from continents and mountains of granite, and were borne from them by torrents and rivers to the ocean, is to imply that these granite continents and mountains, even if they covered as large an area as the strata now occupy, were at least ten miles above the level of the ocean; and if the mountains from which it is represented the matter of the strata was chiefly drawn, were of but half or two-thirds the extent of the strata that are supposed to have been formed from them, then they must have been elevated at least fourteen or fifteen miles above the level of the ocean. But mountains elevated to such an enormous height, and extending over vast areas, could never have been disintegrated by the action of the air, water, and heat. There would have been no air, except of the most attenuated kind, and no water at all, probably, at such an elevation. On the supposition that vapors could have ascended to such a height, and fallen in the form of snow, they would for ever have remained congealed. No heat

could have been developed there sufficient to dissolve them. No rivers, therefore, could have flowed from them, and consequently no detritus could have been borne from them to the sea, to be distributed over its bottom, and form layers like our present strata."—Lord's Geognosy, pp. 21, 22.

Now, in the first place, no geologist holds that "the strata of the earth are, *on an average*, about ten miles in depth." They do hold it as an indisputable truth, that the combined thickness of overlapping strata, which have certainly been formed successively, is ten miles or more; but not that all the strata making up this thickness occur in any one place, much less in every place. It is clear, from a consideration of the manner in which the strata were formed—by deposition from water—that they could not have been formed simultaneously over every part of the earth; and further, many strata and parts of strata have been removed by denudation. In the next place, these continents ten miles high, and these mountains fourteen or fifteen miles high, where there could be no air and no water, are required by no geological theory, but exist only in the imagination of the anti-geologist. Daily observation teaches us that the surface of the earth does not stand at a fixed level, but, on the contrary that it is sinking here and rising there. And the hypothesis of the geologist is, that changes like those in progress now have always been going on; and that as at present, so during the past, detrital matter has been conveyed from such parts of the earth as have been for the time elevated, to such as for the time have been depressed. Thus does this anti-geologist, after all his study, show how ignorant he is of the most familiar principles and facts of the science he would overturn.

Such misconceptions of geological reasoning are not confined to this writer. Illustrations might be multiplied indefinitely; but we will content ourselves with only one more. Many efforts have been made to estimate approximately the length of time necessary for the excavation of the gorge below the falls of Niagara, and for the formation of the delta of the Mississippi, two of the most recent events in geological history. Lyell, after pointing out the great diffi-

culties in the way of reaching any trustworthy result, conjectures that perhaps thirty-five thousand years may have been required for the former, and one hundred thousand or more for the latter. Now, anti-geologists have spent much labor in repeating the statements of geologists, that the data on which these calculations are based are not perfectly determined or determinable; and not infrequently they point out additional grounds of doubt, which are somewhat amusing. They have intimated, for example, that the transporting power of the Mississippi is usually greatly underrated, inasmuch as the water near the rough, uneven bottom of the channel, flows more rapidly than that near the surface. It is to no purpose to refer to the principle in hydraulics, that the velocity varies inversely as the friction, and therefore that the velocity must be greatest near the surface; for, in this discussion, the opinions of illiterate boatmen, who have no means whatever of testing the accuracy of their impressions, are always preferred to the most careful measurements of engineers and men of science, and even to a well-established law in physics. When, by these means, it has been shown that such calculations, confessedly only conjectural, can not determine the exact number of years required by a given series of events, it is maintained that the worthlessness of all geological reasoning concerning time has been demonstrated. It is forgotten or unknown that the geological argument is cumulative; and that it might be admitted that, instead of one hundred thousand, or thirty-five thousand years, only one thousand or less may have been occupied with these events; and yet that the proof remains irresistible that the time required for these, together with other events necessarily anterior to them, was ten thousand years or more.

It is some times assumed that if men of acknowledged ability, and of well-trained reasoning powers, fall into such palpable errors, after much study of the subject, the fault must be in the subject; it can not possess the scientific character claimed for it. There might be some weight in this objection, if it were true that *classes* of educated men, after due examination, fail to comprehend the principles of geol-

ogy, and to acknowledge the validity of the evidence by which they are sustained; but this has not been asserted of any class except that of ministers; and we think we have shown that it is not true of it. We hope we have effectually freed the class to which we belong from this aspersion upon its intelligence and its ability to reason. That there are individuals of this and other classes who reject the teachings of geology—individuals, too, of the highest attainments, and whose judgment we value most highly in other directions—is admitted. We do not profess to explain these cases, except so far as they can be fairly referred to the influence of a predetermination to reach a certain conclusion, whatever facts may oppose; and we do not feel called upon to explain them, any more than to say why it is that many intelligent, honest, and learned men, who have spent their lives in studying church government, prefer prelacy or independency to presbytery; or why even honest and learned men, of confessedly high logical powers, prefer popery to protestantism. The difficulty is certainly not in the science; for the labors of modern geologists have so simplified it, and have placed the evidence of its leading principles in so clear a light, that in order to acquire a knowledge of it, no very great amount of study is needed. It has not yet reached that degree of simplicity that its principles, and the evidence on which they rest, can be fully presented in an evening lecture, any more than a course of Christian theology, and the evidences on which it rests, can be similarly compressed. But it has reached such order and simplicity that it is with propriety included among the subjects of study in all our higher seminaries of learning. That, unlike all other sciences, it will ever be able to force conviction upon the unwilling mind, can hardly be expected. This has been done, and can be done, by no system of truth, not even by Christianity itself.

An Examination of Certain Recent Assaults on Physical Science.

Theological Education. A Memoir for the consideration of the General Assembly of 1866, in Memphis. *Central Presbyterian*, Oct. 3, 10, 17, 24, and 31, 1866.

Memorial from the Rev. Robert L. Dabney, D. D., on Theological Education. Presented to the General Assembly at Mobile, May 21, 1869.

Syllabus and Notes of the Course of Systematic and Polemic Theology taught in Union Theological Seminary, Virginia. By R. L. DABNEY, D. D. Published by the Students. Richmond: Shepperson & Graves, Printers. 1871.

A Caution against Anti-Christian Science. A Sermon on Colossians ii. 8. Preached in the Synod of Virginia, October 20, 1871, by ROBERT L. DABNEY, D. D. This sermon is printed by request of Lieutenant-Governor John L. Marye, Major T. J. Kirkpatrick, George D. Gray, J. N. Gordon, F. Johnson, and others, elders of the Presbyterian Church. Richmond: James E. Goode, Printer. 1871.

The "Memoir" on Theological Education published in the *Central Presbyterian* as intended for the consideration of the Memphis General Assembly, was not brought to the notice of that body; but in a somewhat modified form was presented as a "Memorial" to the General Assembly which met at Mobile in 1869. It was respectfully received by the Assembly, but was not read. On the recommendation of the Committee on Theological Seminaries, it was referred to the Faculties and Directors of the Columbia and Union Theological Seminaries, with the request that they report the results of their deliberations to the Assembly of 1870. The Columbia Faculty prepared and submitted a report; but nothing was ever brought before the Assembly on the subject, until at last, in 1872, a committee to which it had been intrusted was at its own request discharged. The titles of

the other two publications named sufficiently indicate their general nature.

In these Memorials, Lectures, and Sermon, their author, the Rev. Dr. Dabney, Professor of Theology in Union Theological Seminary, has been keeping up for a number of years an unremitting warfare against physical science. In the weekly journal, in a memorial presented to our highest ecclesiastical court, in lectures to those who are to be ministers in our Church, in the stately volume now published which contains the substance of these lectures, in a sermon preached before the large and influential Synod of Virginia, a sermon which at the request of leading gentlemen in that Synod has been sent forth in printed form to thousands who did not hear it delivered with the living voice—in all these and in other ways he has been sounding forth the alarm, calling upon the Church, as far as his voice and pen can reach, to rise in arms against physical science as the mortal enemy of all the Christian holds dear, and to take no rest until this infidel and atheistic foe has been utterly destroyed. With the exception of a notice of the sermon published in the *Central Presbyterian*, not a word has been publicly uttered in opposition to his views during all these years; and therefore it would not be strange if they should come to be regarded by multitudes as the doctrine of our Church and of Christianity universally, seeing they are proclaimed with such persistent earnestness, by one occupying so high an official position in the Church, and almost without being called in question. Looking upon physical science, as Dr. Dabney does, as “vain, deceitful philosophy,” by which “incautious souls are in danger of being despoiled of their redemption,” he deserves commendation for his zeal in seizing every opportunity and every channel of access to the minds of men to warn them of their danger, and thus to endeavor to save them from being despoiled of eternal life by physical science. Whether this commendation should be confined to his zeal, and whether it may not be a zeal without knowledge, can better be determined after a careful examination of his teachings.

Believing that Dr. Dabney's views respecting physical science, as set forth in these writings, are not only not true, but also dangerous, because certain to lead to the rejection of the Sacred Scriptures so far as he is here regarded as their true interpreter, the writer feels impelled to utter his dissent, and to attempt to show that true Christianity does not allow us to accept such championship. To one who believes firmly in every word of the Bible as inspired by the Holy Ghost, as the writer does with all his heart, its truth is too precious to allow him to be indifferent to a professed defence of this truth which is based upon principles which must inevitably lead to its rejection. It is with the sincerest reluctance that an examination of these principles is now entered on, seeing the result must be to prove them wholly erroneous and fraught with peril to all who adopt them and logically follow them to their necessary results. It would be vastly more gratifying to coöperate with Dr. Dabney in defending the truth against assaults from without; but external assaults against our impregnable citadel are harmless in comparison with these efforts on the part of those within, which, if it were possible for them to be successful, would undermine its walls and tear up its foundations, reducing the fair and hitherto unshaken structure to a mass of shapeless ruins. Hence there seems to be no course left but for the truth's sake to show the unsoundness of Dr. Dabney's opinions, however much the writer would prefer to stand by his side making common cause with him against error wherever found.

Dr. Dabney's attacks on physical science in the different publications named, are not made in the same order; hence in the present examination of their real strength, they will be taken up without special reference to the order followed in any one of them.

In the Sermon, before reaching the main subject, Dr. Dabney refers to the sad consequences of the fall of man; and with the intention of preventing our belief in physical science, insists that fallen minds can never reach results free from uncertainty and error, except in the "exact sciences of magnitudes." He says:

“Every Christian should be familiar with the fact that the human mind, as well as heart, has been impaired by the fall. Men ‘so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.’ From the nature of the case, the misguided intellect is unconscious of its own vice; for consciousness of it would expel it. Its nature is to cause him who is deceived to think that error is truth, and its power is in masking itself under that honest guise. Why, then, need we wonder that every age must needs have its vain and deceitful philosophy, and ‘oppositions of science falsely so-called?’ And how can the Christian expect that uninspired science will ever be purged of uncertainty and error, by any *organon* of investigation invented by man? Even if the *organon* were absolute, pure truth, its application by fallen minds must always insure in the results more or less of error, except in those exact sciences of magnitudes, where the definiteness of the predictions and fewness of the premises leave no room for serious mistake.” Sermon, p. 1.

He then illustrates these principles by referring to the admitted fallibility of church courts, and justly extols the Prophet and Teacher, Christ, as an infallible guide.

In all that he says on this point, there is some truth; as, indeed, there is always some truth in every dangerous error. But before settling down in despair of ever being able to gain uninspired knowledge, before yielding to the agony of universal doubt with regard to everything except mathematical truth, it becomes us to inquire whether these are true principles, or errors rendered dangerous to the unsuspecting by the intermixture of truth which they contain.

Perhaps the easiest way to see that Dr. Dabney misapplies the doctrine of the fall is to observe that if we embrace the skepticism which he recommends as to the results of the application of our God-given reason to the works of God’s hands, we must be equally skeptical as to God’s word. The Sacred Scriptures, we assert and believe, are absolutely true in every part; but are not the facts presented to us in God’s works, which “uninspired” science investigates, equally true? When it is admitted that the facts in them-

selves are absolutely true, but that we are so liable to misunderstand their real meaning that we cannot trust our conclusions, we ask wherein we are differently situated with reference to the Holy Scriptures. Our minds are equally fallen when we inquire into the meaning of statements in the Scriptures, and when we inquire into the meaning of facts in nature—that is, in God’s material universe; and if we must regard ourselves as incapable of arriving at a knowledge of the truth, if we must be skeptics in the one case, we must be in the other also. It is to be observed that Theology is as much a human science as Geology or any other branch of natural science. The facts which form the basis of the science of Theology are found in God’s word; those which form the basis of the science of Geology are found in his works; but the *science* in both cases is the work of the human mind. The Bible was indeed given specifically for the instruction of man, while the material universe was not so directly created for this purpose; and the lessons taught in the Bible are of infinitely higher value than those which we learn from nature; but still the science of Theology as a science is equally *human* and *uninspired* with the science of Geology—the facts in both cases are divine, the sciences based upon them human. Unless, therefore, we are ready to give up the certainty of our knowledge of the great central truths of Theology, we must reject the suggestion that we can never become certain of anything in Geology, or other branches of natural science. With such grounds for thinking that Dr. Dabney misapplies the doctrine of the fall, it is not necessary to show that it is clearly implied in a large part of the Bible’s teachings that we are capable of gaining a knowledge of the truth by the use of our reason.

It is singular that Dr. Dabney should have fallen into this error, since he has so properly condemned it in his Lectures. Speaking of Natural Theology, which is the science that treats of the nature and attributes of God as revealed in the same works which all natural science investigates, Dr. Dabney says: “Some old divines were wont to deny that there was any science of Natural Theology, and to say that

without revelation man would not naturally learn its first truth. . . . These divines seem to fear, lest, by granting a Natural Theology, they should grant too much to natural reason; a fear ungrounded and extreme. They are in danger of a worse consequence: reducing man's capacity for receiving divine verities so low that the rational skeptic will be able to turn upon them, and say: 'Then by so inept a creature, the guarantees of a true revelation cannot be certainly apprehended.' . . . Some profess to disbelieve axioms, as Hume that of causation; but this is far from proving man incapable of a natural science of induction." *Lectures on Theology*, p. 6.

Dr. Dabney here so satisfactorily disproves the doctrine of his Sermon that we might perhaps safely leave this point without further remark. But as he intimates in the second paragraph that we have "infallible guidance" in the one case which we lack in the other, this intimation must be briefly noticed. The question will not be discussed whether the heathen are really "without excuse" for having failed rightly to apply capacities which they do not possess, or whether "the invisible things of God from the creation of the world" can be "clearly seen" by unregenerate men without the guidance of the Holy Ghost. But granting that our reason could not form one correct judgment on any subject without divine guidance, would Dr. Dabney maintain that God denies this guidance to his children when they devoutly seek it in the investigation of his works? Do they become orphans, do they forfeit their right to their Father's guidance, when they seek to know more fully how the heavens declare the glory of God, how the firmament sheweth his handiwork? when they eagerly listen as day unto day uttereth speech, and strive to gain a fuller measure of the knowledge which night unto night showeth, though there is no speech nor language, and though they utter no audible voice? Surely he would not take this ground. Let us not fear to "speak to the earth," for "it shall teach us;" even "the fishes of the sea shall declare" the truth to us. If indeed the "Lord rejoices in his works," and if he would have us "sing praise to him as long as we live," contemplating his

glory as reflected in them, he will not refuse us his fatherly hand as we walk forth seeking to drink in more and more of the wisdom in which he has made them all, or to see more and more clearly the value of the riches of which his earth is full.

Thus it appears that there is no reason why we should be blighted by the cheerless skepticism which Dr. Dabney inculcates; on the contrary, we can with certainty know something, and as loving children we should labor to know much, of the glorious workmanship of our heavenly Father, of the wonderful creation which he has brought into existence through his Son.

After his attempt to show that we can know nothing with certainty except mathematics and the Christian religion, Dr. Dabney endeavors to excite hostility against physical science by showing the wicked and dangerous character of something else which has nothing whatever in common with physical science. He very correctly describes the vain and deceitful philosophy against which the apostle Paul warns the Colossians, as "a shadowy philosophic theory—a mixture of Oriental, Rabbinical, and Greek mysticism, which peopled heaven with a visionary hierarchy of semi-divine beings, referred the Messiah to their class, and taught men to expect salvation from their intercession, combined with Jewish asceticisms and will-worship." He says further, that "the apostle solemnly reminded them that this philosophy was vain and deceitful; and, moreover, that the price of preferring it to the Christian system was the loss of the soul." All that he says on this point is very true: the vain philosophy condemned had no observed facts for its basis, and even its assumptions were not connected together by principles according to which right reason acts; therefore it should be rejected by all who love the truth. And as it was not only not true, but was also deadly in its effects upon all who embraced it, inasmuch as it taught them to look for salvation elsewhere than to the only Saviour of mankind, the warnings against it could not be too earnest.

But how does Dr. Dabney apply all this to the subject of his discourse? In a most remarkable way—by nicknaming

physical science "vain, deceitful philosophy." Although the false and deadly philosophy which is spoken of by St. Paul confessedly had no observed facts for its foundation, while physical science is based exclusively upon facts which any one may verify for himself; and although in the former case the fantastic guesses were woven into a fanciful and visionary scheme in defiance of reason, while physical science arranges its facts and deduces inferences from them in accordance with intuitive principles which are believed by all—yet Dr. Dabney warns us against physical science because the philosophy which was seeking to spoil the Colossians was vain and deceitful! It is as if one should prove to us the deceitful and deadly character of the Christian religion by depicting to us the abominable rites of some ancient Pagan religion, or the absurdities and atrocities of false religions which still enslave myriads of our race in the dark places of the earth. It is even worse; for there is no religion so utterly false that it does not contain some truths taught by Christianity; but physical science has not one single point in common with that with which Dr. Dabney classes it. He could not possibly have made a greater mistake than he has done in regarding as similar two things which are so utterly unlike.

Dr. Dabney concludes his introduction, which is devoted to exciting prejudice against physical science, as follows:

"The prevalent vain, deceitful philosophy of our day is not mystical, but physical and sensuous. It affects what it calls 'positivism.' It even makes the impossible attempt to give the mind's philosophy a sensualistic explanation. Its chief study is to ascertain the laws of material nature and of animal life. It refers everything to their power and dominion; and from them pretends to contradict the Scriptural account of the origin of the earth and man. Does it profess not to interfere with the region of spiritual truth, because concerned about matter? We find, on the contrary, that physical science always has some tendency to become anti-theological. This tendency is to be accounted for by two facts: One is, that man is a depraved creature, whose natural disposition is enmity against God. Hence this lean-

ing away from him, in many worldly minds, perhaps semi-conscious, which does 'not like to retain God in its knowledge.' The other explanation is, that these physical sciences continually tend to exalt naturalism—their pride of success in tracing natural causes tempts them to refer everything to them, and thus to substitute them for a spiritual, personal God. Again, then, is it time for the watchman on the walls of Zion to utter the apostle's 'beware.' Again are incautious souls in danger of being despoiled of their redemption by 'vain, deceitful philosophy.' " Sermon, p. 2.

In this paragraph it is correctly stated that the chief study of natural science is "to ascertain the laws of material nature and animal life." Beyond this there is hardly an accurate statement in it. It is true, indeed, that the students of this science do use their senses to ascertain facts; they do not invent them, or guess at them, as we shall hereafter see in Dr. Dabney's habit when he is acting the part of a natural philosopher. If it is meant by "sensuous" and "sensualistic" that the senses are used in observation, then no objection can be made. But if, as many readers would understand them, these words are intended to convey a meaning involving the condemnation of physical science, nothing could be more inexact. Further, his statement that it "makes the impossible attempt to give the mind's philosophy a sensualistic explanation," is equally without foundation. It is doubtless true that students of physical science have made the attempt here attributed to them; just as leading Presbyterian theologians, personally known to Dr. Dabney, have taught that "every obstacle to salvation, arising from the character and government of God, is actually removed, and was intended to be removed, that thus every one of Adam's race might be saved," and that "the Father covenants to give to the Son, 'as a reward for the travail of his soul,' a *part* of those for whom he dies." But as this is not the doctrine of Presbyterians, so physical science does not undertake to "give the mind's philosophy a sensualistic explanation," even though some scientific men may have attempted this impossibility. On the contrary, the leading representatives of natural science maintain that the connexion between

mind and matter lies wholly beyond the limits of that science; that it does not now know, and it can never hereafter know, anything concerning this subject. The doctrine of scientific men was well stated last August by Professor Du Bois-Reymond, a leading professor in the University of Berlin, in a discourse before the German Association of Men of Science assembled at Leipzig. No one who knows this eminent man of science will suspect him of an inclination to claim too little for natural science, or anything at all for revelation. He says: "That it is utterly impossible, and must ever remain so, to understand the higher intellectual processes from the movements of the brain-atoms, supposing these to have become known, need not be further shown. Yet, as already observed, it is not at all necessary to give greater weight to our arguments. . . . In this we have the measure of our real capacity, or rather of our weakness. Thus our knowledge of nature is inclosed between these two boundaries, which are eternally imposed upon it: on the one side by the inability to comprehend matter and force, and on the other to refer mental processes to material conditions. Within these limits the student of nature is lord and master; he analyses and he reconstructs, and no one knows the boundaries of his knowledge and his power; beyond these limits he goes not now, nor can he ever go." Ueber die Grenzen des Naturerkennens. Zweite Auflage, pp. 27-29. Thus modestly and truthfully is the real position of science set forth.

It cannot fail to be the cause of amazement as well as of deep regret, that Dr. Dabney should maintain the position which is to be next noticed. Having taught that we can never arrive at any certain knowledge of nature, that physical science is vain and deceitful philosophy ready to despoil incautious souls of their redemption, he caps the climax by asserting that "physical science always has some tendency to become anti-theological" (Sermon, p. 2); that the "tendencies of geologists" are "atheistic" (Lectures, p. 178); that the "spirit of these sciences is essentially infidel and rationalistic; they are arrayed, in all their phases, on the side of skepticism" (Memoir in *Central Presbyterian*, October 31,

1866); "this is, therefore," he says, "the *eternity of Naturalism—it is Atheism*. And such is the perpetual *animus* of material science, especially in our day" (Lectures, p. 179). If he had confined himself to saying that "the tendency of much of so-called modern science is skeptical," (Sermon, p. 5,) he might easily have substantiated this assertion. But from the passages quoted, it is seen that he maintains no such partial proposition; he does not limit himself to the assertion that "much of *so-called*" but not real "modern science is skeptical," but boldly proclaims that "the *spirit* of these sciences is *essentially* infidel and rationalistic;" that "they are arrayed, *in all their phases*, on the side of skepticism;" that "their *perpetual animus*" is towards "*atheism*." What assertions could be made more damaging to belief in the Scriptures which are the source of theology, and in the existence of God himself? What frightful consequences must necessarily flow from the general reception of Dr. Dabney's teachings on this subject! That a firm believer in the Bible could say that the systematic study of God's works always tends to make us disbelieve his word, and even his existence, would seem incredible but for the sad evidence here presented. In such an opinion of God's works may perhaps be found an explanation of the contemptuous scorn of the epithets which Dr. Dabney employs in speaking of the "musty" and "rotten" fossils. (Sermon, pp. 7 and 19.) Should we not instead listen to the words, "Remember that thou magnify his work which men behold;" and see in these "musty," "rotten" fossils rather the "medals of creation," and from them and all the other wonderful things which God has made, reverently and humbly learn his glory and power?

Surely the statement of Dr. Dabney's teaching on this point carries with it its own refutation, so as to render further arguments to refute it unnecessary. It has often before been asserted that "ignorance is the mother of devotion," but this has been repelled as a slanderous attack upon our faith made by the unbeliever; it could not have been anticipated that it would receive such support from an enlightened teacher of our holy and true religion.

The "two facts" by which Dr. Dabney would account for the supposed evil tendency of physical science—depravity and pride—are of universal application to all men, whatever their pursuits. Those who study natural science, equally with metaphysicians, theologians, lawyers, physicians, farmers, etc., are *men*; and men unrenewed by the Spirit of God have a "natural disposition which is enmity against God." So "pride" is among the "evil thoughts which proceed out of the heart of men." And since students of physical science are men, whatever may be truly said of the human race may be said of them. But what right has Dr. Dabney to single out this class and represent it as made up of sinners above all other men? It would be just as fair and as true to assert the anti-Christian tendency of a careful study of the Bible, of theology, and of the evidences of Christianity, and to attempt to prove the assertion by quoting the example of Renan, De Wette, Ewald, Theodore Parker, Strauss, Baur, and a host of others like them, as it is to assert the anti-theological and atheistic tendency of the study of physical science because infidel sentiments may be found in the writings of some diligent students of nature—it would be no more fair or true, and no less. It is very strange that it should have escaped the notice of Dr. Dabney that the dangerous tendency is not at all in the study, but wholly in the student.

Having shown, as he supposes, that physical science never can reach undoubted truth and that its study in various ways endangers the soul's salvation, Dr. Dabney proceeds in his Sermon to enumerate some of the "continual encroachments" which "physicists" are "making upon the Scripture teachings." He says:

"I perceive this in the continual encroachments which they make upon the Scripture teachings. Many of you, my brethren, can remember the time when this modern impulse did not seek to push us any further from the old and current understanding of the Bible cosmogony, than to assert the existence of a Pre-Adamite earth, with its own distinct *fauna* and *flora*, now all entombed in the fossiliferous *strata* of rocks. . . .

"But now, we are currently required by physicists to admit, that the six days' work of God was not done in six days, but in six vast tracts of time.

"That the deluge did not cover 'all the high hills which were under the whole heaven,' but only a portion of central Asia.

"That man has been living upon the globe, in its present dispensation, for more than twenty thousand years, to say the least, as appears by some fossil remains of him and his handiwork; and that the existence of the species is not limited to the five thousand nine hundred years assigned it by the Mosaic Chronology.

"That the 'nations were not divided in the earth after the flood by the families of the sons of Noah;' and that God did not 'make of one blood all nations of men for to dwell on all the face of the earth'; but that anatomy and ethnology show there are several distinct species having separate origins.

"That God did not create a finished world of sea and land, but only a fire-mist, or incandescent, rotating, nebulous mass, which condensed itself into a world.

"And last, that man is a development from the lowest type of animal life." Sermon, pp. 3, 4.

Before examining in detail the points embraced in this enumeration, it may be remarked that the Synod of Virginia, before which the Sermon was delivered, must have contained many patriarchs of almost antediluvian years, since their memories reached back to the time when only one of the alleged "encroachments" had been made. Bishop Stillingfleet, in the seventeenth century, maintained the opinion that the flood had not "been over the whole globe of the earth;" more than sixty years ago both the development hypothesis and the nebular hypothesis had their vigorous supporters; and for ages the antiquity of man has been believed by some persons to be greater than the commonly received Mosaic Chronology would allow. Hence, Dr. Dabney either had many most venerable patriarchs among his hearers, or else he was attributing to them no small amount of ignorance

as to the extent of this "modern impulse," in a way which was not very flattering to their intelligence.

It is not a little surprising that Dr. Dabney, supposing him to have some acquaintance with physical science, should have erred so signally in this formal statement of what he regards as the teachings of science. He is right as to the first point—geology does teach, as proved beyond the possibility of reasonable doubt, that the earth was in existence for at least more than a week before Adam; and this pre-Adamite time may be subdivided into six, or sixty, or any other number of tracts, without affecting the geological truth. But when it is divided into six parts, it is not geology that makes the division, but interpreters of the Bible, who think (erroneously, in our opinion) that the narrative in the first chapter of Genesis refers to certain periods of geological history. But science does not "require us to admit" one other proposition here presented. We do not say that certain scientific men have not made the statements in question; they have done so, just as certain Christian theologians have taught that bread is every day changed into the real body of Christ, that Jesus Christ is not God, that God will not punish sinners, that the Bible is not inspired, etc. But what would be thought of one who would caution us against believing in the Christian religion, and who would enforce the caution by the statement that "we are currently required by Christian theologians to admit" these doctrines? We are now concerned only with Dr. Dabney's similar statement as to the teachings of science—not even turning aside to inquire as to the amount of possible truth in each or any of the propositions.

The question as to the extent of the deluge is one of biblical interpretation, and does not belong to any department of natural science. It is true that, if the Bible narrative leaves it undecided, natural science may be able to help us to determine which interpretation is the more probable; and we may properly ask its help, just as we may ask the help of geography in deciding the situation of Melita, if it is not clearly pointed out in the narrative of Paul's shipwreck on the coast of that island.

How long man has been living upon the globe, science has not yet succeeded in determining. This question has been under discussion amongst scientific men for a long time; and within the last twenty or thirty years many facts have been observed which may aid in answering it; but no conclusion has yet been reached which commands the assent of the scientific world, and which can therefore be regarded as taught by science.

Further, science does not teach the plural origin of the human family. It is true that many eminent men of science do maintain that there are several distinct human species; but there are many others, of at least equal eminence and authority, who maintain the unity of the human species on purely scientific grounds. Not to refer to others, a recent writer, whose rank as a scientific man is shown by his position as President of the French Academy of Science, M. de Quatrefages, has written an admirable work to prove this unity on these grounds. (*Unité de l'Espèce Humaine*, 1861.) But it is hardly worth while to proceed with the proof that the plurality of origin is not taught by science when Dr. Dabney tells us in almost the next paragraph that science teaches that not only all men, but all animals of whatever grade, have a common origin!

That science does not teach the nebular hypothesis, is sufficiently evident from the use of the term "hypothesis." "Hypothesis" is exactly equivalent to "supposition;" and by speaking of Herschel's and Laplace's suggestions as to the possible origin of the universe as a "supposition," scientific men have shown their great care to avoid having these suggestions regarded in any other light. Of course Dr. Dabney knows the meaning of this anglicised Greek word; and therefore it is surprising that he should represent "physicists as requiring us to admit" what they are careful to call a mere "supposition." He is fully aware that this is the term applied, as he shows by his own use of it in his *Lectures and Sermons*. (*Lectures*, p. 178, line 33; *Sermon*, p. 10, line 25.)

Similar remarks would apply to the last item in Dr. Dabney's enumeration of anti-Christian error—the development

hypothesis. But to prove that "physicists do not require us to admit" this supposition, it may be enough in this instance to quote the following truthful observations from Dr. Dabney's Lectures: "The attempt to account for them" (namely, "the beginning of *genera*") "by the development theory (Chambers or Darwin), is utterly repudiated by even the better irreligious philosophers; for if there is anything that Natural History has established, it is that organic life is separated from inorganic forces, mechanical, chemical, electrical, or other, by inexorable bounds; and that *genera* may begin or end, but never transmute themselves into other *genera*." (Lectures, pp. 17, 18.) Surely this is conclusive on this head.

It thus appears that the only "encroachment which physicists make upon Scripture teachings" is in their doctrine that the world was in existence at least ten days or a fortnight before any human being. This they certainly do teach. We say ten or fourteen days, because it makes not the slightest difference, as regards the supposed "encroachment," whether the pre-Adamite earth existed only ten days, or ten thousand million myriads of centuries. The "encroachment" is as great when it is shown that the earth existed six days and five minutes before Adam, as if the longest time were admitted that could enter into the imagination of man. Hence is manifest the irrelevancy of all discussions relating to the length of time during which the pre-Adamite earth existed, after the fortnight or the six days and five minutes have been admitted or proved. Whether the doctrine of geology, that the earth was in existence at least a fortnight before man, is an encroachment upon Scripture teaching, or upon an "old and current [mis-]understanding of the Bible," will not be discussed here. The doctrine itself is very easily proved; and it is also very easily proved that it is vastly more reasonable to believe both the Bible and geology to be true than to disbelieve either. While not disposed usually to rely upon mere authority in scientific matters, and, as perhaps need hardly be said, not inclined ordinarily to accept Dr. Dabney as the highest geological authority, yet in this case it may be best to prove the geo-

logical heresy in question by accepting his teachings respecting it. In Lecture II, on the "Existence of God," he asks, "Can the present universe be the result of an infinite series of organisms?" He shows that "metaphysical answers" to the error of those who would reply affirmatively to this question are "invalid"; and then proceed to give "the true answers to the atheistic hypothesis." The fifth "true answer" is: "(5.) Science exalts experience above hypothesis even more than testimony. Now, the whole state of the world bears the appearance of *recency*. The recent discovery of new continents, the great progress of new arts since the historic era began, and the partial population of the earth by man, all belie the eternity of the human race. BUT STRONGER STILL, GEOLOGY PROVES THE CREATION, IN TIME, OF RACE AFTER RACE OF ANIMALS, AND THE COMPARATIVELY RECENT ORIGIN OF MAN, BY HER FOSSIL RECORDS." (Lectures, p. 17.) Surely after reading this decisive testimony, which we have sought to make duly prominent by capitals, no one who regards Dr. Dabney as a safe teacher can hesitate to accept the only doctrine which is really taught by science among the "encroachments" enumerated by him. But is Saul also among the prophets? is Dr. Dabney also among the geologists? So it would appear. The difficulty does remain, it must be admitted, which it is not for us to attempt to remove, of explaining how he can, consistently with fairness and logic, on page 178 of his Lectures maintain that the "tendencies of geologists" are "atheistic," and on page 17 prove the existence of God by the teachings of these same atheistic geologists.

We have stated that the hypothesis of Herschel and Laplace, that the matter of the universe once existed in a nebulous condition, is not taught by science as an established truth, but is still held only as a hypothesis; and perhaps it can never be either completely proved or disproved. But suppose we should believe it to be true, how would this belief "encroach upon Scripture teachings"? As soon as the earth is shown to be older than Adam by ten days, and this is perceived to be not contradictory of Scripture teachings, it becomes a matter of no consequence as regards the inter-

pretation of the Bible how much more than ten days the time may have been. Nor does it concern us as students of God's holy word *how* he created the world—whether he “created a finished world of sea and land,” (whatever that may mean,) or nebulous matter which he endowed with properties such that it would pass through successive changes until it reached the condition in which we now see it. Is God less truly the Creator of the magnificent oak which to-day adorns the forest because he did not by a word bring it into its present condition, but endowed the tiny acorn with the wonderful properties that caused it to become the stately tree which we behold? And is he less truly the Creator of this oak than of the one that produced the acorn from which it sprang? And are we dishonoring God or trying to exclude him from our thoughts, are we practical atheists, when we trace with admiring awe the laws by which he produces the development of the embryo into the full-grown organism? If not, how are we atheists, or how are we dishonoring God, if we suppose he may have brought the universe into its present state by a gradual process instead of by an instantaneous act? If it be replied that we thereby deny the truth of his word, the answer is: His word gives us no information on the subject; it informs us *that* he created the world, but it does not tell us *how* he created it. Until it is proved that his word teaches the method as well as the fact, there is no reason for regarding the nebular hypothesis as dangerous or atheistic, merely because one of those who first suggested it was an unbeliever—“the atheistic astronomer, La Place.” (Sermon, p. 10.)

It is in connexion with this hypothesis that we first have occasion to observe Dr. Dabney on the field as a physical philosopher. He certainly exhibits great boldness, and is ready to break a lance with all comers. But we are apprehensive that he has proved neither his lance nor the joints of his harness. With a single touch of his spear's point, he flatters himself that he has unhorsed this hypothesis, and has made its bloody remains roll lifeless on the turf. He tells us that “Lord Rosse's telescope has dissolved the only shadow of a probability for it, in resolving the larger *neb-*

ulac." (Lectures, p. 178, and Sermon, p. 10.) This statement will no doubt create great surprise, if not amusement, in the minds of all who know that while Lord Rosse's telescope resolved some *nebulæ*, many others have been brought to view which show no sign of being resolvable. The surprise will be all the greater to those who have really studied the reasons for thinking that the hypothesis may be true; and who therefore know that, although *nebulæ* in the sky may have first suggested the hypothesis to Sir William Herschel, the reasons in its favor would be almost if not quite as strong if every nebula should be seen to consist of completed stars. And although the Lectures and Sermon are dated 1871, their author does not give any indication of his having heard of the amazing discoveries of Bunsen and Kirchhoff about fifteen years ago, or of the applications of the spectroscope with which they have enriched the world—an instrument by which not only the chemistry of the heavenly bodies can to some extent be ascertained, but by which incandescent gases—nebulous matter—can be distinguished from solids and liquids. Therefore, though Dr. Dabney's demolition of the nebular hypothesis may be satisfactory to those patriarchs who can remember when it did not exist, it will be necessary now to use other arguments. Ancient weapons are of no avail in modern warfare; and the mediæval armor of the most gallant knight is no protection against a conical ball projected from the chassepot or needle-gun.

Closely connected with Dr. Dabney's erroneous statement of the teachings of science, and with the errors into which he is betrayed by his want of acquaintance with physical science, are his groundless assertions respecting the aims and motives of students of science. In his Lectures, he says:

"TENDENCIES OF GEOLOGISTS ATHEISTIC.—Again: why should the theistic philosopher desire to push back the creative act of God to the remotest possible age, and reduce his agency to the least possible *minimum*, as is continually done in these speculations? What is gained by it? Instead of granting that God created a *KOSMOS*, a world, they strive

continually to show that he created only the rude germs of a world, ascribing as little as possible to God, and as much as possible to *natural law*. *Cui bono*, if you are not *hankering* after atheism?" (Lectures, p. 178.)

In his Sermon, he says:

"And I ask, with emphasis, if men are not in fact reaching after *atheism*, if their real design is not to push God clean out of past eternity, why this craving to show his last intervention as Creator so remote? Why are they so eager to shove God back six millions of years from their own time rather than six thousand? Is it that 'they do not like to retain God in their knowledge'? It is not for me to make that charge. But have I not demonstrated that the validity of their scientific logic, in reality, gains nothing by this *regressus*?" (Sermon, pp. 16, 17.)

It is to be earnestly hoped that no one who is inquiring as to the truth of Christianity will regard these as the means by which that truth is maintained. The world must always suspect the justness of a cause when its advocates resort to virulent abuse of their opponents by attributing to them unworthy motives. Not by such weapons can our holy religion be defended. Every student of science who is worthy of the name the world over, will reject with indignation the imputation here made of such designs; and no more fatal stab could be given Christianity wherever Dr. Dabney is regarded as its faithful representative. The geologist is guilty of no such crime against the sovereign majesty of truth as is here laid to his charge. He examines the materials of which the accessible part of the globe is composed, he studies their arrangement, he investigates the laws by which God brings about such arrangement of such materials; and then he accepts as true the conclusions to which he is in this way led. He does not undertake to determine beforehand what the conclusion shall be, and then ransack nature for seeming facts to defend his opinion; he does not dictate to God what his works shall teach; but asking only what is true and indifferent to all else, he goes forward cautiously, yet fearlessly, and accepts as true whatever the phenomena of nature combined according to the God-given

laws of his mind may require. The true student of nature does just what is done by every true student of the Bible who believes, as he should do, in the plenary inspiration and consequent truth of that holy volume. Such a one does not go to the sacred word for proofs of his preconceived opinions; he seeks cautiously, yet fearlessly, to know what is taught, and that he accepts with unquestioning faith. Just so far as any other method is adopted in either case, just so far is there manifest dishonesty. That there are those who profess to be students of nature who are merely narrow-minded partisans, indifferent to truth and eager only to support what they wish to be true, may well be believed in view of the number of those who profess to be students of Scripture who are of similar character. But Dr. Dabney does not limit his charges to these. He is indeed charitable enough to say that he does "not charge infidelity upon all physicists." (Sermon, p. 5.) But of course in his opinion it is only by being illogical that they can be believers; for he insists in his "Memoir" on "Theological Education," as we have seen, that the "spirit of these sciences is essentially infidel and rationalistic; they are arrayed, in all their phases, on the side of skepticism." Hence, nothing but the want of mental capacity can preserve one imbued with their spirit, as every true student of nature is, from being an infidel and rationalist.

This charitable admission that all physicists are not infidels, does not extend to all who profess that they are not; for Dr. Dabney tells us that many who really "disclaim inspiration" are base enough to "profess a religion which they do not believe." He tells us not merely that many students of science are infidels, as might be expected if his assertions respecting its spirit and tendency are correct, but that many of them are hypocrites as well. He says:

"We have the explicit testimony of an eye-witness in the scientific association of the year (held at Indianapolis), that the great majority of the members from the Northern States openly or tacitly disclaimed inspiration; and this, while many of them are pew-holders, elders—yea, even ministers—in Christian churches. When asked why they continued

to profess a religion which they did not believe, some answered that the exposure and discussion attending a recantation would be inconvenient; some, that it would be painful to their friends; some, that Christianity was a good thing for their sons and daughters, because of its moral restraints." (Sermon, p. 6.)

Does Dr. Dabney think he has sufficient evidence to sustain charges so grave? Surely his evidence ought to be very decisive before he permits himself to say from the pulpit and to publish to the world that many "pewholders, elders, even ministers, in Christian churches" are living and acting a lie. If indeed he has the "explicit testimony" of which he speaks, he ought fearlessly to declare what he knows and prove it to the world, that the mask may be torn from the hypocrites whom he describes, and that all true men may be on their guard against them. But if he has been betrayed by warmth of zeal into an unconsidered assertion, he surely will lose no time retracting it. As he states the evidence, it certainly does not seem sufficient to convict the culprits arraigned. The "eye-witness," it would seem, must have inquired of each of the members of the American Association for the Advancement of Science which met at Indianapolis as to his belief in our religion, and must have received as a reply from many of the ministers of that religion and elders in Christian churches that they did not believe it; whereupon the "eye-witness," naturally enough amazed, must have inquired as to the cause of this hypocrisy, and then the different causes were assigned which Dr. Dabney mentions in his Sermon. Without this examination or a similar one, the statement could not be justified. Now, the probability that the "eye-witness" pursued no such course, and that the hypocrites in question would not so readily proclaim their baseness, is so strong, that we may be pardoned for failing to give full credence to testimony so indirectly reaching us. Let it be hoped for the sake of all concerned that this charge will be either substantiated or speedily withdrawn.

From the importance attached by Dr. Dabney to the alleged attempt to push "back the creative act of God to the

remotest possible age," to "shove God back six millions of years" or more, it might be supposed that the firmness of our belief in God as Creator varies inversely as the length of time which has elapsed since he began to exercise his creative power. Otherwise it is very difficult to understand on what ground he objects to the student of science going back as far as facts or even probabilities may lead him. As regards any supposed contradiction of Scripture, the contradiction is as complete when we admit with Dr. Dabney "the comparatively recent origin of man" (Lectures, p. 17) as when we suppose that he originated the matter of the universe more millions of years ago than human arithmetic can numerate. Therefore it is hard to see why he lays so much stress on this point, when he himself teaches the geological doctrine at least far enough to involve the only supposable contradiction; unless indeed, as before suggested, it is because the law of this belief is like the law of the attraction of gravitation, which diminishes as distance increases. But is it true that we to-day believe less firmly in a Creator than we did yesterday, or than the men of last century, or the men of two thousand years ago, or of the days of Methuselah? And if a thousand million centuries hence, we shall be permitted to examine some part of God's creation now in existence where changes are in progress which are leaving indications of the time they occupy, and as the result of this examination we shall say that here is evidence of the lapse of some millions of years, must we expect some future Dr. Dabney to attribute to us "insane pride of mind" (Lectures, p. 178,) "rationalism," "infidelity," "atheism"? Will the evidence of creative power and wisdom be less clear than it is now, or than it was when first the morning stars sang together and all the sons of God shouted for joy? Hence, apart from the fact before stated, that true students of science do not desire to "shove God back," but desire simply to know the truth, it is reasonable to suppose that they are endowed with at least sufficient intellect, however dishonest, to see that, if they wish to promote atheism, it cannot be done by any amount of "pushing"

or "shoving" in the manner and in the direction attributed to them by Dr. Dabney in his Sermon and his Lectures.

We have already alluded to Dr. Dabney's use of the terms "sensuous" and "sensualistic" in connexion with physical science in a way fitted to excite groundless prejudice against it in the minds of those who are likely to be reminded of "earthly, sensual, devilish," on hearing the words, and who do not know there may be a sense assigned to them which would convey a very different idea. He may have intended no injustice in employing the terms in question. But he has been more unfortunate in using the terms "naturalist," "naturalistic," and "naturalism." On pages 12, 15, and 16, of the Sermon, and pages 176 and 177 of the Lectures, he properly applies the first two of these terms to the investigation of facts and the drawing of inferences from them in accordance with the intuitive belief in the law of uniformity; but on pages 18 and 19 of the Sermon, and page 179 of the Lectures, he uses them all in a way which conveys a totally different meaning. He says:

"The best antidote, my hearers, for this naturalistic unbelief is to remember your own stake in the truth of redemption; and the best remedy for the soul infected is conviction of sin. 'Beware lest any man despoil you through a vain, deceitful philosophy.' Of what will they despoil you? Of a divine redemption and a Saviour in whom dwell the divine wisdom, power, love, and truth, in all their fulness; of deliverance from sin and guilt; of immortality; of hope. Let naturalism prove all that unbelief claims, and what have you? This blessed Bible, the only book which ever told perishing man of an adequate salvation, is discredited; God, with his providence and grace, is banished out of your existence. . . . Naturalism is a virtual atheism; and *atheism is despair*. Thus saith the apostle: they who are 'without God in the world' are 'without hope.' Eph. ii. 12. Young man, does it seem to you an alluring thought, when appetite entices or pride inflates, that this false science may release you from the stern restraints of God's revealed law? Oh, beware, lest it despoil you thus of hope and immortality. . .

"Look back, proud Naturalist, upon history; your form, and all other forms of skepticism, have been unable to hold their ground, even against the poor fragments and shreds of divine truth, which met you in Polytheism, in Mohammedanism, in Popery. Man, however blinded, will believe in his spiritual destiny, in spite of you. Let proud Naturalism advance, then, and seek its vain weapons groping amidst pre-Adamite *strata* and rotten fossils. The humble heralds of our Lord Christ will lay their hands upon the heartstrings of living, immortal man, and find there always the forces to overwhelm unbelief with defeat." (Sermon, pp. 18, 19.)

In these passages, the modern meaning of the term "naturalist" is entirely lost sight of; and Dr. Dabney could justify the amazing assertions and warnings uttered only by saying that the words as used some hundreds of years ago had the signification which he here wishes to convey. It is true that centuries ago it would have been proper to say that a "naturalist" was one who held the doctrine of "naturalism" taught by Leucippus, Democritus, and others, among the ancients, and by some unbelieving philosophers of later days. That "naturalism" was "virtual atheism," indeed it was professed atheism; for it attributed the phenomena of nature to a blind force acting necessarily. But the ancient "naturalist" and the modern "naturalist" have nothing in common. How, then, can Dr. Dabney justify his passing from the modern meaning of these words to the ancient and obsolete one, without giving his readers and hearers notice that he had done so? If he were to say that he uses them in the same sense throughout, and that he intends to assert that the "naturalist" of to-day is one who embraces the "naturalism" of the atheist, he would take a position to which the self-respect of a modern naturalist would forbid any reply to be made.

Perhaps the whole difficulty on these points arises from Dr. Dabney's utter failure to recognise the province of natural science. That he is not aware of the limits of this province is very evident from the following passages:

"Does the professor of natural science say of geology, that because the fact which it attempts to settle by empirical

deduction, is the fact of a creation, the work of an omnipotent agent, therefore in the very approach to this question the validity of such deductions fails, and all such speculations are superseded; because this fact of a supernatural creation, if it has occurred, has transcended all natural law? Does he hence briefly infer, as I do, that such speculations about the mode and date of creation must, by a logical necessity, always be incompetent to natural science, no matter how extended?" (Memoir, October 31, 1866.)

"Because geology is virtually a theory of *cosmogony*, and cosmogony is but the *doctrine* of creation, which is one of the modes by which God reveals himself to man, and one of the prime articles of every revealed theology." (Lectures, p. 175.)

It is a grievous mistake on Dr. Dabney's part to suppose that natural science has anything whatever to do with the "doctrine of creation." If he should become acquainted with geology, he would learn that it is not a "theory of cosmogony," either virtually or really. The truth is that natural science is neither Christian nor anti-Christian, neither theistic nor atheistic, any more than the multiplication table. When we can speak of a Christian law of gravitation, or an infidel law of definite proportions, or a rationalistic order of succession in the strata composing the accessible part of the earth, then we shall be able to speak of Christian and atheistic natural science, and not until then. For what is natural science? Dr. Dabney gives us a sufficiently good description when he says: "Its chief study is to ascertain the laws of material nature and of animal life." (Sermon, p. 2.) (Dr. Dabney does not profess to be defining natural science here, but is describing what he calls "the prevalent vain deceitful philosophy of our day"; but this is merely his not very flattering way of speaking of what others mean by natural science.) Accepting this description, then, is it not clear that the consideration of creation is necessarily excluded? For what are "laws of nature"? Dr. Reid replies, as almost every other philosopher would do, that the "laws of nature are the rules according to which effects are produced." Accordingly, the student of

natural science, by experiment and observation, seeks to learn what these rules are; he watches the order of sequence in nature; and thus he gains the knowledge he desires—in no other way can he gain it. This knowledge cannot pass beyond what may be observed. And it is only the order of sequence in nature that can be observed. Hence everything that lies beyond the observable order of sequence lies beyond the province of natural science. Now, how will natural science proceed to ascertain either the fact or the mode of creation? Can the order of sequence in creation be observed? Has man ever been able to see what the regular steps in that process are? If not, all “speculations about the mode of creation must always be incompetent to natural science,” as Dr. Dabney rightly says.

In like manner, all speculations as to the origin of forces and agents operating in nature are incompetent to natural science. It examines how these operate, what effects they produce; but in answer to the questions, Is there a personal spiritual God who created these forces? or did they originate in blind necessity? or are they eternal? natural science is silent. It humbly declares that such questions transcend its highest powers; it shows what truths it has gathered, and with free hand delivers them over to a higher philosophy or to natural theology as useful materials with which to construct arguments demonstrating the being and wisdom of a personal God; but such demonstrations lie wholly beyond its humbler sphere. And should any one, whether theologian or student of natural science, infidel or Christian, represent his discussions respecting the existence and attributes of God as belonging in any way to natural science, it would show clearly that he has yet to begin to learn what its rightful province is. And it would be as unjust to hold science responsible for the infidel views respecting the Bible and its teachings proclaimed by a Vogt, a Moleschott, a Büchner, a Tyndall, or a La Place, as to hold the Bible responsible for the astonishing views respecting natural science proclaimed by Dr. Dabney.

While natural science is itself incapable of inquiring into the origin of the forces which produce the phenomena it

studies, and while it is impossible for it to be either religious or irreligious (anti-religious rather) any more than mathematics, or grammar, or logic, or farming; yet by the truths which it brings to light, it not only enables natural theology to illustrate the wisdom and power and greatness of God as nothing else can, but also illimitably expands the significance of multitudes of passages in the Scriptures where the meaning is already clear, and sometimes aids in gaining a clearer insight into that meaning where it is obscure. To the most ignorant peasant the heavens declare the glory of God; but in how infinitely higher a degree to the astronomer, who knows something of the real magnitudes, motions, constitution, and relations of the heavenly bodies. And the earth showeth his handiwork to the stupidest savage; but with what vastly greater clearness and impressiveness to the geologist, who knows, however imperfectly, at least some parts of its wonderful past history. Every department of natural science sets forth truths which must fill the loving heart of the child of God with new emotions of admiration and reverence towards his Father whose thoughts he sees expressed in his works. But on the other hand, the scoffing unbeliever may pervert the truths discovered by natural science, just as the unbelieving farmer may pervert the fruits of his successful labor by using them to promote every kind of wickedness. It would hardly be proper, however, in this latter case, to begin a series of sermons, memorials, etc., cautioning the Church against anti-Christian corn and cotton.

That natural science is neither atheistic nor Christian in itself, may be seen further from the fact that the results reached are not in the slightest degree affected by the religious views or character of its students. Two chemists, the one an atheist and the other a Christian, who study side by side in a laboratory and examine the same substances, will see the same chemical changes and arrive at a knowledge of the same laws. Their religious differences will have no more effect than the differences in their stature or the color of their hair. So if they go to the mountain's side as geologists, they will see the same strata in the same order

filled with the same fossils, and they will draw the same conclusions from what they see. Perhaps when the atheist retires to his study, and, putting off the character of student of science, begins to discuss the origin of things, he may say that he believes that the fossils he had seen are the result of a fortuitous concourse of atoms, and that the order and constitution of the strata are one of the possible combinations brought about by blind chance. And the Christian, in like manner, when the glorious workmanship of God is no longer before his eyes, may strive to persuade himself that the forms which he had seen had never been parts of living beings, but for some reason unknown to him had been created as they now are by the God whom he had just been worshipping as the God whose truth endureth for ever, and of whom he had exultingly exclaimed: "The word of the Lord is right; and all his works are done in truth." But when again atheist and Christian return together to their investigations in the light of day, the former is as far from uttering his absurdities respecting the power of chance as the Christian from repeating the horrible thought that perhaps the God of truth had created these fragments of bone, and shells, and decayed wood, and dead leaves, in the condition in which they are now before him. But we are not left to speculation as the only means of reaching the truth on this point, when we see the Christian Newton and the unbeliever La Place teaching the very same astronomical truths, and when we see that in every branch of science the same results are reached, whatever the religious views of the investigators. Even among the hypotheses outside of the ascertained truth, by which every branch of science is surrounded, no line could be drawn which would separate Christians from infidels, any more than one which would separate Americans and Frenchmen from Germans and Englishmen.

Dr. Dabney's argument, which is next to be noticed, is that on which he lays most stress to prove that there can be no certain conclusions reached respecting the antiquity of the globe and similar questions. It is this: "The admission of the possibility of a creation destroys the value of

every analogy to prove the date and mode of the production. The creative act (which, if it ever occurred, may have occurred at any date, when once we get back of historical testimony) has utterly superseded and cut across all such inferences." (Lectures, p. 177.) The remarks above made with reference to the universal skepticism necessarily resulting from Dr. Dabney's effort to show that we cannot possibly reach the truth because we are fallen beings, here apply with special force. If we adopt his principle, we shall be sure not to believe anything. But since he speaks of it as the most vital point in his argument, it is proper that it should now be stated more fully. He says:

"Finally, no naturalistic argument from observed effects to their natural causes, however good the induction, have any force to prove a natural origin for any structure older than authentic, human history, except upon atheistic premises. The argument usually runs thus: We examine, for instance, the disposition which natural forces now make of the sediment of rivers. We observe that when it is finally extruded by the fluvial current into the lake or sea where it is to rest, it is spread out horizontally upon the bottom by the action of gravity, tidal waves, and such like forces. The successive deposits of annual freshets we find spread in strata, one upon another. Time, pressure, and chemical reactions gradually harden the sediment into rock, enclosing such remains of plants, trees, and living creatures, as may have fallen into it in its plastic state. The result is a bed of stratified stones. Hence, infers the geologist, *all stratified and fossil-bearing beds of stone have a sedimentary origin*, (or other such like natural origin). Hence winds and waters must have been moving on this earth, long enough to account for all the beds of such stone on the globe. Such is the argument in all other cases.

"Grant now that an infinite, all-wise, all-powerful Creator has intervened anywhere in the past eternity, and then this argument for a natural origin of any structure, as against a supernatural, creative origin, becomes utterly invalid the moment it is pressed back of authentic human history. The

reason is, that the possible presence of a different cause makes it inconclusive. . . .

"It may be asked: 'Must we then believe, of all the pre-Adamite fossils, that they are not, as they obviously appear, organised matter; that they never were alive; that they were created directly by God as they lie?' The answer is: That we have no occasion to deny their organic character; but that the proof of their pre-Adamite date is wholly invalid, when once the possibility of creative intervention is properly admitted, with its consequences. For the assumed antiquity of all the rocks called sedimentary, is an essential member of the argument by which geologists endeavor to prove the antiquity of these fossils. But if many of these rocks may have been created, then the pre-Adamite date of fossils falls also. Moreover, when we are confronted with an infinite Creator, honesty must constrain us to admit, that amidst the objects embraced in his vast counsels, there may have been considerations, we know not what, prompting him to create organisms in numbers and under conditions very different from those which we now term natural. After the admission of that possibility, it is obviously of no force for us to argue: 'These organisms must have been so many ages old, supposing they were produced, and lived, and died, under the ordinary conditions known to us.' This is the very thing we are no longer entitled to suppose." (Sermon, pp. 12, 13, 14.)

"Our modern geologists find that wherever stratified rocks are formed, since the era of human observation, the cause is *sedimentary action*. They jump to the conclusion that therefore the same natural cause produced all the sedimentary rocks, no matter how much older than Adam. I reply: 'Yes, provided it is proved beforehand, that *no other adequate cause was present*.' Unless you are an atheist, you must admit that another cause, *creative power*, may have been present; and *present anywhere prior to the ages of authentic historical testimony*. Thus, the admission of the theistic scheme absolutely cuts across and supersedes all these supposed natural arguments for the origin and age of these structures." (Lectures, pp. 175, 176.)

"OBJECTION FROM FOSSILS ANSWERED.—Another objection, supposed to be very strong, is drawn from the fossil remains of life. The geologists say triumphantly, that however one might admit my view as to the mere *strata*, it would be preposterous when applied to the remains of plants and animals buried in these *strata*, evidently alive thousands of ages ago. The reply to this is very plain, in two ways. First: How is it proved that it was thousands of ages ago that these fossil creatures, now buried in the *strata*, were alive? Only by assuming the gradual, sedimentary origin of all the *strata*! So that the reasoning runs in a circle. Second: Concede once (I care not where in the unknown past) *an almighty Creator of infinite understanding*, (as you must if you are not an atheist,) and then both *power* and *motive* for the production of these living structures at and after a supernatural creation become infinitely possible. It would be an insane pride of mind, which should conclude that, because it could not comprehend the motive for the production, death, and entombment of all these creatures under such circumstances, therefore it cannot be reasonable for the *infinite mind* to see such a motive. So that my same *formula* applies here also. Once concede an infinite Creator, and all inferences as to the necessarily natural origin of all the structures seen, are fatally sundered." (Lectures, pp. 177, 178.)

Before discussing the main argument presented in these passages, it will be proper to notice two questions incidentally introduced. The first is Dr. Dabney's statement when speaking of fossils, that "we have no occasion to deny their organic character." It is very difficult to see what he can mean by this statement; for his whole argument rests on the supposition that the fossils may have been created as we find them. He says: "If many of these rocks may have been created, then the pre-Adamite date of fossils falls also." But if the rocks may have been created with the fossils in them, then certainly we are very decidedly "denying their organic character." It may be presumed that even Dr. Dabney would not wish to be understood as representing God as thrusting the fossils into the previously-made rocks;

after the death of the animals and plants of which the fossils are the remains. But perhaps it would be rash to say that any one does not mean this who can believe that God may have directly created the fossil-bearing rocks at all. He is clearly right in one particular—that the only way to escape the conclusion that the fossils are pre-Adamite is to assume the “possibility of creative intervention.” But he cannot assume this without so far forth “denying their organic character.” It surely would have been more consistent with logical propriety if he had not sought to escape the consequences of the assumption of creative intervention by saying we have no occasion to deny what is by that assumption directly denied.

The next preliminary point is Dr. Dabney’s anxiety to escape the consequences of his principles by insisting again and again on restricting the range of natural science to the period embraced within human history. Now our belief in the laws of nature has nothing whatever to do with human history. He himself teaches the truth on this point very clearly in his second and sixth Lectures. He says: “*It is not experience* which teaches us that every effect has its cause, but the *a priori* reason. Neither child nor man believes that maxim to be true in the hundredth case because he has experienced its truth in ninety-nine; he instinctively believed it in the first case. It is not a true canon of inductive logic that the tie of cause and effect can be asserted only so far as experience proves its presence. If it were, *would induction ever teach us anything we did not know before?* Would there be any inductive science? Away with the nonsense!” (Lectures, p. 15.) The italics are Dr. Dabney’s. “It thus appears that this intuitive belief [that ‘every effect has its own cause, which is regular every time it is produced,’ page 53.] is essential beforehand to enable us to convert an experimental induction into a demonstrated general law. Could anything more clearly prove that the original intuition itself cannot have been an experimental induction?” (Lectures, p. 53.) In these passages he very clearly and correctly sets forth the exact truth. The fundamental beliefs in natural science are intuitive; they are entirely

independent of experience, which, when recorded, becomes human history. Dr. Dabney would have been more logically accurate, if in this crusade against physical science he had adhered to his own teachings in his second and sixth Lectures.

Let us now endeavor to ascertain whether it is true that creative intervention supersedes and cuts across all inferences such as the student of God's works draws respecting the formation of fossil-bearing layers of rock. Of course every believer in a personal God believes that he can produce in an extraordinary way just such effects as he ordinarily produces by the usual laws by which he governs his material universe—the laws of nature; and every believer of the Bible believes that he has often done so. The numerous miracles recorded are suspensions of the laws of nature as we know them, deviations from the ordinary "rules according to which effects are produced." It is not necessary here to inquire whether miracles are "violations" or "suspensions" of the laws of nature, or are the regular results of other and higher laws of nature than those with which we are acquainted; for whatever view may be held respecting their character, all would agree that they are at least deviations from the ordinary order of sequence. Now, does this admission that effects have been produced in such unusual ways vitiate all inductive science, which is certainly based upon the belief in the uniformity of the laws of nature? Does the admission that fire on some occasions has not burned, render us incapable of believing that fire does burn? Does it vitiate all conclusions based on this belief? We can best learn what common sense and the right use of reason teach us by examining a few cases in detail.

On one occasion, at a marriage festival, wine was presented to the guests, which was pronounced to be of excellent quality—it was real wine. Had one of the guests been questioned as to its origin, he would unhesitatingly have said that it was the expressed juice of the grape. But by unexceptionable testimony, it could have been proved that it had been water a few minutes before, and had never formed part of the grape at all. Now, in view of this fact,

according to Dr. Dabney's reasoning we are forever debarred from concluding that wine is the juice of the grape unless we shall have first proved the absence of God's intervening power. Is this the dictate of common sense?

One of the laws of nature with which we think we are best acquainted, is, that fire burns, and that it consumes wood, flesh, or any other organic substance. And yet, once a bush burned with fire, and was not consumed. On another occasion, there was a burning fiery furnace, exceeding hot, which had no power over the bodies of three men who were cast into it, and could not even singe a hair of their head. Now, with regard to our daily application of the law that fire burns, Dr. Dabney would have us remain in perpetual doubt; he would tell us that "honesty must constrain us to admit, that amidst the objects embraced in his vast counsels, there may have been considerations, we know not what, prompting him" to give to fire the next time we wish to kindle it on the hearth properties "very different from those which we now term natural"—in short, such properties that it will no longer burn. He has done so in the past; and "after the admission of that possibility, it is obviously of no force for us to argue": This wood must burn, and roast so much flesh, etc., "under the ordinary conditions known to us. This is the very thing we are no longer entitled to suppose." (Sermon, p. 14.) We must first "ascertain the absence of the supernatural," before we can be sure that fire will produce the effects we had been anticipating. In like manner, we cannot be sure that every rod we see will not change to a serpent; that iron will not swim upon water, or that we cannot walk upon water, or that water will not stand in heaps as a wall; we cannot be sure that an inscription on a stone tablet in the grave-yard is the work of human hands; we cannot be sure that the strangers we meet were not dead at one time; for we cannot have forgotten the rods of Moses and Aaron, the passage of the Red Sea and of Jordan, the axe of Elisha's pupil, or the writing on the two tables of stone; we cannot have forgotten the son of the widow of Nain, and Lazarus, and Jairus's daughter, and the

Shunamite's son, and others who were dead but afterwards came to life.

What conclusion must every right-thinking person reach from the examination of these instances? Must he not insist on believing that wine is the juice of the grape, except where the contrary is proved by competent testimony? He cannot give up his belief that fire burns because it has not always done so—he will not wait to have the rule further proved, he reasonably asks that the extraordinary exception shall be proved; he believes that water as long as it has existed and shall exist, has had and will have its present properties, but yet is ready to believe any proved exception; he is not afraid to say that he knows that not one of all the human beings he has seen during his whole life was ever dead, while he readily accepts the evidence which informs him that there have been exceptions to the ordinary law of mortality.

Is it not clear, then, that the rule cannot be that on which Dr. Dabney insists—that we must be able to prove the “absence of the supernatural” before we have a right to attribute an effect to the operation of God's ordinary laws? On the contrary, are we not required by the very constitution of mind which God has given us, to believe that every effect we see has been produced by God's ordinary laws, until we have valid testimony to the contrary?

If we adopt Dr. Dabney's principle, we are at once landed in absolute and complete skepticism—we cannot know anything whatever with certainty; we are condemned to perpetual torturing universal doubt. It is true he seeks to escape this conclusion by what he says of “authentic human history”; but it has been shown that history has nothing to do with the laws of belief. The possibility of proving the truth of the Bible is at once destroyed. A copy of the Bible is placed before us, documentary and other evidence is submitted to show its genuineness; but how can we tell that this is a book, or that these are really documents? We have been taught that for some reason unknown to us God may have created skeletons that never belonged to animals, shells that were never inhabited; that he may have created

the world just as we see it with all the numberless minute marks of having been produced by processes which he has permitted us to learn and forced us to believe—marks which prove just as clearly that these rocks with their fossils were produced by these processes as that this Bible consists of sheets of paper manufactured by man, with marks upon them which seem to us to be letters and words and sentences printed by man. But since, as Dr. Dabney says, it is possible that the rocks may have been created, notwithstanding these minute marks of not having been created, we must equally admit that that which seems to be a Bible with its supporting testimony, may equally have been created, and has no such meaning as we must have believed, until Dr. Dabney taught us better. Once admit this principle, and we are landed in skepticism in comparison with which that of Hume, or Berkeley, or Pyrrho, was confident belief.

Dr. Dabney frequently insists that his argument must be admitted by all who are not atheists. Is it not rather to be feared that all who accept his exposition of the theistic argument, will be driven towards the denial of a God, certainly of a God of truth? Speaking of rocks called by geologists sedimentary, which includes the entire fossil-bearing series, he says: "The admission of the theistic scheme absolutely cuts across and supersedes all these supposed natural arguments for the origin and age of these structures." Here the choice is presented: Either believe in a God who may have created these rocks in such a way that they are certain to deceive you; or else deny the existence of such a God. If the denial of *such* a God is atheism, little is hazarded in expressing the opinion that all who know aught of the earth's structure are *atheists*—they can and do believe in no such God. But they can and great multitudes do believe in and love the God of the Bible, all whose works are done in truth; and they are too jealous for the honor of his name calmly to hear attributed to him the possibility of such gigantic, unlimited deception, and especially when this is done in the house of his friends, and in that which is intended as a defence of his glorious and true word.

It is quite possible that Dr. Dabney's opposition to physical science arises from his want of acquaintance with it. In this opposition he is unhappily the representative of but too many who have in all ages claimed to be defenders of the faith; and familiarity with the thing opposed has never been a characteristic of those whom he here represents. This want of acquaintance with its real value may also account for his determined efforts to exclude it from the course of study to be pursued in theological seminaries. In his *Memoir on Theological Education*, his *Memorial*, and his *Lectures*, he strenuously insists that it should be rigorously excluded from such a course. He says:

"In conclusion, the relations of those sciences (as geology) which affect the credit of inspiration, would be studied by divinity students, on the right footing. It is desirable that at least a part of our clergy be well informed upon these subjects. But to make the study of them therefore a part of a divinity course, in a school strictly ecclesiastical, appears to me extremely objectionable, for several reasons.

"First: when thrust thus into a divinity course, the instruction upon these extensive and intricate sciences must needs be flimsy and shallow, a mere sketch or outline. The result will be that our young ministers will not be made natural historians; but conceited smatterers in these branches of knowledge. There is no matter in which Pope's caution should be uttered with more emphasis.

"*'Drink deep; or, taste not the Pierian spring.'*

"The great lights of those sciences, armed with the results of lifelong study, are not to be silenced, if perchance infidel, by a class of men who make it a by-play to turn aside from their own vocation, and pick up a scanty outline of this foreign learning. These clerical smatterers will only make matters worse, by displaying their own ignorance; and their so-called defences of inspiration will provoke the contempt and sneers of their assailants. If Christianity needs to be defended against the assaults of natural science, with the weapons of natural science, it must be done by competent Christian laymen, or by the few ministers who, like Dr. Bachman, are enabled to make natural science a profound

study. Let our Cabells defend the 'unity of the race,' while our pastors preach the simple gospel.

"Second. The tendencies of such a course will be mischievous, as to both the professor and his pupils. The latter will be found more inclined to mere human learning, and to the conceit which usually attends it, and which always attends a small degree of it; babbling the language of geology and ethnology, with a great deal more zest than they recite their catechism. The professor will be found, in nine instances out of ten (mark the prediction,) wounding the very cause he is bound to defend, by diligently teaching some scheme of his pet science, which involves a covert infidelity. Again, we solemnly declare, that it will be found that the most mischievous skepticism, and the most subtle doctrines of anti-Christian science, will be just those propagated from these Church schools of natural science; and after a time, the Church will have more trouble with her defenders, than with her assailants. For the spirit of these sciences is essentially infidel and rationalistic; they are arrayed, in all their phases, on the side of skepticism." (Memoir, *Central Presbyterian*, October 31, 1866.)

"Without presuming to teach technical geology (for which I profess no qualification; and which lies, as I conceive, wholly outside the functions of the Church teacher), I wish, in dismissing this subject, to give you some cautions and instructions touching its relations with our revealed science." (Lectures, p. 173.)

Who could have expected, after these protests against the introduction of physical science into the course of study to be pursued by theological students, that Dr. Dabney himself should forthwith proceed to teach it from his own theological chair? Equally unexpected is the introduction of so much of physical science, as he understands it, into a sermon in which he says, "It is not necessary for the theologian to leave his own department, and launch into the details of these extensive, fluctuating, and fascinating physical inquiries; nor shall I, at this time, depart from my vocation as the expounder of God's word, to introduce into this pulpit the curiosities of secular science. We have no

occasion, as defenders of that word, to compare or contest any geologic or biologic theories. We may be possessed neither of the knowledge nor ability for entering that field, as I freely confess concerning myself." (Sermon, pp. 7, 8.) But surely after confession, it was not necessary to prove and illustrate it by specimens of what he would teach as natural science; and it could not have been expected that so much of the Sermon should be taken up with what he well terms "*curiosities* of secular science."

That those who are to be defenders of our faith should carefully study natural science, Dr. Dabney proves, first, by his direct assertion respecting geology: "THIS SUBJECT MUST CONCERN THEOLOGIAN.—I. There must always be a legitimate reason for church teachers adverting to this subject" (Lectures, p. 173); secondly, by his own example in teaching his students as shown in many of his Lectures, but especially in Lecture xxi. and its Appendix; and lastly, by the sad effects of undertaking to teach that for which he is obliged to "profess no qualification."

If we examine the character of the natural science which he teaches, we may be able to discover still more clearly the reasons why he opposes it and regards its conclusions with distrust. Let us begin with a sample of his botany. Speaking of the trees of Paradise, he says:

"But now a naturalist of our modern school investigates affairs. He finds towering oaks, with acorns on them! Acorns do not form by nature in a day; some oaks require two summers to mature them. But worse than this: His natural history has taught him that one summer forms but one ring in the grain of a tree's stock. He cuts down one of the spreading monarchs of the garden, and counts a hundred rings. So he concludes the garden and the tree must be a hundred years old, and that Adam told a monstrous fib, in stating that they were made last week." (Lectures, p. 176.)

Now, compare this with real natural history. Dr. Dabney *supposes* the oaks in the garden of Eden had acorns hanging from their boughs; he *supposes* that on cutting one down, the section would show a hundred rings. How does

he know these things? He does not know them; he *guesses* at his facts, and then proceeds to reason upon his fanciful guesses. The real naturalist on the other hand does not begin his reasoning until he knows what the facts are. As to the oaks in Paradise, he candidly confesses he does not know whether there were acorns on them or not, or whether the cross section of one of them would have shown a hundred year-rings or not; and he has too high a regard for true science to base any part of it on guesses. He might add that his observation of facts has led him to refer the rings seen in trunks of trees to more or less complete cessation of growth, which cessation in our climate occurs once a year; but that he cannot apply this knowledge to the trees of Paradise. If asked what must have been the appearance of the cross section of a Paradise oak, he will doubtless say he does not know, and that he thinks it likely that Dr. Dabney does not know either; but if he must express an opinion, he thinks that, as all the marks he has ever seen on any plants indicate the truth, so God did not impress any marks on the trees of Paradise to deceive either Adam or his posterity; that the God of truth did not create scars, or broken branches, or chips, or stumps, or decaying logs, or anything else to lead astray those whom he created in his own image.

Let us next take a sample of Dr. Dabney's physiological chemistry, a branch of science to which he seldom refers. He does not present his "law" as anything more than a "surmise"; but he asserts, notwithstanding, that it is not without "plausible evidence." He says:

"Let me assume this hypothesis, that it may be a physiological law, that a molecule, once assimilated and vitalised by a man (or other animal), undergoes an influence which renders it afterwards incapable of assimilation by another being of the same species. This, indeed, is not without plausible evidence from analogy; witness, for instance, the fertility of a soil to another crop, when a proper rotation is pursued, which had become barren as to the first crop too long repeated." (Lectures, Part II., pp. 275, 276.)

He here violates two fundamental requirements of true science; namely, first, that in framing a hypothesis, the causes assumed must be known to exist—must be real causes; and second, that the phenomena to be explained must also be known to exist. Now, in this case, he guesses at his cause, and guesses at the facts to be explained; and still further, guesses most amusingly at the evidence by which he sustains his surmise—the source of the advantage resulting from rotation of crops. Is it any wonder that Dr. Dabney should have little respect for physical science, when he thinks this is the way it investigates nature and undertakes to discover laws and causes; when such “plausible evidence” as he adduces may be taken as sober argument?

But it is chiefly geology that he attacks and casts out as “atheistic.” Let us therefore examine Dr. Dabney as a geologist; for notwithstanding his modest disclaimer, he comes forward as a teacher of this science. Here is a sample of his instructions on the subject:

“Lowest in order and earliest in age, are the primary rocks, all *azoic*. Second come the secondary rocks, containing remains of life *palaeozoic* and *meiocene*. Third come the tertiary rocks and clays, containing the *pleiocene* fossils. Fourth come the *alluvia*, containing the latest, and the existing genera of life. Now the theory of the geologists is, that only the primary azoic rocks are original; the rest are all results of natural causes of disintegration, and deposition, since God’s creation. And hence: that creation must have been thousands of ages before Adam.

“(a.) Because the primary rocks are all very hard, were once liquid from heat, and evidently resulted from gradual cooling,” etc. (Lectures, p. 170.)

In order that Dr. Dabney’s geological subdivisions may be the more easily compared with the subdivisions made by those who are acquainted with geology, the two are here presented side by side—giving the geological classification which really comes nearest to the one intended by the teacher under examination:

DR. DABNEY.	REAL GEOLOGY.
4. Alluvia—Existing genera.	4. Cainozoic { Recent. Pleiocene Miocene Eocene } Tertiary
3. Tertiary—Pleiocene.	3. Mesozoic.
2. Secondary { Meiocene. Palæozoic.	2. Palæozoic.
1. Primary or Azoic.	1. Azoic.

The difference between Dr. Dabney's classification and real geological classification becomes apparent on comparing the above. He regards the secondary as embracing the whole of the palæozoic and a subdivision of the tertiary; and the tertiary as equivalent to one of its parts. It is as if he had given us this geographical definition: "The bodies of water on the surface of the globe are oceans, gulfs—including the Caspian Sea—lakes, and the Appomattox river." He is no more fortunate in his statement of the "theories of geologists." For they do *not* hold that the "primary azoic rocks are original"—the azoic rocks belong to the sedimentary stratified layers which are certainly not original, but in which either no traces or very doubtful traces of life have been found. Nor do they hold that they "were once liquid and evidently resulted from gradual cooling." It is true that rocks so formed are "azoic," that is, they do not contain the remains of plants and animals; but the term "azoic" in geology has a technical signification, as one acquainted with the science would have known. When we look at Mont Blanc and the neighboring mountains, or still better when we stand on the Gorner-Grat and look at the magnificent range before us, including the Cima di Jazzi, Monte Rosa, the Twins, the Breithorn, and the Matterhorn, we see mountains which are white—very white indeed. But what would be thought of the geographer who would gravely inform his pupils, utterly forgetful of the claims of New Hampshire, that the White Mountains are in central Europe along the northern border of Italy? This is precisely similar to what the "geologist" has done, whose claims are now before us. But it cannot be necessary to continue this examination; it is perfectly evident that the

profession of want of qualification to teach geology had reasons for being sincere, and ought to have restrained from every attempt to exercise that function. The only thing to be added here is the recommendation that, before a second edition of the Lectures shall be issued, the author learn what naturalists mean by "genera"; for in a large number of cases he employs the term "genera" where one acquainted with natural history would have used "species."

In view of these specimens of Dr. Dabney's scientific attainments, which prove that he is acquainted with neither the methods nor the ends of physical science, with neither its facts nor its principles, is it not reasonable to hesitate to accept his opinions and conclusions respecting that science? Why should his warnings against it be heeded, when he knows neither what it is nor what it does? They should not be heeded, any more than the warning uttered by Professor Tyndall that we should not believe what God has told us of himself as a hearer of prayer because natural science has not been able to discover how he hears and answers.

In the following passages, Dr. Dabney complains of the unreasonableness of geologists in resenting the animadversions of some theologians:

"Not a few modern geologists resent the animadversions of theologians, as of an incompetent class, impertinent and ignorant. Now I very freely grant that it is a very naughty thing for a parson, *or a geologist*, to profess to know what he does not know. But all logic is but logic; and after the experts in a special science have explained their premises in their chosen way, it is simply absurd to forbid any other class of educated men to understand and judge their deductions. What else was the object of their publications? Or do they intend to practise that simple dogmatism, which in us religious teachers they would so spurn? Surely when geologists currently teach their system to *boys* in colleges, it is too late for them to refuse the inspection of an educated class of *men*. When Mr. Hugh Miller undertook, by one night's lecture, to convince a crowd of London mechanics of his pet theory of the seven geologic ages, it is too late to

refuse the criticism of theologians trained in philosophy!" (Lectures, p. 173.)

Some distinctions ought surely to be made here. It can hardly be fairly said that it is the animadversions of theologians as an "incompetent class" that geologists resent. No geologist can forget that many of these "parsons," as Dr. Dabney calls them, have been and are most accomplished members of the geologist "class"—as for example the recently deceased Sedgwick, and Buckland, and Hitchcock, not to mention a multitude of others. It is not theologians as a class, but individual theologians who are ignorant of the subject discussed, whose animadversions are not always treated with very great respect. Dr. Dabney himself acts just as those do of whom he complains, when he says that he "freely grants that it is a very naughty thing for a parson, *or a geologist*, to profess to know what he does not know." Every science has a right to claim that, if judged, it shall be judged by those who know what it is. And if "theologians trained in philosophy" refuse to learn what "*boys in colleges*" can understand, and then denounce as atheistic those who have acted otherwise, it is certainly "a very naughty thing."

It must be apparent to all, then, that it is of great importance that theological students should be instructed with reference to the class of questions under consideration. Not that such topics should be discussed in the pulpit; but neither should Hebrew Grammar or the details of Church History be discussed there; and yet Hebrew Grammar and Church History must be studied by theological students. Nothing should ever be preached from the pulpit except the gospel. But if the candidate for the ministry cannot be adequately instructed elsewhere on the points in question, it must be the duty of the Church to provide that instruction in her training schools. And Dr. Dabney ought not so strenuously to object to such provision, merely because he has not felt himself called upon to seek and obtain accurate knowledge with reference to these subjects. There never was a time when it was more imperatively necessary that all teachers of our religion should be well acquainted with

natural science. It is in the falsely-assumed name of this science that fierce attacks upon vital truth are made. The defenders of Christian truth, ignorant of the difference between true science and the errors uttered in its name, greatly err if they think they can effect anything by proclaiming that the "spirit of these sciences is essentially infidel and rationalistic," and by denouncing as atheistic what every reasonable man must believe. They thus merely expose themselves to derision. This might be of slight consequence, but for the fact that inquirers after the truth of Christianity may be led, in their summary rejection of such arguments, into an error similar to that made by some "theologians," namely, that of confounding the untenable defence with the thing defended.

Is it not worth while to consider whether the past history of the Church of Christ does not sufficiently illustrate the divine power of the truth to survive such defences? That history in this respect is a very sad one. In the fourth century, Lactantius was one of the foremost of these defenders. The third Book of his "Divine Institutions" treats of the "False Science of Philosophers." In the twenty-fourth chapter of this caution against Anti-Christian Science, he asks, speaking of the infidel doctrine that there are antipodes: "Who is so silly as to believe that there are men whose feet are higher than their heads? . . . that crops of grain and trees grow downwards? that rain, snow, and hail fall up toward the earth? . . . We must explain the origin of this error also. For they are always led astray in the same way. When they have assumed a false principle, influenced by the appearance of truth, it is necessary that they follow it out to its consequences. Thus they fall into many ridiculous errors. . . . If you ask those who defend these wonderful statements, how it happens that all things do not fall into the lower part of the sky, they reply that it is the nature of things that heavy bodies are borne toward the centre, and that all things are connected with the centre as we see the spokes in a wheel. . . . I do not know what I should say of these persons, who, when they have once gone astray, constantly persevere in their folly, and defend

their vain statements by vain reasons." Passing by similar teachings on the part of Chrysostom and many others, in the eighth century Virgilius of Salzburg was publicly condemned by Pope Zacharias for maintaining the existence of the same antipodes; and centuries later, it was taught that the hypothesis of an antipodal region is "inconsistent with our faith; for the gospel had been preached throughout all the habitable earth; and, according to this opinion, such persons (the antipodes) could not have heard it," etc. Every one knows how the astronomical truths again brought to light by Copernicus and confirmed and illustrated by Galileo were received by multitudes of theologians who set themselves forward as special defenders of the faith; and that, not only by the Roman Catholics, but by leading Protestants as late as the seventeenth century. In the same century it was maintained, just as it now is, that "God at the beginning of creation caused coal, vegetable and animal forms, to grow in the rocks, just as he caused grass and other plants to grow upon the earth;" and that opinions contrary to this "are partly atheistic, partly ridiculous, and without foundation." But this sad history has been followed far enough. Christianity based upon a firm belief in the Bible has survived it all. Surely it would be difficult to give a stronger proof of its truth than that such defences have not caused it to be utterly rejected. The similar defences made by Dr. Dabney will be alike powerless to destroy the Bible; but is there not danger that many persons, taking it for granted that he would not place unnecessary obstacles in the way of belief in the Bible, may think it necessary either to adopt his principles or reject Christian belief? and finding it repugnant to right reason and common sense to accept what he teaches on these points, may thereby be led to reject the sacred and true Scriptures?

It can hardly be necessary to examine minutely what Dr. Dabney says further on these topics; as, for example, the reasons he adduces to support his statement that "the assumption that henceforth physical science is to be trusted, and to be free from all uncertainty and change, is therefore simply foolish." As one proof of this, he alludes to the

"deep sea soundings which have lately" been made, as showing that "formations determined (as was asserted) to be older and newer lie beside each other in the ocean contemporaneously"—all of which evinces an utter misapprehension of the real import of the discoveries in question. He further refers to the changes in chemistry as illustrating the untrustworthiness of science. It would be tedious to go into details here on these points; it is enough to say that if the conclusions of physical science are to be rejected on such grounds, we must also reject the Bible because opinions vary as to whether the Book of Job was written by Moses or not; because the exact time when this book was written has not been ascertained; and because it has not been decided in the theological world whether Moses, under the guidance of the Holy Ghost, compiled the Pentateuch from previously existing documents, or under the same guidance embodied in it the traditions handed down from father to son without being committed to writing, or wrote words immediately dictated to him by the Spirit. Dr. Dabney's objections bear the same relation to belief in physical science that these objections would do to belief in the Sacred Scriptures.

Such warnings against science are not new; and unhappily it is not new that they are uttered by theologians, who ought all to be the most earnest promoters of knowledge of every kind, as multitudes of them have been. It is painful that in this day as well as in that of Lord Bacon, there should be theologians who deserve the rebuke so sternly administered by that master of thought. Let his words be again heard, and let them be heeded by all who profess to love the truth. In his immortal work on the Advancement of Learning, he says:

"In the entrance to the former of these, to clear the way, and, as it were, to make silence, to have the true testimonies concerning the dignity of learning to be better heard, without the interruption of tacit objections: I think good to deliver it from the discredits and disgraces which it hath received, all from ignorance, but ignorance severally disguised; appearing sometimes in the zeal and jealousy of

divines; sometimes in the severity and arrogance of politicians; and sometimes in the errors and imperfections of learned men themselves.

"I hear the former sort say, that knowledge is of those things which are to be accepted of with great limitation and caution; that the aspiring to over-much knowledge, was the original temptation and sin, whereupon ensued the fall of man; that knowledge hath in it somewhat of the serpent, and therefore where it entereth into a man it makes him swell; 'Scientia inflat:' that Solomon gives a censure, 'That there is no end of making books, and that much reading is a weariness of the flesh;' and again in another place, 'That in spacious knowledge there is much contristation, and that he that increaseth knowledge increaseth anxiety;' that St. Paul gives a caveat, 'That we be not spoiled through vain philosophy;' that experience demonstrates how learned men have been arch-heretics, how learned times have been inclined to atheism, and how the contemplation of second causes doth derogate from our dependence upon God, who is the first cause.

"To discover then the ignorance and error of this opinion, and the misunderstanding in the grounds thereof, it may well appear these men do not observe or consider, that it was not the pure knowledge of nature and universality, a knowledge by the light whereof man did give names unto other creatures in Paradise, as they were brought before him, according unto their proprieties, which gave the occasion to the fall; but it was the proud knowledge of good and evil, with an intent in man to give law unto himself, and to depend no more upon God's commandments, which was the form of the temptation. Neither is it any quantity of knowledge, how great soever, that can make the mind of man to swell. . . . And as for that censure of Solomon, concerning the excess of writing and reading books, and the anxiety of spirit which redoundeth from knowledge; and that admonition of St. Paul, 'That we be not seduced by vain philosophy;' let those places be rightly understood, and they do indeed excellently set forth the true bounds and limitations, whereby human knowledge is confined and cir-

cumscribed; and yet without any such contracting or coarctation, but that it may comprehend all the universal nature of things. For these limitations are three: the first, that we do not so place our felicity in knowledge, as we forget our mortality. The second, that we make application of our knowledge, to give ourselves repose and contentment, and not distaste or repining. The third, that we do not presume by the contemplation of nature to attain to the mysteries of God. . . . And as for the third point, it deserveth to be a little stood upon, and not to be lightly passed over: for if any man shall think by view and inquiry into these sensible and material things to attain that light, whereby he may reveal unto himself the nature or will of God, then indeed is he spoiled by vain philosophy: for the contemplation of God's creatures and works produceth (having regard to the works and creatures themselves) knowledge; but having regard to God, no perfect knowledge, but wonder, which is broken knowledge. . . . And as for the conceit that too much knowledge should incline a man to atheism, and that the ignorance of second causes should make a more devout dependence upon God which is the first cause: First, it is good to ask the question which Job asked of his friends: 'Will you lie for God, as one man will do for another, to gratify him?' For certain it is that God worketh nothing in nature but by second causes; and if they would have it otherwise believed, it is mere imposture, as it were in favor towards God; and nothing else but to offer to the Author of truth the unclean sacrifice of a lie. But farther, it is an assured truth, and a conclusion of experience, that a little superficial knowledge of philosophy may incline the mind of man to atheism, but a farther proceeding therein doth bring the mind back again to religion; for in the entrance of philosophy, when the second causes, which are next unto the senses, do offer themselves to the mind of man, if it dwell and stay there, it may induce some oblivion of the highest cause; but when a man passeth on farther, and seeth the dependence of causes, and the works of Providence; then, according to the allegory of the poets, he will easily believe that the highest link of nature's chain must

needs be tied to the foot of Jupiter's chair. To conclude therefore, let no man, upon a weak conceit of sobriety, or an ill-applied moderation, think or maintain, that a man can search too far, or be too well studied in the book of God's word, or in the book of God's works; divinity or philosophy; but rather let men endeavour an endless progress or proficience in both; only let men beware that they apply both to charity, and not to swelling; to use, and not to ostentation; and again, that they do not unwisely mingle or confound these learnings together." (Pp. 7-13.)

The remark made at the outset, we would repeat in closing this examination of Dr. Dabney's assaults, that it would have been vastly more gratifying to have stood by his side defending sacred truth, than it has been to point out the deadly character of his teachings. Nothing but a sense of duty, requiring the exposure of these errors that the truth might be upheld, would have been a sufficient motive to perform a task in many respects so painful. His design is most praiseworthy—the defence of Christian truth. But unfortunately, zeal and laudable intentions are not enough if unaccompanied with the requisite degree and kind of knowledge. The most zealous and patriotic soldier whose sight is defective, may mistake a friend or a non-combatant for an armed foe.

It affords us real satisfaction, before we close, heartily to commend one caution uttered by Dr. Dabney, namely, the deliberation which he enjoins on pages 173 and 174 of his Lectures, where he says:

"DELIBERATION ENJOINED.—Let me urge upon you a wiser attitude and temper towards the new science than many have shown, among the ministry. Some have shown a jealousy and uneasiness, unworthy of the stable dignity of the cause of inspiration. These apparent difficulties of geology are just such as science has often paraded against the Bible; but God's word has stood firm, and every true advance of science has only redounded to its honor. Christians, therefore, can afford to bear these seeming assaults with *exceeding coolness*. Other pretended theologians have been seen advancing, and then as easily retracting new-fangled

schemes of *exegesis*, to suit new geologic hypotheses. The Bible has often had cause here to cry, 'Save me from my friends.' Scarcely has the theologian announced himself as sure of his discovery that *this* is the correct way to adjust Revelation to the prevalent hypotheses of the geologists, when these mutable gentlemen change their hypothesis totally. The obsequious divine exclaims: 'Well, I was in error then; but now I have certainly the right exposition to reconcile Moses to the geologists.' And again the fickle science changes its ground. What can be more degrading to the authority of Revelation! As remarked in a previous lecture, unless the Bible has *its own* ascertainable and certain law of exposition, it cannot be a rule of faith; our religion is but rationalism. I repeat, if any part of the Bible must wait to have its real meaning *imposed upon it* by another, and a human science, that part is at least meaningless and worthless to our souls. It must expound itself independently; making other sciences ancillary, and not dominant over it."

Of course it is only the injunction of deliberation that is here commended, without any expression of opinion as to the tone and style in which it is conveyed. The main thought is so important that this article cannot be better concluded than by repeating it in the words of the late distinguished Sir John Herschel:

"Nothing, then, can be more unfounded than the objection which has been taken, *in limine*, by persons, well meaning perhaps, certainly narrow-minded, against the study of natural philosophy, and, indeed, against all science,—that it fosters in its cultivators an undue and overweening self-conceit, leads them to doubt the immortality of the soul, and to scoff at revealed religion. Its natural effect, we may confidently assert, on every well constituted mind, is and must be the direct contrary. No doubt, the testimony of natural reason, on whatever exercised, must of necessity stop short of those truths which it is the object of revelation to make known. . . .

"But while we thus vindicate the study of natural philosophy from a charge at one time formidable from the pertinacity

and acrimony with which it was urged, and is still occasionally brought forward to the distress and disgust of every well constituted mind, we must take care that the testimony afforded by science to religion, be its extent or value what it may, shall be at least independent, unbiased, and spontaneous. We do not here allude to such reasoners as would make all nature bend to their narrow interpretations of obscure and difficult passages in the sacred writings: such a course might well become the persecutors of Galileo and the other bigots of the fifteenth and sixteenth centuries, but can only be adopted by dreamers in the present age. But, without going these lengths, it is no uncommon thing to find persons earnestly attached to science, and anxious for its promotion, who yet manifest a morbid sensibility on points of this kind,—who exult and applaud when any fact starts up explanatory (as they suppose) of some scriptural allusion, and who feel pained and disappointed when the general course of discovery in any department of science runs wide of the notions with which particular passages in the Bible may have impressed themselves. To persons of such a frame of mind it ought to suffice to remark, on the one hand, that truth can never be opposed to truth, and, on the other, that error is only to be effectually confounded by searching deep and tracing it to its source. Nevertheless, it were much to be wished that such persons, estimable and excellent as they for the most part are, before they throw the weight of their applause or discredit into the scale of scientific opinion on such grounds, would reflect, first, that the credit and respectability of *any* evidence may be destroyed by tampering with its *honesty*; and, secondly, that this very disposition of mind implies a lurking mistrust in its own principles, since the grand and indeed only character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of *fair* discussion." (Discourse on the Study of Natural Philosophy, pp. 6, 7, 8.)

A Further Examination of Certain Recent Assaults on Physical Science.

One of the chief characteristics of the last hundred years has been the amazing activity and diligence with which God's material universe has been studied, and the consequent wonderful increase in man's knowledge concerning the laws and the history of that universe. Doubtless the extent of this knowledge is still very narrow in comparison with what may hereafter be acquired; but it is very wide when compared with what had been gained a hundred years ago. This is so familiar a truth to even the moderately well-informed that it is not necessary to undertake to prove it by entering into details. School-boys' orations are filled with glowing periods setting forth the wonders of the chemistry of the earth and the stars, of the electrical current as it obeys man's bidding, of that history of our globe in which man's creation is one of the most recent modern events. And nearly all that is known concerning these and kindred subjects has been discovered during the century which has elapsed since 1774. Many of the isolated facts embraced in these branches of science were known long before; and the fundamental principle which underlies all true science—the law of uniformity—has in a certain sense been known since the first day of Adam's life; for it is an essential part of man's nature that he shall believe in this principle. But these facts were only imperfectly understood, and this principle had been only partially applied; so that chemistry, geology, etc., could not in any proper sense be said to exist as *sciences*. The increase in the knowledge of the classical languages and literature which characterised the fifteenth and sixteenth centuries has properly been called the "revival of learning," notwithstanding the fact that there was an unbroken succession of learned men from the age of Pericles in Greece and that of Augustus in Rome to the Medicean age and the days of Bessarion, Agricola, and Reuchlin. With much better reason may it be said that the whole circle of the natural sciences and many departments of physical

science have come into existence within a little more than the last century.

Knowledge is power; and when classical learning revived and increased the number of its votaries, it put new power into their hands—power for good or power for evil, according to the character of him who wielded it. In all ages and in all lands those whose minds are, in the language of the Sacred Scriptures, “carnal,” and therefore “enmity against God,” have far outnumbered those whose souls have been brought into willing subjection to the law of God. So it was when classical learning revived; and the power which it gave was by many turned against the most precious truth—though it was in itself an inestimable good, it was employed in doing the greatest evil. Hence many well-meaning persons, sincere friends of truth, but only imperfectly acquainted with that which they attacked, vigorously assailed classical learning as itself a terrible evil and necessarily opposed to the Christian religion. The name “Humanist”—for so the learned were called—came to be regarded by multitudes as synonymous with “unbeliever” and “scoffer.” Human learning, these good people urged, was to be shunned as that whose tendency was evil and evil only. They overlooked the fact that it was not the learning which was evil, but only the evil use of the learning; that the evil tendency was not in the learning, but in the soul of him who gave it the evil direction. So it has come to pass that we look back at these earnest efforts which were intended to defend what we love most—the revealed truth of God—with pity which is kept from passing into contempt only by our appreciation of the pure intentions which prompted them.

Those who thought they were defending the faith when they attacked learning, were by no means without some appearance of right on their side; and it was just such an appearance as would mislead their pious followers, who knew even less than themselves of the exact meaning of language and the many sides of truth. They could quote God’s own word as saying: “Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day

that thou eatest thereof thou shalt surely die." "Thy wisdom and thy knowledge, it hath perverted thee." "Knowledge puffeth up." "He that increaseth knowledge increaseth sorrow." "The wisdom of this world is foolishness with God." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world." How easy to misunderstand these and similar passages as warnings against all human learning! Therefore we should not too sharply reproach these well-meaning men, or fail to give them due credit for their good intentions; though we should not the less deplore the effect of their erroneous teaching that learning and faith are antagonistic—that the friend of human knowledge must be the enemy of God's revealed truth.

In like manner there have been multitudes of good men who from a partial view of the truth have regarded riches as a great evil, and have denounced them accordingly. Many of these have proved their sincerity by literal obedience to the test applied by our Lord to the young man whom he loved: they have "sold all that they had, and have distributed unto the poor;" and then have joyfully spent the rest of their lives in abject poverty. They have failed to perceive that it is not money, but the love of money, that is the root of all evil. They have heard the words, "How hardly shall they that have riches enter into the kingdom of heaven!" but have neglected to listen to the explanation of them which was at once graciously given: "Children, how hard is it for them that trust in riches to enter into the kingdom of God!"

After this sad history, it cannot surprise us that physical science has been similarly perverted and similarly denounced. As it is unhappily true that the majority of men, even in so-called Christian lands, have not been converted to faith in Christ, so doubtless the majority of those who cultivate physical science are unconverted men. And as some unconverted men have in their assaults upon the Holy Bible employed classical learning and genius and wealth and labor, which are all in themselves good things and to be very highly prized, so unbelieving men of science

have sought in their science for weapons against that body of truth which infinitely transcends all other in value and importance.

This has been attended with the usual consequences: as some good men thought that they were verily doing God service by denouncing classical learning, wealth, and other such things, so now some good men are found who honestly think that they are contending earnestly for the faith once delivered to the saints when they raise the loud cry of warning against physical science as a whole or in its several parts. Like the worthy men before spoken of, they are perfectly sincere, and they mean well; and their pure aims should receive the just meed of commendation. But their aims, however pure and praiseworthy, do not make true that which is false; and even though good men, prompted by the best motives, shut their eyes to the truth, and diligently labor to destroy it, it is a happy thing that truth is of such a nature that it cannot be destroyed.

The conduct of men of science and learning, on the one hand, who contend that their learning and science are true, and that there is no other truth; and of believers in revelation, on the other, who contend that revelation is absolute truth, and that everything else is false or doubtful—must remind us of the trite but true illustration presented in the story of the contest between the two noble knights before the shield of silver and gold. Those who open their eyes and are willing to see all that God's blessed light will show them, who walk around the shield and on all sides view its beauties, whether carved in shining silver or in resplendent gold, know that both are right in what they assert, both wrong in what they deny. Let us hope that the real combatants now contending for what each believes to be the truth in science and in religion—for what *is* truth, though only partial—may not have the discovery of the existence of both silver and golden sides postponed until, biting the dust, it shall be too late to use the perfect shield against a common foe.

The deplorable effects produced by these assaults on science are painfully manifest wherever they have been

habitually made. Many are accustomed to refer to countries under Roman Catholic influence to illustrate this point. And it is true, as a general thing, that a larger proportion of the Romish priesthood than of the Protestant ministry have been strenuous opponents of learning. In Italy, France, and Spain, the fact that so large a proportion of men of learning during the last few generations have been infidels, may be fairly attributed, to a considerable degree, to this opposition on the part of the Romish Church. The inhabitants of these lands have been taught to regard science as infidelity, its principles as inconsistent with Christianity; hence, when any of them come to see clearly that science is truth, and that its principles are those which necessarily control every act of their lives, they are forced to reject as a fable whatever comes in conflict with it, as their religious teachers tell them Christianity does. This does not render guiltless their denial of the shield's priceless golden side, but it certainly palliates the guilt. But how unutterably sad is this spectacle—the professed guardians of the truth which reveals the way of life, driving to eternal death those who come asking them what they shall do to be saved!

But while we recognise these facts in Romish lands, we cannot as Protestants thank God that in this respect we are not as other men are. We do not forget that it was a Romish court that condemned as infidel the teachings of Galileo; we do not forget that, during a visit to a college in Rome as late as 1856, one of the professors held up his hands in holy horror when we inquired who was the Professor of Geology—with amazement (perhaps feigned) he asked how we could think that that infidel science could be taught in a college under the immediate control of the Papal government! But we remember also that the Protestant Luther bluntly pronounced Copernicus a fool; that Melancthon went as far as the Romish court in condemning infidel science—that is, the Copernican system; and that the great Presbyterian theologian, Turretin, in his teachings was not a whit behind either. That we may do no injustice, let us further remember that Copernicus dedicated his great work to Pope Paul III., who graciously accepted the dedica-

tion; that in later days, within forty years, but while the Papal temporal power was in full vigor, Cardinal Wiseman delivered in Rome his admirable lectures in which he earnestly maintains the truth of the Scriptures and the truth of modern science; and that to-day, in the famous Roman Catholic College at Maynooth in Ireland, the Professor of Theology, Dr. Molloy, does the same thing, showing "that the study of God's works is not incompatible with the belief in God's word; and that it is quite possible to investigate the ancient history of the world we inhabit without forfeiting our right to a better." While therefore we may on the whole claim for Protestantism some superiority in this matter, surely, in view of the facts just mentioned, that superiority is not so marked as to afford very good ground for vain-glorious boasting.

In Great Britain, in Switzerland, in North America, and in Germany, though perhaps to a more limited extent in the country last named when compared with the great number of its learned authors, there have been numerous writers, both ministers and laymen, who, after becoming acquainted with both sides of the question, have labored faithfully and successfully in showing that Christianity and modern science are not at variance. Some of these writers have no doubt pursued erroneous methods and reached untenable conclusions; but of what can this not be said? The general result of their labors has been most happy—directly, in promoting the reception of the truth; and indirectly, in removing obstacles which would prevent its reception.

But on the other hand, in all these Protestant lands there are not a few religious teachers who are continually bringing railing accusations against natural science—who habitually denounce it in the most sweeping manner as vain philosophy and science falsely so-called, as utterly opposed to all the blessed truths made known to us in God's word. From what has been already said, the baleful influence of such teachings may be easily inferred. And the inference drawn is confirmed by facts which may be observed by any who may desire. As we need hardly say,

many Christian pulpits are occupied by those who are too well-informed to have any disposition to attack any part of God's truth; but we must confess, from personal observation in this and other lands, that many others combine with the preaching of the gospel the indiscriminating denunciation of all modern science as infidel. Of course no single observer could determine the relative prevalence of such teachings in different lands; but it has been our lot to hear them most frequently from German pulpits; next in frequency come pulpits in the United States, North and South; occasionally we have heard them from the lips of Swiss pastors among their own mountains; and never in the churches of Great Britain. What are the inevitable effects produced by such preaching on all who know what modern science is, but who are seeking instruction as to the truth of the Christian religion? Here again observation would discover these effects to be most deplorable. We number not a few amongst our most honored friends whom nothing could induce to enter a church, because their experience has taught them that if they were to enter, they would not fail to hear themselves pronounced infidels or atheists, along with all others who accept scientific truth. As one of these friends once said to us, when justifying his refusal to attend church, he had not in former years found it beneficial to his moral character or in any way edifying to listen to such falsehood taught in the name of God.

It might be said that the errors thus proclaimed from the pulpit should be allowed to pass by unheeded, and the sound religious truth accepted. But every one knows that in most instances this is not done and cannot be expected. The hearer will take it for granted that, however ignorant of science the preacher may be, he is at least acquainted with the religion of which he is a professed teacher. When this teacher, professing to speak as God's ambassador, solemnly pronounces religion and science inconsistent with each other, the hearer, knowing the truth of science, rejects religion—and, fearful consequence, loses his own soul. But though the preacher desires beyond all else the salvation of his hearers by bringing them to the knowledge of the truth as

it is in Jesus, has he not in such a case helped to prevent the rescue of that soul from eternal death?

It is the truth involved in this terrible question which gives importance to the subject under discussion. It is not a difference about mere words, or a dispute on some doubtful point in science or philosophy, or even such matters as separate one evangelical denomination of Christians from another; all which may be quite important in a certain sense, but which dwindle into insignificance by the side of that with which we here have to do. Assuming, as must be done by all who care to engage in such a discussion, that faith in the Lord Jesus Christ and therefore in the Scriptures which testify of him, means salvation—life everlasting, bliss forever in the presence of God; and that the denial of the Scriptures and therefore the rejection of the crucified Messiah, means eternal death—weeping and wailing and gnashing of teeth, where their worm dieth not, and the fire is not quenched;—assuming this, and the appalling magnitude of the subject is at once seen. Who then can blame those who believe that modern science leads to the rejection of the Scriptures, for the most solemn and earnest warnings against science? And, on the other hand, since we know that these warnings and the teachings connected with them are certain to lead persons properly informed as to the truth of science, but who believe that such teachings fairly represent the Scriptures, necessarily to reject the Scriptures, should we be blamed for strenuously resisting these erroneous doctrines, and exposing their errors with unsparing hand, even though it should bring us into personal collision with those whom we most highly esteem? Should we not most earnestly strive to save all whom we can influence from the fatal error that they must abandon the science they know to be truth in order to secure the salvation through the Saviour revealed in the Sacred Scriptures?

Under the influence of such feelings and motives as these, we undertook in the number of this journal for July, 1873, a careful examination of certain recent assaults on physical science. These assaults, as seen above, unhappily have not been confined to a single part of the world; but, as our

object was wholly practical, we thought it was hardly worth while to examine them in the forms in which they have been presented on the other side of the Atlantic, or even in the remoter parts of the United States. Our hope was primarily to influence those who are connected with our own branch of the Church of Christ; and we therefore chose for examination the views earnestly and continuously set forth by one whom we regard as their ablest defender in our Church. As the promotion of truth was our only aim, we chose the publications of one who could most easily and successfully prove us in error, if we are in error. Most gladly would we accept defeat in all our arguments, if these are not in accordance with the truth of God. Such were our reasons for choosing for examination the numerous publications of the Rev. Dr. Dabney: a gentleman who for talent and zeal and earnestness and many estimable qualities deserves to be highly honored by all who know him; and who is capable of exposing our errors and saving others from injury by them, should we be resisting the truth and endeavoring to lead others astray.

In the article referred to, we attempted to prove that the objections which Dr. Dabney has for many years been urging against physical science, are (in our opinion) without foundation, and therefore that no one should be influenced by him to assume a hostile attitude towards that department of knowledge. We examined his arguments in detail, and think it was made clear that he has gravely erred. Since he is justly regarded as an accurate reasoner on many subjects, we deemed it proper to account for his errors by pointing out his want of acquaintance with science. If a writer is not acquainted with the subject he is discussing, it surely would be unwise to follow his lead—the antecedent probability is that he will certainly go astray, however splendid his abilities or accurate his judgment when exercised upon matters with which he is conversant. Except for this reason, there would have been no propriety in calling attention to Dr. Dabney's want of familiarity with natural science. But when we had to choose between this course, and the giving up of a good reason for warning our read-

ers against following his teachings on this subject, we could not hesitate. When in his "Memoir" published in 1866, he said, "The spirit of these sciences is essentially infidel and rationalistic; they are arrayed, in all their phases, on the side of skepticism;" (*Central Presbyterian*, Oct. 31, 1866;) and in his Lectures, that the "tendencies of geologists" are "atheistic," (Lectures, p. 178;) and when we saw that the general acceptance of these statements by teachers of Christianity, must inevitably drive multitudes to the very soul-destroying infidelity against which he raises the warning cry, we had no option. There could be no impropriety in calling general attention to what is so clear to every scientific reader of his writings—that he attributes "rationalistic," "infidel," and even "atheistic" tendencies to these sciences solely because he is imperfectly acquainted with their methods and aims.

To our examination of his long-continued and oft-repeated assaults, Dr. Dabney published an answer in the October number of this *Review*. The main point of the answer is perhaps correctly condensed into this—that we misunderstood him; that it was not physical science that he assailed, but the infidel abuses of science, or science falsely so-called. Granting that this may be so, it does not set aside the necessity for our examination; for it was his published words as generally understood that we examined, and not his own conception of their meaning. We do not think we misunderstood* these published words; but if we did, we fur-

*However it may be as to the misunderstanding of his writings generally, we have to confess that we cannot possibly understand the first sentence of his answer, when he says: "In May, 1869, (not 1866,) I addressed a memorial on theological education, not to the General Assembly, but to the Committee on Theological Seminaries." S. P. R., p. 539. This seems to be a denial of something we had said; and yet it cannot be; for every statement we made was strictly correct. Of course Dr. Dabney cannot mean to disown his "Memoir" on Theological Education which he published, as we stated, in the *Central Presbyterian* in October, 1866. We cannot tell what he does mean.

As to the modified form of his "Memoir" of 1866, namely, the "Memorial" presented to the General Assembly in 1869, we can hardly suppose it worth while to discuss the very minute question which the next seeming denial appears to raise. Rather than argue whether or not sending a document to the committee of a body is the same as sending it to the body itself, or whether or not a document can be sent to a committee except through the body which appoints it, we give up at once.

nished at every step the amplest means of correcting our misapprehensions, by full and fair quotations from the publications on which we were commenting.

We sincerely wish that Dr. Dabney was right when he says he "presumes Dr. Woodrow is the only reader who has so misconceived" his meaning; but he is not. We have conversed with a large number of intelligent persons who have read his various writings; and so far as we remember, all have understood him just as we do, whether agreeing with his views or ours. No doubt he himself believes that he does not oppose true science; how could it be otherwise? No honest man can denounce as false what he believes to be true; and in his warfare Dr. Dabney is of course thoroughly honest. If opposition to true science had been attributed to the honored and learned Melancthon, would he not have repelled the charge? Would he not have said it was not the true science of astronomy that he attacked; it was only the infidel system of Copernicus which he "disallowed"? The error is as to what constitutes true science. We cannot but regard Dr. Dabney as erring when he thinks he avoided attacking "sound physical science." He has again and again attacked its objects, its methods, and its results. The very pages on which he exclaims against our misconception of his meaning, prove that we

If shelter is needed, we shelter ourselves behind the Minutes of the General Assembly, which show that that venerable body made the same mistake, in thinking the "Memorial" had been sent to it; for it took the liberty of referring it to its committee, just as if the author had not already sent it there! (Minutes, Vol. II., p. 373.) But we cannot help wondering whether the author meant to deny anything in this first sentence; and if so, what?

We are equally unable to comprehend what he means on page 542, when he says, "Dr. W.'s zeal could find but *three* blows in seven years." We had enumerated *four*. Now we would have to add another, making five, delivered through this *Review* in July, 1861, in his article on "Geology and the Bible." But such points cannot be of the least consequence in any possible respect. Dr. Dabney could not intend to contradict the statements we made; for he is perfectly aware of their entire accuracy.

Another point which it seems best to speak of in a note, is the author's complaint (p. 540) that in the matter of the "Memorial" a hearing was refused him. We wish to say that we have done what we could to secure him a hearing. More than a year ago, one of our fellow-editors wrote to him, with our hearty concurrence, requesting him to send the "Memorial," that it might be published in the *Southern Presbyterian Review*. To this request the author did not accede.

did not misconceive his language, however his language may have failed to set forth his meaning. He asks with some impatience, "Why may I not be credited as understanding and meaning what I said?" "Why may it not be supposed that I was not an ignoramus, and so, was consistent with myself, and knew what I was saying?" (P. 543.) Now, even if the word "ignoramus" were in our vocabulary, we have too high an appreciation of Dr. Dabney's varied learning and accomplishments to apply it to him. No human being can comprehend the whole circle of knowledge; and yet it does not follow that every human being is an "ignoramus." We ought not to be regarded as representing any one as an "ignoramus" when we point out that he is inconsistent with himself. Our whole argument against Dr. Dabney's opinions respecting physical science would be worthless if he is consistent with himself; for he undoubtedly maintains the truth with regard to many subjects, though, as we suppose, not with regard to all. Now, truth is always consistent with itself; error is not. Therefore error may be proved by pointing out inconsistency.

Let us compare a few of the positions maintained, and observe how they endure this test.

1. On pages 543 and 549 the author gives us the two following definitions of the object of his attack:

(a) "The anti-Christian science which I disallow was here expressly separated from this sound physical science. But again: In the introduction of the Sermon I hasten to separate and define the thing I attack. On page 2, I tell my readers that it is the 'prevalent, vain,' physical philosophy. Now every one knows it is the materialistic philosophy of Lamarck, Chambers, ('Vestiges,') Darwin, Hooker, Huxley, Tyndall, Herbert Spencer, Buechner, which is now the 'prevalent' one." P. 543.

(b) "As I defined my meaning in the Sermon, page 2, these sciences of geology, natural history, and ethnology, now exciting so much popular attention, 'always have some tendency to become anti-theological.'" P. 549.

The author thus first defines the thing attacked as "anti-Christian science," and "materialistic philosophy"; then as

"these sciences of geology, natural history, and ethnology." Is he here consistent or not? If he is, he pronounces "geology, natural history, and ethnology" "anti-Christian" and "materialistic philosophy"—that is, he attacks geology, etc., as false. The only escape from this conclusion is in admitting inconsistency, struggle as he may.

2. (a) As just seen, he attacks geology, natural history, and ethnology, because they are anti-Christian and materialistic—therefore not true sciences at all.

(b) He next condemns them as having a "tendency to become anti-theological" because of the success with which they have established their claims as true sciences. For he says, page 549, still speaking of geology, etc.:

"It is both the business and the boast of physical science to resolve as many effects as possible into their second causes. Repeated and fascinating successes in these solutions gradually amount to a temptation to the mind to look less to the great First Cause."

Which of these opposite views does he wish us to regard him as holding?

3. (a) He tells us on page 551 that his quarrel with Darwin's and Huxley's natural science is that it "does not behave at all as Dr. Woodrow's behaves"—that is, in modestly keeping silent respecting questions beyond its province.

(b) He then at once says true natural science ought not to be silent about these questions: that it is "her duty to evolve, as the crown and glory of all her conclusions, the natural, teleological argument for the being, wisdom, and goodness of a personal God." Does there not seem to be some inconsistency here? If our silence is blameworthy, others ought not to be blamed for speaking, but for speaking wrong.

We do not intend here to repeat our demonstration (S. P. R., pp. 351-354.) that all such questions are beyond the province of natural science; but the last quotation shows the grave difficulty in the way of stating a proposition which Dr. Dabney and we could agree in maintaining—we understand language so differently. He supposes that these

questions belong to natural science; we suppose that they belong to natural theology—an entirely distinct department of knowledge, in which the objects sought, the fundamental principles, and the methods of reasoning applied, are wholly different from those in natural science. He thinks they belong to some department of physics; we think they form a department of metaphysics. Thus we do not understand language in the same way; and therefore we must continually misunderstand each other.

This difference in the use of language has led to other serious misapprehensions on our part as to what Dr. Dabney meant to say, but did not, or at least did not in the ordinary language of mankind. One of these, which he terms (p. 544) "the most amazing misunderstanding," has reference to the meaning of the same passage of the Sermon (pages 2 and 3) spoken of above. We quoted the entire passage (pp. 334, 335); so that if we misrepresented it, we at the same time furnished the means of correcting the misrepresentation. We understood the passage as referring to physical science, because its author said "physical science"; and he now explains further, as we have just seen, that he meant "geology, natural history, and ethnology." In the Sermon, he proceeds (pages 3 and 4) to speak of "physicists," and to specify the evil things they are doing, namely, asserting the existence of a pre-Adamite earth, limiting the Noachian deluge, maintaining the nebular hypothesis, etc. We thought he thus left no shadow of doubt as to whom he meant; and we criticised this apparent meaning. But now he exclaims (p. 544) that we had "wholly failed to apprehend what he was speaking of," and calls our criticism of what he says of physical science and physicists an "astounding denial of the attempt made by the followers of Hume and of Auguste Comte to give a 'sensualistic' explanation of the 'mind's philosophy.'" He then proceeds to give an account of the mischievous metaphysical speculations of Hartley, Condillac, Hume, Comte, etc.; and ends with the expression of the "hope that Dr. Woodrow is now relieved, and begins to see what was the 'anti-Christian science' which he opposed in his Sermon and other writings." Well, yes; we

are relieved—relieved to see that it was the frightful errors of metaphysicians that he was combating, and not physical science at all. But we never before heard these metaphysical speculations called physical science; nor did we before know that Hartley, Condillac, Hume, etc., were “physicists,” or had applied themselves to the questions which Dr. Dabney specifies. But this relief does not set aside the necessity for our former criticisms. We criticised what he said, and not what it now turns out he meant. When he said “physical science,” how could we tell that he meant metaphysics? When he attacked “physicists,” how could we tell that he meant the metaphysicians Hartley, Hume, and their followers? The truth is, the difficulty is not that we did not understand what he said, but that he did not say what it seems he meant.

As to the influence of Comte’s Positivism on physical science, the following is the testimony of Huxley, who supports his assertions by references to such men as Whewell and Herschel:

“Here are two propositions: the first, that the ‘Philosophie Positive’ contains little or nothing of any scientific value; the second, that Comtism is, in spirit, anti-scientific. I shall endeavor to bring forward ample evidence in support of both.

“I. No one who possesses even a superficial acquaintance with physical science can read Comte’s ‘Leçons’ without becoming aware that he was at once singularly devoid of real knowledge on these subjects, and singularly unlucky. . . . Appeal to mathematicians, astronomers, physicists, chemists, biologists, about the ‘Philosophie Positive,’ and they all, with one consent, begin to make protestation that, whatever M. Comte’s other merits, he has shed no light upon the philosophy of their particular studies.” (*Lay Sermons*, etc., pp. 154, 155.)

Perhaps we ought here to speak of Dr. Dabney’s allusion to our correspondence last April and May. We had supposed that the correspondence was private; but of course we have no objection to its publication. Since, however, part of it has been published, it may not be amiss to publish all of

it; so that if it has any bearing on the question under discussion, it may all be before the reader's mind.*

Here are the omitted parts of the correspondence:

"COLUMBIA, S. C., April 26, 1873.

"Rev. Dr. R. L. DABNEY,

"Rev. and Dear Sir: As I promised during our conversation at Richmond last May, on the recovery of my health last winter I began a diligent examination of your views respecting physical science, as expressed in your various publications. I am sorry I am obliged to say that the more I studied the principles which you advocate, the more I became convinced that they are not well-founded; and not only so, but that very great evil must result from their general adoption. To such an extent did it seem to me certain that your assaults on physical science must do great harm to Christian belief, which we both regard as beyond all else in importance and value, that I was constrained to write out some of my objections to your views, and to offer them to my fellow-editors for publication in the *Southern Presbyterian Review*, in the hope of counteracting, if I can, what appear to me the inevitable tendencies of your

*With reference to our letter, Dr. Dabney says, page 545: "At the end of last April, (two months before the publication of Dr. Woodrow,) he did me the honor to write me very courteously, at the prompting of a good man, a friend of peace, notifying me of his intended critique." On this point we may be allowed to say we did not suppose we were doing anything "very courteous," as Dr. Dabney says we were, in giving him notice of our intended reply to his numerous (supposed) attacks on physical science. We thought it only fair to do as we did. If it were worth while discussing such a question, it might admit of debate how far true courtesy would allow one to attribute to us this commendable quality in one breath, and in the next breath seek to deprive us of the credit of it by saying that we wrote the "very courteous" letter, not of our own motion, not because we thought it right and fair, but "*at the prompting of a good man, a friend of peace.*" We shall not discuss this question; but we must say, while Dr. Dabney of course believed what he here asserts, that, courteous or not, he is in error as to the fact. If our writing the letter was very courteous, we are entitled to all the credit of it—it was written at the prompting of no one; though heartily approved by friends to whom we mentioned the intention. But in view of Dr. Dabney's closing paragraph, where he says, "If my haste or carelessness has let slip one word which to the impartial reader savors of aggression or retaliation, I desire that word to be blotted from memory"—we are not disposed to say more than that this is one point needing to be covered by it.

teachings on this subject. My article has been accepted, and will appear in the July number.

"Profoundly impressed with the magnitude of the evils I fear, I have attempted with the utmost plainness to prove you wrong; but not with the remotest intention of wounding you unnecessarily. And, as possibly may be the case, you will desire to prove me wrong, I am sure my fellow-editors will accord all to you that they have done to me.

"I have understood that you are expecting to go to Europe next month. If so, I would be glad to know what your address will be, in order that I may cause advance sheets to be forwarded to you. Of course, if you remain in Virginia, it will be a matter of no consequence, as you will receive the article in the *Review*. I am expecting myself to sail on the 10th prox. I would be glad to take a few walks with you—say, in the Saarbrück Coal basin or similar localities—that we might discuss together in presence of what we would see, the validity of your idea that immediate creative power may have produced such things.

"Yours very truly,

JAMES WOODROW."

The greater part of Dr. Dabney's reply to this letter is printed on pages 545-548; the following parts are given to complete it:

"I must, in candor, also preface what I have to say with the confession that, should I be convicted of 'lese-majesté' against your Queen science, Geology, I cannot palliate it by the plea of ignorance. I have read so many treatises by leading authors of the different schools, examined so many points, pondered the showing of their exponents so carefully for at least twenty-five years, that I must presume I have the plain *data* before my mind; the only other supposition would be that their own advocates are most incompetent in stating them as they wish them to be apprehended; or that I am of defective intellect. . . .

"Now either that is a demonstration, or I am getting into my dotage. But, if I am, there are a good many more fools besides me. I have submitted this argument to some of the best trained minds in America, *on its own merits*; statesmen,

University Masters of Arts, Professors. Dr. ———, for instance, says it is impregnable. I heard him enounce substantially the same conclusion, with that clear cut, yet abstract accuracy for which his mind is so admirable, in about these words: 'To the theist no *a posteriori* reasoning can reveal an *ἀρχή* for Nature.' Dr. ——— is with me, so Dr. ———.

"But I suppose you still suspect 'a cat in the meal bag,' and want to know what it is. What *use* is to be made of this conclusion, if admitted? . . .

"The report of my journey to Europe is erroneous. I hope that your journey thence will prove a great benefit to your health as well as a great pleasure. I am just recovering from a severe spell of illness; for this reason I hope you will excuse the imperfections of this letter.

"Very faithfully yours,

R. L. DABNEY."

Dr. Dabney felicitates himself on page 548 on having in this letter chosen terms exactly adapted to remove the misapprehensions as to his meaning into which we had fallen, just as if he had "been prophet enough to foresee them." Now, we do not wish to disparage his prophetic foresight; but we cannot help saying he here furnishes no proof of it—all that was needed to "foresee" how we would understand him, was merely to consider how any one else (except himself it seems) would necessarily understand what he had published, and shape the *prophecy* accordingly. He next complains that his letter probably did not avail to change one word in our "Examination." He is quite right; it did not avail to change one word, and that for several reasons. Not to speak of the fact that, in consequence of our desire to see the article correctly printed, it was already in type when we received the letter—it reached us on Saturday, May 3d, and we left home on Tuesday, May 6th—it had no effect, and should have had none, because our object was not to change Dr. Dabney's views—we hardly dared to hope for that—but to protect from fatal error those who were in danger of being misled by them. Hence, if his private letter had contained a full and fair statement of what we

regard as truth, it should not have affected in the least our published examination of his published writings. But the truth is, the letter contains much that it is impossible to receive, notwithstanding his more cautious manner of stating his position.

We ought to say, however, in all candor, that the letter was not wholly without effect on us. In one respect it relieved us no little. Necessary as it had been in the course of our argument to show that the writer was not very well acquainted with natural science, we could hardly keep from blaming ourselves for having done so; especially in view of the admission contained in the Lectures, p. 173, "Without presuming to teach technical geology, for which I profess no qualification;" and in the Sermon, p. 8, "We have no occasion, as defenders of that word, to compare or contest any geologic or biologic theories. We may be possessed neither of the knowledge nor ability for entering that field, as I freely confess concerning myself." We had had the uncomfortable feeling that, as he had himself thus proclaimed his want of acquaintance with the topics in question, it perhaps was hardly proper to prove this to be not merely a seemingly modest disclaimer. But when his statement reached us, that he could not "palliate his 'lese-majesté' against our queen-science, geology, by the plea of ignorance," that he had "read so many treatises of the leading authors of the different schools, examined so many points, pondered the showing of their exponents so carefully for at least twenty-five years"—when this reached us, we were comforted. We felt there could be no ruthlessness in our proving the confessed want of familiarity to be real; but that with this vast amount of reading, and twenty-five years of careful study, Dr. Dabney must be abundantly able to take care of himself on the geological field. We were conscious of our own inability to profess anything like the same length of time devoted to careful examination of the topics in question.

As to the writer's remark, that if he has not "the plain data before his mind," "their advocates," that is, geologists, "are most incompetent in stating them as they wish them

to be apprehended; or that he is of defective intellect;"—we have to say we have not observed this incompetence on the part of geologists generally; students of geology usually have no difficulty in apprehending the exact meaning of the statements made by geological writers. But, if it were germane to the discussion, we would strenuously resist the conclusion to which he would drive us as the only possible one remaining, namely, that he is of "defective intellect." This, we insist, is not a necessary inference. As some of the readers of these articles may have experienced the same difficulty, we ought perhaps to point out two possible explanations. One is suggested by the doggerel lines,

"He that's convinced against his will
Is of the same opinion still."

The other is that perhaps the respected writer has confined his study of geology to the reading of books. Now, it can never be learned in that way. Without some personal observation of the phenomena of physical science, the reasonings respecting such phenomena cannot be appreciated. The blind man, though of the highest intellectual capacity, can never understand the science of light, or the deaf man the science of sound; though the former may hear and the latter read masterly treatises on optics and acoustics for a quarter of a century. It was the hope that this difficulty might be removed, if it exists, which led us to express the wish that we might last summer have the pleasure of Dr. Dabney's company in some of our walks, that we might together examine some of the facts in the case—as, for example, the mighty series of fossil-bearing beds around Saarbrück in the western part of Germany. As we were disappointed then, we now take the liberty of suggesting that a good beginning may be conveniently made in the study of some interesting dark shales within less than half an hour's walk from Union Seminary, which we examined more than twenty years ago with much satisfaction. We are confident that after a careful study of these and similar facts, he will cordially agree with us in maintaining that the "only point" he says he cares for, cannot have the slightest application to the greater part of geological phenomena;

and further, that he will forever repudiate all thought of restricting to the period of "actual human history" the application of the principle that "like effects are produced by like causes."

Dr. Dabney thus states in his letter the only point which he thinks it worth while to discuss:

"I conceive that there is but one single point between you and me, which is either worthy or capable of being made a subject of scientific discussion. It is this: I hold that to those *who honestly admit a Creator anywhere in the past, the a posteriori argument of naturalists of properties to a natural* (as opposed to a creative or supernatural) *origin of the structures examined, can NO LONGER BE UNIVERSALLY VALID.* That is, really, the only point I care for." P. 546.

"The proposition cannot hold univrsally true that an analogous naturalness of properties in a structure proves an analogous natural origin." P. 547.

He errs when he says that this point is "between" us; there is no dispute between us with reference to it. This is clear from what we said on page 359:

"Of course every believer in a personal God believes that he can produce in an extraordinary way just such effects as he ordinarily produces by the usual laws by which he governs his material universe—the laws of nature; and every believer of the Bible believes that he has often done so." *Southern Presbyterian Review*, p. 359.

We illustrated this principle by reference to the miracles recorded in the Scriptures, which we believe as firmly as we believe any observed facts in nature; and we proceeded to show the bearing it should have upon scientific reasoning. We then demonstrated that the test by which Dr. Dabney would determine when such reasoning is valid—namely, that we must be able to prove the "absence of the supernatural"—is utterly erroneous; and that the true principle is that we are "required by the very constitution of mind which God has given us, to believe that every effect we see has been produced by God's ordinary laws, until we have valid testimony to the contrary." P. 336.

Here, then, is where we agree and where we differ: We agree in believing that which above is called "the only point cared for"; we differ as to its application—Dr. Dabney insisting that the "*absence* of the supernatural" (Sermon, p. 13; Lectures, p. 177,) must be proved before the law of uniformity may be applied; we insisting that the *presence* of the supernatural must be proved before we are debarred from applying it. We maintain that the former principle leads inevitably to universal skepticism, and that the latter leads inevitably to the knowledge of truth.

This difference is so fundamental that it may be proper to consider it more fully; since it involves the very possibility of natural science, and indeed of almost every kind of knowledge. It is true that Dr. Dabney denies this; for he says, "Within the domain of time, the known past of human history, where its testimony proves the absence of the supernatural, the analogical induction is perfectly valid. And *there* is the proper domain of natural science." (Lectures, p. 177.) But its foundation principles recognise no such limitations; they do not depend on human history; they do not stand doubting until the impossible feat of proving the absence of the supernatural shall have been performed. These principles involve the belief that the laws of God are like their Author, who changes not; that the manifestations of his will are like the Father of lights himself, with whom there is no variableness, neither shadow of turning. Those who receive them have gone forward boldly, fearlessly yet cautiously, wherever they have led; and the result is the grand body of natural science which is the glory of the present age. These principles are in no way responsible for the wild, rash speculations as to beginnings in which many, both physicists and metaphysicians, have vainly indulged; for it is only by abandoning the safe ground which they afford that the question of origins, of an *ἀρχή*, can be discussed. The true student of natural science utterly repudiates the idea that such speculations belong to his domain, or that his science can be held responsible for them. Natural science humbly confesses that it cannot find out God, cannot find out the Almighty unto perfection; it does not claim to

know who hath laid the measures of the earth, or the cornerstone thereof; or who hath given understanding to the heart—such knowledge is too wonderful for it. But our Father in heaven has graciously communicated to us this knowledge in his holy word. And now, thus taught, the believing student lovingly traces his Father's handiwork in every fact and every law made known to him by his science.

Let us test the "only point," on which so much stress is laid, by observing the results to which it leads, when taken in connexion with the other equally insisted on, that "analogical induction is perfectly valid" only where the "absence of the supernatural" can be proved. We examine the partially exhumed cities of Pompeii and Herculaneum; we observe certain structures that seem to be houses built by human hands for human habitation; lines of stones with grooves in them that seem to be paved streets with ruts worn by carriage wheels; shapes which seem to be human skeletons. From this "naturalness of properties" we infer "naturalness of origin;" we say we believe—we *know*—that these are houses built by human hands; that these are paved streets and that the grooves are ruts worn by carriage wheels; that these shapes were once parts of living men. We no more doubt all this than if we had seen the builders at work or had ourselves driven the carriages that made the ruts. Yet at the same time we "honestly admit a Creator anywhere in the past"; and we further admit his power to create Pompeii. Now, as we wander through the deserted streets, Dr. Dabney meets us, and gravely bids us exercise more "modesty in constructing hypotheses"; telling us that our "*a posteriori* argument *can no longer be universally valid*;" and that we may not rely with absolute confidence upon it until we have "proved that no other cause capable of producing B" [Pompeii, etc.,] "was present in any case, save A" [man]. "Now, no man who is unwilling to take the blank atheistic ground, can deny that in the cases in hand, another adequate cause may have been present, as soon as we go back prior to historical testimony, namely, *almighty, creative power*." (Lectures, p. 175.)

But perhaps he may allow us to feel certain in this case, because we have "historical testimony" that these cities were built and inhabited by man. To this we would reply by asking whether our belief is in the slightest degree affected by that fact. Let the reader ask himself whether he believes any more firmly that the Pompeian houses were built by man because we have historical testimony to the existence of that city. He perceives that this testimony does not in the very least strengthen his previous belief, or his knowledge rather.

Should doubt still rest on any mind, however, we may take as test examples the ruined cities of Central America, or the lake dwellings in Switzerland and elsewhere, concerning which we have no historical testimony. Every one perceives that his conclusions can no more be doubted in these cases than in those of which we have history written with human pen. We *know* how the foundations of the Swiss houses were constructed, what domestic animals lived with their human inhabitants, what weapons and household utensils they used, as certainly as if we had lived amongst them—Dr. Dabney's principle to the contrary notwithstanding.

But it still may be urged that we have not touched the point—that it is natural properties and natural structures which are under discussion, and not the productions of men. We reply that the principles and mode of reasoning are precisely the same, and the certainty of our conclusions is precisely as strong, whether we are examining a man's house or a beaver's house; whether at Pompeii we are examining charred books or a human skull or a lamp, or a dog's skeleton or the products of the neighboring sea; whether in the Swiss lakes we are examining the cloth made by the lake-dwellers, or the wood forming the piles on which their houses were built, or the shells of the shell-fish which lived in the waters around them. Any one who will bring the phenomena before his mind will perceive that he reasons about all in the same way, and that he receives the carefully-reached result with unwavering confidence. He will not and cannot yield himself to the hopeless skepticism which must

flow from his waiting to prove the absence of the supernatural—which skepticism would be exercised equally in the case of the houses, charred manuscripts, and woven cloth, and of the bones and skulls of the lower animals.

It is clear, therefore, that the principle which leads to despairing doubt has no application in such cases as we have now considered. It is equally inapplicable in the study of “musty” fossils in “rotten” strata. In his private letter, Dr. Dabney repels with what we admire as just indignation the belief that the “older fossil remains of animal life never were alive.” As to this horrible thought, he says with proper emphasis, he “does not believe it.” Now, the geologist reasons in exactly the same way respecting these fossil remains that the archæologist does respecting the fossil cities of which we have spoken, and his conclusions are not more doubtful, and cannot be so regarded by any who are acquainted with the facts on which they are based. Besides the undoubted truths thus reached, there are many problems left unsolved; but this admission no more affects the truths established by geology or archæology, than the same admission respecting mathematics or theology, which must be made by every fair mind, affects the truth taught by those sciences.

Among the geological truths established beyond doubt is one which gives Dr. Dabney much concern, and leads him often to apply his favorite epithet “atheistic” to this class of students of God’s works—we mean that this world is more than a week older than Adam. Instead of admitting that some of the “rotten fossils” are very ancient, he speaks of the “unbelieving geologist thrusting at him his difficulty about the seemingly ancient fossils.” P. 585. He says—not that he does believe, but—that he could believe, that “it might be, for instance, that this Omnipotent and Infinite Wisdom, working during the six days, and during the long antediluvian years, during the flood, and during the years succeeding, in times and places where there was no human witness, saw fit to construct these *strata*, and to sow them with vegetable and animal life with a prodigal profusion now unknown; and to hurry the maturing of the *strata*, and

the early death and entombment of these thronging creatures, with a speed very different from the speculations of geology; and all for profound motives good to his infinite wisdom, but beyond my weak surmises." P. 585. Now to any one who has studied the mighty succession of events recorded by God's hand in the fossil-bearing strata, it would sound just as reasonable to say, when speaking of Pompeii, that "it might be that this Omnipotent and Infinite Wisdom, working during fifteen minutes before noon, and during the long sultry hours of a summer afternoon, and during the twilight, and during the few minutes succeeding, through human instrumentality, saw fit to construct these cities, and to fill them with inhabitants with a prodigal profusion now unknown; and to hurry the completion of the houses and the wearing of ruts in the paved streets, and the early death and entombment of the thronging population, with a speed very different from the speculations of archæology; and all for profound motives good to his infinite wisdom, but beyond my weak surmises." This is no exaggerated comparison. It would require the same credulity, both as to amount and kind, to believe that the fossil-bearing strata have been formed since a week before Adam, as to believe that the history of Pompeii may have been compressed into a single afternoon.

Only a few words more are needed to set before the reader the real value of this "only point" in its application to natural science. The amount of doubt thrown on scientific deductions by the admission that the reasoning in question is not *universally* valid, may be seen from the following parallel cases. It is equally true that our inferences from our mental impressions as to external existence and external changes are not universally valid. For we see, we hear, we taste, in our dreams, when no external objects are present to be seen, heard, or tasted, though we believe them to be present. What then? Does this fact throw a pall of doubt over all our knowledge obtained through the senses? Do we wait until it is proved that we are not dreaming, or that our senses are not otherwise deceiving us? No; we believe in the knowledge obtained through these mental impres-

sions not the less firmly because we know that they are not to be *universally* trusted. So in mathematics, which is generally regarded as the most certain of all sciences, it can easily be proved that no confidence is to be placed in its processes and results, provided it is enough to effect this object to prove the absence of *universal* validity. Let $a^2 - b^2$ be divided by $a - b$; the result is $a + b$. Now let a and b each be equal to 10; then we have 100 less 100, or 0, divided by 10 less 10, or 0; which is of course equal to 0. But we had previously found that the result is $a + b$, or 10 + 10, or 20. That is, 0 is equal to 20, according to mathematics! Surely whatever leads to such an apparent absurdity must seem to some minds utterly unworthy of confidence. Away with mathematics then! Does any one reason thus? If not, let us not reason thus as to the fundamental principle in natural science. Let us not be induced by Dr. Dabney's "only point" to shut in our own faces the gate which leads to knowledge of God's works. This "only point" on which he lays so much stress is of no consequence in natural science. If scientific reasoning were restrained by such a mere puzzle, the result would be universal skepticism; just as the mathematical example given above would lead us to doubt whether two and two are four; and the psychological puzzle would make us doubt whether we ever see or hear anything. Therefore, if this was all that Dr. Dabney cared for, it was not worth his while to spend so much time upon it, or to publish so many treatises attempting to explain and defend it. The game was not worth the candle. The principle is true; but it has no proper application in scientific reasoning; and if improperly applied, so as to exclude all reasoning except in the impossible case where the "absence of the supernatural" is proved by "historical testimony," it must lead to universal despairing doubt.

There is, then, no reason why we should be disturbed in our examination of God's material universe by the "only point cared for." As we said before, the point is true; but it has no application in natural science. For we are entitled to assume that all natural structures have been produced by

God's ordinary laws until the contrary is proved in any particular case. And the burden of proof always rests on those who maintain the supernatural origin. When such origin has been proved in any case, it is thereby put beyond the range of physical science. It is no part of the physicist's business to explain miracles: the natural philosopher cannot tell how Elisha made the axe swim; the archæologist cannot determine the character of the writing on the Tables of the Law; the astronomer cannot explain how the sun and moon stood still in the valley of Ajalon, or how the shadow went back ten degrees on Hezekiah's dial-plate—it is folly to make the attempt. All these miracles, like creation itself, are outside and above all natural science, which studies God's ordinary methods of operation alone. We believe, without the least doubt, that these miracles occurred as stated in the Bible. We have the amplest testimony to the truth of the Bible, and no more doubt its statements than we doubt the intuitive beliefs which its Author has implanted in our minds. We do not perceive any inconsistency in this position. We confess our inability to understand why we should refuse to believe in miracles—effects produced by God outside of his ordinary laws—because we firmly believe in the law of uniformity in all cases where he has given us no reason to think he is acting in an extraordinary manner; nor, on the other hand, can we understand why we should refuse to trust unwaveringly in our intuitive belief in the same law, because we believe that God can work miracles and has worked them. We believe both equally; just as we believe that God is sovereign and man free. If it is objected that it is logically impossible to believe both the former, we reply we do not find it so any more than to believe both the latter. We do believe *all*, without hesitation or doubt. We have not yet reached that stage of progress which leads us to refuse to believe everything we cannot understand.

In justice to Dr. Dabney, we ought to state that in one passage of his reply (page 579, line 23 *et seq.*) he correctly states the true position as to when the argument from naturalness of qualities is not valid—when there has been “first

proved the PRESENCE of God's intervening power." And he evidently thinks this is what he has always been maintaining, instead of the dangerous error we have been exposing. We shall not further discuss this point; but in order to allow the reader to judge for himself whether he is right as to what his teaching has been, we give a few more quotations from his writings:

"Hence, third, it follows that, if once a creative act is admitted to have occurred somewhere in the past, it may have occurred anywhere in the past, so far as the deductions of natural science from the marks of natural law upon its products go. In other words, the value of all these analogical inferences as to the date at which, and the mode by which these objects of nature came into being, are worthless just so soon as they attempt to pass back of the earliest historical testimony. For the creative act, wherever it has intervened, (and who can tell, when testimony fails, where it may have not intervened?) has utterly superseded and cut across all such inferences. Nor can these natural analogies prove that the creative act has not thus intervened at a given place in the past, because the whole validity of the analogies depends on the supposed absence of the creative act. Hence, all the reasonings of geologists seem to us utterly vitiated in their very source, when they attempt to fix, from natural analogies, the age and mode of production of the earth's structures." (*Southern Presbyterian Review*, vol. xiv., (1861,) pp. 267, 268.)

"Wherever the inquirer into nature is certain that the facts he investigates are truly under the dominion of natural law, so far such reasonings are valid. As to the origin and history of nature in the past, they are valid no farther back than we can be assured of the absence of the supernatural; and we know not how such assurance can be gained by us, save by the testimony of human experience and history, or of inspiration." (*Ibid.*, p. 270.)

"And that is the sphere of practical inquiry, within the historical past, the present, and the finite, terrestrial future; where we can ascertain the absence of the supernatural." (*Sermon*, p. 13.)

"Unless you are an atheist, you must admit that another cause, *creative power*, may have been present; and *present anywhere prior to the ages of authentic historical testimony*. Thus, the admission of the theistic scheme actually cuts across and supersedes all these supposed natural arguments for the origin and age of these structures." (*Lectures*, p. 176.)

But it is needless to multiply such quotations.

Dr. Dabney decidedly objects to being represented as hostile to physical science; but inasmuch as that which would be left after applying his limitations would be so extremely diminutive, it cannot be of much importance whether he is friendly or hostile to the little remnant he would recognise as *true science*. He tells us plainly he is "jealous of geology," (p. 548,) and seeks to manifest his contempt for this sublime branch of knowledge by speaking of his "smaller admiration for the fascinating art of the mineralogist." (P. 546.) The only explanation of this jealousy and contempt is found in the misapprehension of the real character of geology betrayed by speaking of it as the "art of the mineralogist." Those who know what it is say of it, with Sir John Herschel: "Geology, in the magnitude and sublimity of the objects of which it treats, undoubtedly ranks in the scale of the sciences, next to astronomy." Or with Principal Dawson: "The science of the earth, as illustrated by geological research, is one of the noblest outgrowths of our modern intellectual life. Constituting the sum of all the natural sciences in their application to the history of our world, it affords a very wide and varied scope for mental activity, and deals with some of the grandest problems of space and time and organic existence." Or with Professor Dana: "Every sphere in space must have had a related system of growth, and all are, in fact, individualities in this Kingdom of Worlds. Geology treats of the earth in this grand relation. It is as much removed from Mineralogy as from Botany and Zoölogy. It uses all these departments; for the species under them are the objects which make up the earth, and enter into geological history." Such are the words of these eminent men, all of them sincere Christians, to whom the Sacred Scrip-

tures as the very word of God are as dear as they are to Dr. Dabney.

We do not think it needful to apologise for our love of geology and the constant delight we find in it. The learned Roman Catholic divine, Professor Molloy, exactly expresses our views when he says: "Among the various pursuits that engage the human mind there are few so attractive as geology, none so important as Revelation." We do not feel called on to resist this attraction, or to reject or look with cold suspicion on the great body of truth which has been gathered by the earnest labors of thousands of diligent inquirers, whose devotion and heroism in searching after it is second only to that of the pioneer missionaries of the Cross. To attain it they have spared no sacrifices, they have shunned no toil, they have often braved death itself. We are not ashamed to admit that it is fascinating to us, notwithstanding the contempt any one may attempt to cast upon it by professing his "jealousy," his "smaller admiration" of it, or by scornfully speaking of its study of "musty" and "rotten fossils." It is to us inconceivable how an ingenuous mind, open to the reception of all God's truth, should be able to spend long years in studying it, without sharing in the delight we have experienced. God forbid that while we gaze rapturously upon the ineffable glory of the Most High as it shines in the face of his Anointed, we should shut our eyes to the glory—lesser indeed, but glory still—which is reflected from the works of his hands.

In connexion with professions of "high respect for all true physical science," Dr. Dabney justifies and defends his assertions that "these sciences are arrayed in all their phases on the side of skepticism"; he still insists that "these statements are all true." (Page 548.) His defence is that "all of them are arrayed, by some of their professed teachers, on the side of skepticism"! In his estimation, this latter expression is equivalent to his sweeping denunciation of geologists and the physical sciences contained in the statements just quoted! Does any reader agree with him, or think he has succeeded in his defence? Let the assertions be made, "The tendencies of writers of books are atheistic";

"The art of writing is arrayed in all its phases on the side of skepticism." Would it be a sufficient justification of these assertions to say: "These statements are all true, and consistent with our high respect for all true authorship. The art of writing is arrayed, by some of its professed masters, on the side of skepticism." Yet this would be exactly parallel with Dr. Dabney's defence.

The use of such misleading language by a single writer, however distinguished, might do no great amount of harm; but these terrible accusations against science are made so often from many of our pulpits and in so many religious writings, that we should not hastily dismiss this point. It is painfully common in these quarters to hear such expressions as "infidel science," "scientific infidels," "atheistic geology," etc., where it is clear that the speaker does not mean the infidel perversion of science, but science itself. And even in cases where one means by "anti-Christian science," as Dr. Dabney says he does, that something "separated from sound physical science" is anti-Christian, such careless and misleading language should be avoided as certain to do harm. We know that these inaccurate expressions—to use the mildest word—in the pulpit and in religious writings, do much to promote infidelity; and therefore one cannot be too guarded in always explaining exactly what he means every time he refers to infidelity and science as in any way connected.

Let the tables be turned, that we may the more easily see how far such language is really justifiable, remembering that it is a poor rule that will not work both ways; or rather remembering the words of our Lord and Master: "All things whatsoever ye would that men should do to you, do ye even so to them."

Let these statements, then, be made: "Christianity always has some tendency to oppose and destroy the truth." "The tendencies of Christians are bloodthirsty and murderous." "The spirit of Christianity in all its phases is essentially promotive of lying, fraud, and gross immorality;" "it is arrayed in all its phases on the side of ignorance, superstition, folly, and vice." "The perpetual *animus* of Christianity,

especially in our day, is to insist on the belief of puerile falsehoods and the rejection of all valuable truth." Now, would any amount of explanation justify these horrible assertions? Let the reader judge whether they are not true in exactly the same sense in which the following assertions made by Dr. Dabney are true:

"We find that physical science always has some tendency to become anti-theological." Sermon, p. 2. "The tendencies of geologists are atheistic." *So. Pres. Review*, vol. xxiv., p. 549; Lectures, p. 178. "The spirit of these sciences is essentially infidel and rationalistic; they are arrayed, in all their phases, on the side of skepticism." Memoir in *Central Presbyterian*, October 31, 1866; reaffirmed, *So. Pres. Review*, pp. 548, 549. "This is the *eternity of Naturalism—it is Atheism*. And such is the perpetual *animus* of material science, especially in our day." Lectures, p. 179.

In justification of the above assertions respecting Christianity, it would be of no avail to recount the efforts made by multitudes of Christians during eighteen centuries to destroy the truth; or to portray the horrors of the Inquisition, or the slaughter of the "saints whose bones lie scattered on the Alpine mountains cold," or the bloody persecutions in Holland or in Scotland, or any or all of the murderous tragedies enacted by the Romish and other Christian Churches; or to narrate the history of Ignatius Loyola and his followers who profess to be the servants of Jesus beyond all other men; or to point to monkery as it has existed almost from the times of the apostles; or to hold up to view that Church which contains the major part of all who are called Christians, with its determined resistance to the entrance of light, and its new dogma of Infallibility. All this would be of no avail in justifying or even palliating the enormity of these expressions. No more can all his apologies serve to justify or palliate Dr. Dabney's sweeping assertions respecting that grand body of truth, which is only second, though separated by a long interval, to the body of inestimably more precious truth graciously bestowed upon us in the Bible. We know—we do not merely suppose, but we know—that multitudes of upright men, sincere lovers of

the truth, are driven from our sanctuaries, and kept from ever returning—alas, to their own undoing—by just such sweeping denunciations of science. We beg, we implore, any minister of the glad tidings of salvation who may read what we are now writing, never again to mingle these cruel and baseless attacks with the blessed offer of life, and thereby drive to ruin those whom he might otherwise save. Preach the word; and do not make it of none effect by joining with it anathemas of that which your most enlightened hearers know to be true.*

*The following points cannot be passed by without notice, and yet they do not directly affect the general discussion; therefore it seems best to dispose of them in a note.

We regret that Dr. Dabney has neither substantiated nor withdrawn the charge which he introduced into his Sermon against the "great majority of members from the Northern States" who were present at the Scientific Association at Indianapolis. The charge was that, although many of them were ministers and elders, yet they confessed that they were hypocrites and liars—that they "professed a religion which they did not believe." Sermon, p. 6. Instead of either withdrawing or proving it, as we had hoped he would do, he tells us "he finds his conscience very obtuse on this point," and calls our remarks "an attempt to veil the prevalence of unbelief in America"! P. 552. He did not inquire into the truth of the statement; he says he found it going the rounds of the newspapers, and therefore was entitled to use it, because it had already been given "*to the public*"! We shall not discuss the propriety of such a course; but merely call attention to the fact that when in a sermon Dr. Dabney states a proposition and introduces evidence to support it with the preface, "We have the explicit testimony of an eye-witness," the evidence he thus introduces may be nothing more than a wandering newspaper slander, which the slightest examination would show could not possibly be true, picked up from the columns of the "mighty Northern press." P. 552. We trust that this practice may not become common amongst our ministers; we trust that they will not think themselves justified in quoting, as conclusive in an argument in defence of Scripture truth, a slander culled from the *New York Herald* or other representative of this "mighty Northern press."

We are sorry we cannot pass by wholly without criticism the remarks on pages 569-571, in connexion with the reference to the union between the Old School General Assembly and the United Synod. We certainly shall not discuss that union. We loyally accepted the decision of the General Assembly of 1864; and nothing from our lips or pen has done ought to weaken it. But we must say a few words as to the intimation that we have wished to cast doubt upon Dr. Dabney's theological soundness. For this intimation there is not the slightest foundation. So far as we are acquainted with his theological views, we agree with him; and we only wish he could equally agree with us in our scientific views, and help us to stem the tide of error instead of himself swelling it. Of the discussion in the *Southern Presbyterian* between the lamented Dr. A. A. Porter and himself, to which he refers, we read scarcely anything on either side; and this attempt to connect us with it should not have been made. Dr. Dabney further says that we would be understood as "insinuating" that "the leading Presbyterian theologian, personally known to

The next point is one which we had not supposed it would be necessary to discuss further; for we thought Dr. Dabney would at once accept our views. In his Lectures, Sermon, etc., he seeks to cast doubt on physical science by speaking of it as "human and uninspired," contrasting it with theology as the "divine science." We showed that the writer in such cases confounds things which are different. We said:

"It is to be observed that theology is as much a human science as geology or any other branch of natural science. The facts which form the basis of the science of theology are found in God's word; those which form the basis of the science of geology are found in his works; but the *science* in both cases is the work of the human mind. The Bible was indeed given specifically for the instruction of man, while the material universe was not so directly created for this purpose; and the lessons taught in the Bible are of infinitely higher value than those which we learn from nature; but still the science of theology as a science is

Dr. Dabney,' was no other than Dr. Dabney himself." As to this, we say, first, the author should not have spoken of us as "insinuating" anything. Even if he had not been prevented by the general laws of propriety, he must have known that we express plainly whatever meaning we wish to convey—we never "insinuate." For example, when it was necessary to point out his want of acquaintance with certain branches of science, we did it so clearly that we could not be misunderstood—we did not "insinuate" it. Of his statement that we would be understood not only as insinuating, but "insinuating" what we knew to be false—namely, that he was the author of the quotation we made—we have nothing to say except that we think too highly of him to believe that he will not reproach himself far more bitterly than we could wish him to do, when he properly reflects on this intimation. But, in the next place, we cannot comprehend how any one could so misunderstand us. Here is Dr. Dabney's language:

"And the clerical readers of the *Review* have doubtless, almost as naturally, understood him as insinuating that 'the leading Presbyterian theologian, personally known to Dr. Dabney,' was no other than Dr. Dabney himself. If the words bear this construction, all I have to say is, that I never wrote or uttered the statements enclosed in the quotation marks." P. 570.

Our difficulty is increased by the fact that Dr. Dabney immediately afterwards, on the same page, shows that he knew whom we meant, by saying that the words we quoted were the Rev. Dr. A. H. H. Boyd's. We described the author of these words by three marks: 1. That he had used the words we quoted. 2. That he was personally known to Dr. Dabney, and therefore not Dr. Dabney himself, unless we intended to deceive. 3. That he was included among "leading theologians." Now, although the writer knew that the first mark did not apply to him, and that the second should not, it seems he regards the third as so exclusively

equally *human* and *uninspired* with the science of geology—the facts in both cases are divine, the sciences based upon them human.” P. 331.

We further showed that we gain a knowledge of theology just as we do of physical science—by the use of our natural reason. We are disappointed to find that Dr. Dabney has not accepted these distinctions. Instead of doing so, he says:

“But from Dr. Woodrow’s next step I must solemnly dissent. It is that in which he degrades our knowledge of God and redemption through revelation to the level of our fallible, human knowledge of the inexact physical sciences. . . . The grave error of this is unmasked by a single question: Is then the work of the geologist, in constructing hypotheses, inductions, inferences, merely hermeneutical? All that the student of the divine science properly does, is to interpret God’s words, and compare and arrange his teachings. Is this all that geology undertakes? . . . The ‘facts of geology’ are simply phenomenal, material substances.

applicable that the “clerical readers of the *Review* have doubtless almost as naturally understood us to mean himself”! Now, we do not think the clerical or other readers would misunderstand us as the writer has done—that because we said “leading Presbyterian theologians,” we could mean no other than Dr. Dabney. Dr. Dabney is certainly a leading theologian; but we did not say “the leading theologian,” as he quotes us, in applying it to himself; we said “leading theologians”—and surely there are several others to whom this description applies.

We employed the illustration with no such motives as are ascribed to us. We were illustrating (page 335) the statement that physical science ought not to be held responsible for everything done by its students, just as Presbyterianism cannot be held responsible for everything done by Presbyterian theologians. Writing in this journal, we drew our illustration from its pages, as likely to be most familiar to its readers; for most of its present readers were its readers in 1864. We therefore quoted from Volume XIV., pp. 302 and 303, doctrinal statements which had two years before been published in a Richmond (Va.) journal by the distinguished Dr. Boyd, which we felt sure must be rejected by Dr. Dabney, who would utterly refuse to allow Presbyterianism to be held responsible for them. We were not in quest of anything “far-fetched,” but the most familiar possible illustration of the following argument: If Dr. Dabney and all right-thinking men refuse to hold Presbyterianism responsible for all the teachings of so distinguished and justly esteemed a Presbyterian theologian as Dr. Boyd, then Dr. Dabney and all right-thinking men ought to abstain from holding physical science responsible for all the teachings of distinguished scientific men like Tyndall, La Place, etc. This illustration was surely neither “far-fetched,” “peculiar,” nor “remote”; if it was “biting,” as Dr. Dabney says it was, it was the truth of it alone that bit.

The facts of theology, which Dr. Woodrow admits to be divine, are *didactic propositions*, introducing us into the very heart of divine verities. . . . The critic's view, whether right or wrong, is unquestionably condemned by his Confession of Faith and his Bible. The former, Chap. I, § 5, says: 'Our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.' " Pp. 556, 557.

From these passages the reader will perceive that certain obvious distinctions have been overlooked by the writer. The first relates to the nature of theology; the second, to the way we become acquainted with it. He here as elsewhere confounds the Holy Bible and the science of theology, speaking of them as if they were identical. He fails to see that the truths of the Bible are not the science of theology, but merely the materials which are used by human uninspired man to construct that science. As we before said, "the Bible was given specifically for the instruction of man," to teach "lessons of infinitely higher value than those which we learn from nature;" and happily we may profit by these lessons, without knowing even the first principles of the human science of theology. We do not need the science of botany to enable us to derive profit from the trees of the orchard and the forest: their fruit cheers and nourishes us; their shade refreshes us; with wood from their trunks we build houses to shelter us, and make fires to warm us and prepare our food. So we do not need the science of theology to enable us to derive profit from that garden of the Lord—the Sacred Scriptures: its leaves are for the healing of the nations; we directly draw from it the highest nourishment for the mind and the heart; we need no analysis to obtain its richest spiritual food and shelter from all that can harm here and hereafter; it immediately makes known to us the love of God the Father, the grace of the Lord Jesus Christ, the renewing of God the Holy Ghost, the salvation from sin, and the gift of eternal life—all without waiting for the relations between these precious truths to be pointed out by the uninspired science of theology. But just as the

botanist constructs his science by interpreting relations between the different trees and their different parts, just so the theologian constructs his science by interpreting the relations between the various truths in the Bible. The trees are divine; the Bible truths are divine; but the science of botany is human, and the science of theology is human. Does this "degrade" theology or the Bible? It is not said, or remotely hinted, that natural science is not infinitely inferior in importance to theological science; but only that in both the facts are divine, the sciences human. Surely this is too plain to need further argument.

There is nothing new to theologians in our views on this point, and we expected them to be adopted as soon as stated. Since, however, they are so solemnly dissented from by a Professor of Theology, it may not be amiss to quote at some length the views of that Nestor of American theologians, who certainly knows the nature of the science which he has for more than fifty years been teaching with such distinguished ability and success:

"The Bible is no more a system of theology than nature is a system of chemistry or of mechanics. We find in nature the facts which the chemist or the mechanical philosopher has to examine, and from them to ascertain the laws by which they are determined. So the Bible contains the truths which the theologian has to collect, authenticate, arrange, and exhibit in their internal relation to each other."

"What is true of other sciences is true of theology. We cannot know what God has revealed in his word unless we understand, at least in some good measure, the relation in which the separate truths therein contained stand to each other. It cost the Church centuries of study and controversy to solve the problem concerning the person of Christ; that is, to adjust and bring into harmonious arrangement all the facts which the Bible teaches on that subject."

"God does not teach men astronomy or chemistry, but he gives them the facts out of which those sciences are constructed. Neither does he teach us systematic theology, but he gives us in the Bible the truths which, properly understood and arranged, constitute the science of theology.

As the facts of nature are all related and determined by physical laws, so the facts of the Bible are all related and determined by the nature of God and of his creatures. And as he wills that men should study his works and discover their wonderful organic relation and harmonious combination, so it is his will that we should study his word, and learn that, like the stars, its truths are not isolated points, but systems, cycles, and epicycles, in unending harmony and grandeur."

"The inductive method is so called because it agrees in everything essential with the inductive method as applied to the natural sciences.

"First. The man of science comes to the study of nature with certain assumptions. (1) He assumes the trustworthiness of his sense perceptions. Unless he can rely upon the well-authenticated testimony of his senses, he is deprived of all means of prosecuting his investigations. The facts of nature reveal themselves to our faculties of sense, and can be known in no other way. (2.) He must also assume the trustworthiness of his mental operations. He must take for granted that he can perceive, compare, combine, remember, and infer; and that he can safely rely upon these mental faculties in their legitimate exercise. (3) He must also rely on the certainty of those truths which are not learned from experience, but which are given in the constitution of our nature: That every effect must have a cause; that the same cause under like circumstances, will produce like effects; that a cause is not a mere uniform antecedent, but that which contains within itself the reason why the effect occurs.

"Second. The student of nature having this ground on which to stand, and these tools wherewith to work, proceeds to perceive, gather, and combine his facts. These he does not pretend to manufacture, nor presume to modify. He must take them as they are. He is only careful to be sure that they are real, and that he has them all, or at least all that are necessary to justify any inference which he may build upon them.

"Third. From facts thus ascertained and classified, he deduces the laws by which they are determined. That a heavy body falls to the ground is a familiar fact."

"The Bible is to the theologian what nature is to the man of science. It is his store-house of facts; and his method of ascertaining what the Bible teaches, is the same as that which the natural philosopher adopts to ascertain what nature teaches. In the first place, he comes to his task with all the assumptions above mentioned. He must assume the validity of those laws of belief which God has impressed upon our nature."

"In the second place, the duty of the Christian theologian is to ascertain, collect, and combine all the facts which God has revealed concerning himself and our relation to him." These facts are all in the Bible.

"In the third place, the theologian must be guided by the same rules in the collection of facts, as govern the man of science.

"1. This collection must be made with diligence and care. It is not an easy work. There is in every department of investigation great liability to error. Almost all false theories in science and false doctrines in theology are due in a great degree to mistakes as to matters of fact. A distinguished naturalist said he repeated an experiment a thousand times before he felt authorised to announce the result to the scientific world as an established fact.

"2. This collection of facts must not only be carefully conducted, but also comprehensive, and if possible, exhaustive. An imperfect induction of facts led men for ages to believe that the sun moved round the earth, and that the earth was an extended plain. In theology a partial induction of particulars has led to like serious errors."

"We must be honest here, as the true student of nature is honest in his induction. Even scientific men are sometimes led to suppress or to pervert facts which militate against their favorite theories: but the temptation to this form of dishonesty is far less in their case, than in that of the theologian.

"In the fourth place, in theology as in natural science, principles are derived from facts, and not impressed upon them."

"It is the fundamental principle of all sciences, and of theology among the rest, that theory is to be determined by facts, and not facts by theory. As natural science was a chaos until the principle of induction was admitted and faithfully carried out, theology is a jumble of human speculations, not worth a straw, when men refuse to apply the same principle to the study of the word of God."

"The true method of theology is, therefore, the inductive, which assumes that the Bible contains all the facts or truths which form the contents of theology, just as the facts of nature are the contents of the natural sciences. It is also assumed that the relation of these Biblical facts to each other, the principles involved in them, the laws which determine them, are in the facts themselves, and are to be deduced from them, just as the laws of nature are deduced from the facts of nature. In neither case are the principles derived from the mind and imposed upon the facts, but equally in both departments, the principles or laws are deduced from the facts and recognised by the mind."

"If the views presented in the preceding chapter be correct, the question, What is Theology? is already answered. If natural science be concerned with the facts and laws of nature, theology is concerned with the facts and the principles of the Bible. If the object of the one be to arrange and systematise the facts of the external world, and to ascertain the laws by which they are determined; the object of the other is to systematise the facts of the Bible, and ascertain the principles or general truths which those facts involve." (*Hodge's Systematic Theology*, pp. 1-18.)

The next thing which Dr. Dabney overlooks is the distinction between the knowledge of Bible truth and the saving knowledge of that truth. The first we obtain by the use of our natural reason; the second by means of the enlightening power of the Holy Spirit. Dr. Dabney must be aware of this distinction; he must know the passages which he quotes from the Bible and the Confession of Faith relate

exclusively to the second and not at all to the first. The distinction is set forth with admirable clearness in the Lectures on Theology which have been left to us as so precious a legacy by that master in Israel, Dr. Thornwell:

"I accept the definition now generally given, that theology is the science of religion; that is, it is the system of doctrine in its logical connexion and dependence, which, when spiritually discerned, produces true piety. There is a twofold cognition of Divine truth—one natural, resulting from the ordinary exercise of our faculties of knowledge, and the other supernatural or spiritual, resulting from the gracious illumination of the Holy Ghost. The habit which corresponds to the first, like every other habit of science, is mere speculative knowledge. The habit which corresponds to the other is true religion. The doctrine, to use the expressive analogy of St. Paul, (Rom. vi. 17,) is the mould, and religion the image that it leaves upon the heart, which the Spirit has softened to receive the impression. There is, first, the truth, and that is theology; there is next the cordial and spiritual apprehension of it, and that is the obedience of faith, which is synonymous with true religion. In other words, the truth objectively considered is theology; subjectively received, under Divine illumination, it is religion. In relation to religion, therefore, theology is a science only in the objective sense."

"In the next place, it is not to be overlooked that there is a natural knowledge of theology which is pure science; which rests in speculation; which knows, according to the familiar adage, only that it may know. This natural knowledge is the instrument of spiritual cognition. It is the seed which the Holy Spirit quickens into vital godliness. We must first know as *men* before we can know as *renewed* men. Theology, as thus ending in speculation or in theory, can be taught, but religion must be implanted." (*Thornwell's Collected Writings*, vol. 1, pp. 36, 37.)

We confess we were greatly surprised that these obvious distinctions in the department of theology should have escaped Dr. Dabney's attention; we were better prepared for his misapprehension of geology which is betrayed by his

question which we have quoted above. He is quite right in regarding this question as decisive, "Is the work of the geologist, in constructing hypotheses, inductions, inferences, merely hermeneutical?" To this no one acquainted with natural science could hesitate a moment to give an affirmative answer: his work is merely hermeneutical. Dr. Dabney of course expected a negative reply; but truth will not permit him to be gratified. Interpretation is the sole work of all natural science, as indeed of all true science.

This question is of great importance as furnishing a complete explanation of a fact otherwise so mysterious. How does it happen that Dr. Dabney and many others among the best men living, in this and other lands, men of thorough learning in many directions, sincerely desiring to reach the truth—how does it happen that such men maintain their present attitude towards geology and natural science generally? Dr. Dabney's question explains it all—they fail to perceive the purely hermeneutical character of natural science. If they were right in the single position that natural science is not purely hermeneutical, their suspicions and assaults and denunciations would be not merely justifiable, but praiseworthy. If these truth-loving men could only see natural science as it is, as the interpreter of nature, of the works of God, they could not and would not assail it as they now feel impelled to do. There have been false interpretations of nature, just as there have been false interpretations of Scripture; but as we do not assail and denounce theological science for the one, let us not assail and denounce natural science for the other. In each case expose the error, but do not denounce the science.

That we have correctly stated the true character of inductive science, we would suppose to be well known by all, but for the sad proofs to the contrary which present themselves on every hand. Since the days of Lord Bacon, the most familiar name applied to the student of physical science has been "INTERPRETER OF NATURE." As this has been so remarkably overlooked by the respected writer, it may not be amiss to quote here the first aphorism from that immortal

work, the "Novum Organum, or, True Suggestions for the Interpretation of Nature":

"Man, as the minister and interpreter of nature, does and understands as much as his observations on the order of nature, either with regard to things or the mind, permit him, and neither knows nor is capable of more."

The remaining topics must be treated more briefly. We do not intend to repeat the satisfactory reasons previously given why Dr. Dabney's objections to the existence of the chair of "Natural Science in Connexion with Revelation" in the Columbia Theological Seminary, should not be heeded. But he should not have attributed our criticism of his assaults on science to "retaliation for his presuming to exercise his right" in this respect. (P. 542.) He has the undoubted right to act as he has done; and we have never thought of objecting to his exercise of it. Columbia Seminary is under the direct control of our entire Church, and every minister and private member has a right to attempt to make it as efficient as possible. The fact that Dr. Dabney is an honored Professor in another Seminary which is not under the control of our entire Church and would not be required to obey the commands of the General Assembly, does not in the least deprive him of his right to attempt through the Assembly to regulate the affairs of that Seminary which is under its control. We have shown that he errs in his opinion on this question; but we do not object to his expressing it. But he cannot be serious in his objections to the chair we occupy in the Columbia Seminary, when he practically from his own chair of instruction shows that his arguments have no influence over his own course. His "most conclusive argument" against teaching natural science in a theological seminary is that "the Church cannot by ecclesiastical power teach her presbyters *ex cathedra* in her Seminaries a set of opinions which are clear outside of our doctrinal covenants—namely, our Confession and Catechisms." Until he shows that he is in earnest in this argument, by ceasing himself to teach mental science, which is "clear outside of our doctrinal covenants," in a Seminary,

it is hardly worth while to discuss further his objections to our teaching natural science.

Another point we shall not now examine, is the respected writer's failure to understand the real bearing of the recent "Deep-Sea Soundings," which he supposes have cast so much doubt on geology. If we should safely return after crossing the "deep-sea" once more, we hope to place before the readers of this journal the true character of these discoveries; without immediate reference to the present discussion.

We hardly think the writer has been successful in defending his mode of using the term "naturalist," in some cases meaning a student of nature, in others one who embraces "naturalism." We did not object to the term "naturalism," but to the passing from one meaning of "naturalist" to another in a way which must mislead. His defence consists chiefly in proving that "naturalism" is still currently used; but this does not remove the objection we made. If we should be speaking of country residences as "villas," we would not thereby justify our calling the residents "villains"; nor would we be justified in pronouncing one who holds a "dogma" a "dogmatist."

We cannot wholly pass over the writer's defence of his geological accuracy, and his statement that our "real geology" differs from that of Dana and Lyell. He says our classification "differs from the brief outline he gave chiefly (not only) by using more subdivisions," and defends himself by stating that Dr. Molloy only "names as his three divisions, *igneous, metamorphic, and aqueous* rocks." We did not object to Dr. Dabney's classification as too brief, but as entirely wrong. Dr. Molloy's is quite right, and resembles Dr. Dabney's in nothing. It is difficult to explain these errors to readers who are not already acquainted with geology; and therefore we are forced to use the plainest illustrations, if we would make ourselves understood. It is quite right to say briefly that America is subdivided into North and South America; but it is wholly wrong to say that it is subdivided into North America, Brazil, Canada, the United States, and Tennessee. Let the scheme which was

criticised be examined, and the point of this illustration will be seen. It may seem that this is a matter of no consequence; but if geography were under discussion, would we attach much importance to the geographical arguments of one who would give the last mentioned subdivision of America? This question shows why it is not amiss to quote the following additional illustration of geological knowledge:

"They say that the cretaceous deposits rank as *mesozoic*, below the *pliocene*, *eocene*, and *miocene* in order, and consequently older in origin. That is, Sir Chas. Lyell says so, in his most recent work, (if he is any authority with Dr. Woodrow.)" Page 562.

Sir Charles Lyell is authority with us as to the use of these terms, because he introduced them into the science more than forty years ago. But he never used them in that way. Let the reader observe that the point under discussion here is the historical *order of succession* of the rocks. Let him further reflect what he would think of a historian who should inform him that after the Pharaohs of Egypt came the modern kings of England, the Cæsars of Rome, and the Byzantine Emperors, *in order*. This is precisely what has been done above. In this case the order of succession is everything; and yet we are gravely told that the order is *mesozoic*, followed by *pliocene*, *eocene*, and *miocene*; whereas, Lyell (and every other geologist) gives as the order, *eocene*, *miocene*, and *pliocene*.*

We shall not undertake to defend the geological classification with which we compared Dr. Dabney's, on page 369.

*The writer thinks we are impolite when we point out such facts as those above given, and complains of our "school of manners." P. 544. Now, we cannot agree with him in this respect; we think it perfectly proper. We have never impugned his motives; we accord him the fullest credit as actuated solely by a desire to promote the truth. If it were worth while to discuss "manners," politeness, etc., we would say that we regard it as perfectly polite for Dr. Dabney to prove us wrong, if he can, either by showing that our arguments are illogical, or that we are not acquainted with the subject; but that it is inconsistent with our "school of manners" to attribute improper motives and designs to an opponent in debate—as, for example, "retaliation," p. 542; "pleasure of printing a slashing criticism of one who had given no provocation to him," p. 548; "insinuating," p. 570, etc. But it is not worth while to say more on this point.

He says it "is not identical with Dana's or Lyell's any more than his"! And this notwithstanding the fact that he gravely tells his students, as we saw, (Lectures, p. 170,) that the "secondary rocks contain remains of life *paleozoic* and *miocene*"; and that the "tertiary rocks and clays contain *pliocene* fossils," which last statement is true enough, but then the tertiary contains the miocene also, not to speak of the eocene. If we needed to defend ourselves, all that would be necessary would be a reference to any geological work whatever; but Dr. Dabney has saved us the trouble by quoting on page 566 the subdivisions given by Professor Duns and Professor Dana, which correspond exactly with those which we presented. The fact that Dr. Dabney—amusingly enough—made these quotations to prove us wrong, does not render them the less valuable for the purpose to which we here apply them.

We earnestly hope that a further study of these subjects will produce a radical change in the writer's views. It is useless for him to attempt to push back the progress of scientific truth by his "single point" or any number which he may add to it. He cannot construct a mop strong enough to sweep back the ocean of science, however skilful he may be. He is certainly in earnest in wielding such mop as he has. With a shout of triumphant laughter, he dashes it into the wave of spectroscopic discoveries, calling them "rays of moonshine, in the thinnest of metaphorical senses" (page 568); then he plunges into literal masses of water, and resisting the wave of the science of hydraulics, calls to his help "experienced pilots and boatmen of the Mississippi" who "are generally of opinion that the lower strata of water in its channel run with far more velocity than the surface"! *So. Pres. Review*, 1861, p. 261. Thus he furiously brandishes his mop against each succeeding wave, pushing it back with all his might. But the ocean rolls on, and never minds him; science is utterly unconscious of his opposition. If this were all, the contest would be simply amusing. But it is not all. As has been seen, there are all over the land inquirers as to the truth of the Bible who know more or less distinctly that physical science is truth. Now, we ask

again, what effect will be produced upon these inquirers if their religious teachers tell them that the "spirit of these sciences is essentially infidel and rationalistic"? What effect will be produced upon them when they are told by one so eminent and so justly esteemed as Dr. Dabney: "We have infidel lawyers and physicians: but they are infidels, not because of their studies in jurisprudence, therapeutics, or anatomy; but because they have turned aside to dabble in geology and its connexions." (P. 552.) There are numbers, even among our most learned and most devoted ministers, who share these views which we regard as so inconsistent with the truth and as so fatal in their consequences. We would fain do something to prevent these terrible consequences by persuading all whom we can influence to review the ground on which they base their present opinions; confident that a fair reëxamination will without fail lead to a change of mind.

We therefore again entreat all who will listen to us, by the love of the souls of our fellow-men, that they will not continue to represent God's truth the knowledge of which is gained from the study of his works as inconsistent with that which his infinite love and tender mercy bestow upon us in his word of life. Let them no longer deceive themselves and mislead others by believing and teaching that physical science is science falsely so called. But denying and decrying none of the many sides of truth, heartily rejoicing in all, let them with renewed zeal hold up to the view of men the unobscured GRACE AND TRUTH WHICH CAME BY JESUS CHRIST.

Defence Before the General Assembly at Huntsville, Ala., May, 1871.

ORGANISATION OF ASSEMBLY.

Rev. Wm. S. Plumer, D. D., Moderator.

Rev. Joseph R. Wilson, D. D., Stated Clerk.

Rev. Wm. Brown, D. D., Permanent Clerk.

Rev. J. W. Bachman, Temporary Clerk.

PRESBYTERIES.	MINISTERS.	RULING ELDERS.
	SYNOD OF ALABAMA.	
<i>East Alabama</i>	George L. Petrie	Edwin Fay
<i>South Alabama</i>	J. R. Burgett, D. D.	A. B. Cooper
<i>Tuscaloosa</i>	C. M. Hutton	H. M. Somerville
	SYNOD OF ARKANSAS.	
<i>Arkansas</i>	W. A. Sample	W. S. Whitley
<i>Indian</i>		
<i>Ouachita</i>	E. McNair	W. H. Crawford
	SYNOD OF GEORGIA.	
<i>Atlanta</i>	John S. Wilson, D. D.	W. P. Inman
<i>Augusta</i>	Jos. R. Wilson, D. D.	W. L. Mitchell
<i>Cherokees</i>	John W. Baker	R. C. Word
<i>Florida</i>	A. Baker	T. M. Palmer
<i>Macon</i>	David Wills, D. D.	
<i>Savannah</i>	J. H. Alexander	S. E. Myddelton
	SYNOD OF KENTUCKY.	
<i>Central Ohio</i>	A. M. Cowan	
<i>Ebenezer</i>	J. D. McClintock	S. W. McKibben
<i>Louisville</i>	W. W. Hill, D. D.	A. Davidson
	Gilbert Gordon	J. H. Huber
<i>Muhlenburg</i>	W. D. Morton	
<i>Paducah</i>	J. T. Hendrick, D. D.	
<i>Transylvania</i>	W. F. Junkin	
<i>West Lexington</i>	F. G. Strahan	J. B. Kenney
	SYNOD OF MEMPHIS.	
<i>Chickasaw</i>	E. O. Frierson	R. M. Patton
<i>Memphis</i>	S. B. O. Wilson	C. Lynn
<i>North Mississippi</i>	Edwin Cater	
<i>Western District</i>	M. M. Marshall, D. D.	C. F. Reed
	SYNOD OF MISSISSIPPI.	
<i>Central Mississippi</i>	R. McInnis	George T. Swann
<i>Louisiana</i>	R. S. McAllister	A. M. Smylie
<i>Mississippi</i>	Wiley Burgess	A. F. Andre

PRESBYTERIES.	MINISTERS.	RULING ELDERS.
<i>New Orleans</i>	R. Q. Mallard	W. A. Bartlett
<i>Red River</i>	J. T. Davidson	J. H. Stroud
<i>Tombeckbee</i>	J. N. Carothers	R. F. Houston
SYNOD OF NASHVILLE.		
<i>Holston</i>	J. W. Bachman	S. B. McAdams
<i>Knoxville</i>	Thos. H. McCallie	R. M. Hooke
<i>Nashville</i>	J. H. Bryson	C. N. Ordway
<i>North Alabama</i>	J. M. P. Otts	J. Gillespie
SYNOD OF NORTH CAROLINA.		
<i>Concord</i>	J. Rumble	J. K. Graham
<i>Fayetteville</i>	A. McMillan	Thomas J. Morisey
<i>Mecklenburg</i>	A. W. Miller, D. D.	H. Connor Reid
<i>Orange</i>	S. A. Stanfield	W. L. Stamps
<i>Wilmington</i>	L. McKinnon	John McLaurin
SYNOD OF SOUTH CAROLINA.		
<i>Bethel</i>	J. S. Bailey	S. Alexander
<i>Charleston</i>	C. S. Vedder	Joseph A. Enslow
<i>Harmony</i>	Wm. S. Plumer, D. D.	T. B. Fraser
<i>South Carolina</i>	Thos. H. Law	S. Johnstone
	Wm. P. Jacobs	F. L. Anderson
SYNOD OF TEXAS.		
<i>Brazos</i>	W. A. Shaw	W. C. Dodson
<i>Central Texas</i>	A. A. Porter, D. D.	E. H. Carter
<i>Eastern Texas</i>	S. F. Tenney	A. M. Goodman
<i>Western Texas</i>	J. M. Connelly	James N. Smith
SYNOD OF VIRGINIA.		
<i>Abingdon</i>	Isaac N. Naff	R. E. Grant
<i>Chesapeake</i>	R. T. Berry	H. C. Kirk
	A. D. Pollock	L. J. Rothrock
<i>East Hanover</i>	T. Pryor, D. D.	Wm. H. Tappey
<i>Greenbrier</i>	R. R. Houston	James Withrow
<i>Lexington</i>	S. J. Baird, D. D.	James W. Crawford
	J. L. Kirkpatrick, D. D.	J. S. Wallace
<i>Montgomery</i>	W. F. Wilhelm	J. N. Gordon
<i>Roanoke</i>	Thos. E. Peck, D. D.	W. W. Carrington
<i>West Hanover</i>	R. L. Dabney, D. D.	P. P. Barbour
<i>Winchester</i>	John Johnston	J. C. Baker

The Rev. Dr. J. Leighton Wilson, Secretary of Sustentation and Foreign Missions, after reading his report, said:

Now, Mr. Moderator, I have what is to me a somewhat painful duty to perform. I beg leave to lay before the Assembly a

paper bearing upon the charges which have been made against the officers of the Committee. May I read it?

The Moderator—Certainly!

Dr. Wilson then read as follows:

"The undersigned, Secretary and Treasurer of Sustentation and Foreign Missions, beg leave to lay before the Assembly the following statement, viz: That they have been charged by one who is a member of this Assembly, and through the medium of an extensively circulated journal—the one with the neglect of official duty; and the other, not only with the neglect of duty, but, as is generally understood, with dishonesty in the management of the funds of the Church. The complainants ask the Assembly to have the several charges investigated, with the view of displacing these officers, in case the charges are substantiated; or *vindicated*, and thereby vindicate the Assembly itself, in case they are found to be false. Copies of the published articles are herewith submitted.

"Respectfully submitted,

"J. LEIGHTON WILSON,

"JAMES WOODROW."

A special committee was appointed, consisting of Gov. Patton, Judge Swann, Mr. J. A. Enslow, Dr. Burgett, and Dr. Kirkpatrick. This committee brought in the following report:

The Special Committee to whom was referred the request of the Secretary and Treasurer of the Executive Committees of Sustentation and Foreign Missions, that the Assembly would institute an investigation concerning certain charges or complaints made and published against them through the columns of one of our religious journals, in reference to their official conduct, beg leave to present the following report:

They have carefully and diligently examined the published articles referred to and placed in their hands, and noted particularly those portions reflecting upon those brethren in their management of these great interests of our Church intrusted to their care, and in connexion therewith they have had access to all the necessary books and papers for ascertaining satisfactorily whether or not there is any ground for complaint.

After such examination, they feel compelled, in view of the facts in the case, and in justice to those brethren and the

Church, which has reposed in them those trusts, to come to the following conclusions:

1. It is insinuated that they are aiming by a centralisation of power and authority to obtain exclusive control of matters intrusted to them, that they may thereby promote the welfare of one portion of the Church to the detriment of other portions which are equally or more deserving of help.

For this insinuation or complaint, in the judgment of your Committee, there is not the slightest ground. There is no evidence that the Secretary or Treasurer, or those associated with them in these Executive Committees, have exercised or aimed to exercise any more power or authority than is given to them by the General Assembly; and they are glad to know that whatever influence may be possessed, especially by the Secretary or Treasurer of Sustentation and Foreign Missions, is due to their eminent piety, to their moral worth, and their great devotion to the interests of the Church.

2. It is insinuated that the causes of Sustentation and Foreign Missions are suffering through mismanagement and neglect of the Secretary and Treasurer, because of the multiplicity of their engagements.

In the judgment of your Committee, and after an examination of the facts as furnished in the documents before us, there is no evidence that these interests of the Church are suffering in any degree by a multiplicity of their appointments.

3. It is intimated that there has been embezzlement or culpable expenditure of the funds placed in their hands, which has been covered up by false or defective reports.

From an examination of the accounts, to all of which your Committee have had free access, there is not the slightest proof of any dishonesty or careless disposal of such funds. The accounts, moreover, of each year, as every member of the Assembly knows, have all been audited by a committee appointed for that purpose, and found to be correct and sustained by proper vouchers.

4. It is insinuated that they have taken advantage of their position to pay themselves more, in the way of salaries, than was authorised or proper under the circumstances.

An examination of the books shows that their compensation for so much labor and responsibility has been only such as was authorised by the Executive Committees, and is so moderate that it is difficult to know how any person can complain of its being too large. It is ascertained, moreover, that all the expenses of conducting these important matters, including salaries, clerk's hire, office rent, fuel, lights, etc., etc., have been remarkably economical, amounting to a fraction over seven per cent. of the whole amount—some \$73,000—received and disbursed by them.

In view of all the facts in the case, your Committee would recommend the adoption of the following resolutions:

Resolved, 1. That this Assembly does hereby most cordially endorse the conduct of the Secretary and Treasurer of Sustentation and Foreign Missions, the Rev. J. L. Wilson, D. D., and the Rev. James Woodrow, D. D., in their management of the trust committed to them.

2. That this Assembly condemns *in toto* all such complaints and insinuations as may have been made against these brethren, who have been so faithful and untiring in their official duties, as alike unjust to them and injurious to the welfare of the Church.

3. That the Assembly, while fully admitting the right of free discussion of its own acts and deliverances, as well as the official conduct of all its officers, does hereby most earnestly caution the editors of our religious journals, as well as their contributors, against the publication of articles reflecting thus publicly on the conduct of those who are acting as its servants, because of the injury which might be inflicted upon them personally, and upon the Church generally; and that it reminds and urges on all who have charges or complaints to make, which, if true, would result in the removal of those complained of, that the proper place for making such charges or complaints is on the floor of the Assembly.

Respectfully submitted by order of the Committee,

R. M. PATTON, Chairman.

Gov. PATTON, after reading the report, said: I do not think it is necessary to say anything more than what is in that elaborate report. It was prepared after more than one meeting

of the Committee, and after examination of all the means by which they could arrive at proper conclusions. The Auditing Committee, to whom the accounts were referred, will report to-morrow, or to-day, if there shall be an opportunity. We had to call upon individuals for such information as the Committee was entitled to. The report of the Auditing Committee goes into the dollars and cents part of the matter; and anything now upon that subject may not be proper. If this report is not fully satisfactory, I hope that good brother, the Treasurer, will be allowed to explain.

Dr. PECK made a motion, which was agreed to, that Dr. Woodrow be permitted to speak upon this subject.

Dr. HILL—If the Auditing Committee can report now, would it not be well for them to do so? The brother who sits at my left [Mr. Cater] tells me that until that report is made, he does not feel prepared to defend what he has said. We should have the whole subject before us.

Dr. KIRKPATRICK—I do not see what that has to do with the matter before us. These complaints refer to the accounts of last year, not the present, which are in the hands of the Auditing Committee.

Mr. CATER—I am a member of this body, sir, and am I not entitled to protection? This whole matter has been to me a very great surprise. The report of that Committee, as has just been remarked, is in part connected with the subject. Now, sir, it is unfair, it is an abuse of my privilege as a member of this body, to be treated as I have been by this body and by that Committee. That report is in effect a judicial sentence, and I must at once demur to the whole proceeding. The Assembly has no right to entertain any paper whatsoever reflecting upon moral character. If you set the precedent that you can take up papers which are published everywhere throughout this country, you but establish that which is there intimated in that article, [referring, it is supposed, to one of his own published articles in the *Christian Observer*,] that these brethren are determined to crush out freedom of speech. But, sir, as I have said, I have been taken by surprise as to the statements of that paper. And I claim it as a privilege, before sentence of death is pronounced upon me, that I have the oppor-

tunity of saying why that sentence should not be executed. that a reasonable time be given me to look over that document and prepare my defence. I am not afraid to appeal to the judgment and to the justice of the people of God; and if I obtain not justice here, I know, sir, where justice will be done. I am prepared for the issue, and I hope the great Father in heaven will not forsake me when the lions surround me. I am here alone, but there are voices speaking in sympathy with me all over this broad land. I ask simply that the whole matter be made the order of the day for to-morrow at some time, that I may have the privilege of looking over that paper in order to make my defence.

THE MODERATOR—The brother is not before us judicially at all. It is entirely proper for him to move to make the report the order of the day at any time; but we are not engaged in judicial business.

Mr. CATER—I ask, sir, for the privilege of having this whole matter postponed till to-morrow, so that I can look over that paper and arrange my defence. I ask it as a privilege.

THE MODERATOR—Well, sir, you are not before us in any judicial capacity. If you move that it be made the order of the day for to-morrow, that is in order.

Mr. McINNIS moved that the report be made the order of the day at 11 o'clock to-morrow.

JUDGE SWANN—I wish, sir, simply in vindication of the Committee, to say, and I desire the Assembly to know, that if this gentleman is surprised now, it has been entirely his own fault. Time and again he was invited, respectfully, kindly, and affectionately, to appear before the Committee and make his complaints; and he did most distinctly decline to make a specification of his complaints, as we desired him to do. The Committee were then compelled to proceed simply upon such papers as we could have access to.

Mr. CATER—I wish to make one explanation just there. The precise reason why I did not appear before that Committee in that capacity, was because I had never made a complaint. I was not a complainant. I was complained of; and therefore it was not in order to ask me to table charges which I had no disposition to table at all. I would say, in further explanation

of those very articles, that I disclaimed all intent of charging crime; and more than that, I attempted, in a private way, after I came upon this ground, to meet the principal party who brought the complaint here, before he did it. Learning that he felt aggrieved, I went to him as a brother, and explained to him, as I could, the whole matter—which friendly advance on my part was rejected.

Dr. S. J. BAIRD—I have never read any of the matters complained of, as they were published in the papers. I have no sympathy with the impeachments, which, as I understand and presume from all indications, were contained in those papers; but there is a vast deal involved to that brother in the action of this Assembly. He is not before us judicially, it is true, but he is before us morally; and it is certainly becoming this Assembly to allow him time enough to examine the report and prepare himself for the issue.

Mr. McINNIS's motion was agreed to. . . .

Agreeably to order, the Assembly then took up the report of the Special Committee of Investigation into the newspaper charges against Drs. Woodrow and Wilson.

Dr. HENDRICK—Mr. Moderator, I have risen for the purpose of making a motion at the suggestion of friends, which I hope will meet the approval of the Assembly. I move that this whole matter be referred to a committee of three to bring in such a minute as in their judgment may be thought best. I do this, very firmly persuaded that it will meet the approbation of the good brother who has made the objections. And having been on the Committee of Foreign Missions, and examined the matter, I trust it will meet the approbation of all the brethren concerned. There seems to be a misunderstanding in the mind of that good brother. Those brethren who are in office are beyond even suspicion. I think the whole matter can be settled by reference to two or three brethren.

Dr. PECK—The Assembly is not prepared to vote for a motion of this sort. We shall be voting entirely in the dark. The brother has not explained what this committee is expected to do, and how the subject is expected to come before them or what action they are to take, different from the action already taken by the special committee.

Dr. HENDRICK—So far as the committees are concerned, they have all reported; and we have no special committee on the subject.

THE MODERATOR—We have the report of the special committee of five, of which Gov. Patton is Chairman; and that report is on our table to be taken up this morning.

Dr. HENDRICK—I remember that, and I have no doubt the report is correct, and will be approved by the Assembly; but I do this for the sake of reaching a result which will be satisfactory to all parties. I have reason to believe that it will be. If we can reach this result without going through a long and uncalled for debate, it will be far better than to take up our time with going over these matters again and again, when perhaps it is entirely a misunderstanding—a misapprehension. Nobody denies the right of any member to investigate carefully the action of our Executive Committees, and to censure if anything improper is found. That is what the brother seems to desire. If he is wrong in the matter, let him be put right. If the matter can be brought before a committee in such a way as to exonerate these brethren, and at the same time satisfy that good brother's mind, will it not be far better than an excited debate? The object is to settle this matter in a way that will be honorable to the brethren, and at the same time kind and generous towards the brother who seems alone in this matter to be aggrieved. I think we ought to regard his feelings and scruples.

Mr. CATER—The course indicated by the brother will be entirely satisfactory to me. I have no wish to make a speech on the question at all. I felt aggrieved at two or three positions taken by the Committee, but no man would rejoice more than I to have this matter settled satisfactorily to the other party as well as myself. And not only so, but I am prepared to make any reasonable concessions to the other party. In both the articles which I have written, I disclaimed emphatically all personalities. If any one has been wounded by them, no one will regret it more than myself. I would hope, if it is the mind of the Assembly, that this disposition of the matter will be made.

Dr. PECK—I have been under the impression all along that, since these brethren asked for an investigation, they were the aggrieved parties; according to the speech of Dr. Hendrick, Mr. Cater is the aggrieved. I think it but fair, before we vote upon this motion, that we hear from Dr. Wilson and Dr. Woodrow as to how they feel respecting this disposal of the matter.

Dr. HENDRICK—I hope we shall hear from them.

Gov. PATTON—As a member of this Special Committee, I was exceedingly gratified to have two most eminent Doctors of Divinity and two elders of more than ordinary ability and standing, in considering a question which is now proposed to be submitted to another committee. I have no particular preference or desire; but the question necessarily arises in my mind, What more could be accomplished by another Committee to act after the Assembly adjourns? I presume the desire is that this Committee settle the difficulties between this and the next Assembly. It can be done now, Brother Moderator! The report is a plain and simple one; it is not biassed by prejudice or opposition. Still, I am not wedded to that report. I would have liked to have made it, if possible, more tender, moderate, more filled with brotherly love and everything that may pour upon the troubled waters the oil of peace and quietness.

Dr. HENDRICK—I approve of the report most cordially. I shall vote for it; I believe it to be perfectly correct; I endorse it.

Dr. PRYOR—I concur with Gov. Patton. Though your Book has no rule upon the subject, I doubt the parliamentary usage of committing the report of a large committee to a small committee. But I do not see what is to be gained by a recomittal. I do not know that the worthy brother over the way (Dr. Hendrick) has had any conference with the other parties. I appreciate the motive which prompts the action on the part of that brother; but if it is the purpose that this Committee shall report to the next Assembly, what is to become of the report now before you? Is it to lie over until the next Assembly? This report, I conceive, covers the whole ground that calls for action. This body knows nothing officially of any controversy between individuals here. A paper was presented to this Assembly representing that certain charges or allegations had

either been specifically brought or insinuated in relation to certain officers of this body. Those officers in a respectful paper asked for an investigation into these allegations; the matter was referred to a Special Committee; that Committee made an elaborate report. That Committee, I have no doubt, has acted as faithfully as any other Committee to which you could refer this matter, and I doubt not with due regard to the feelings and reputation of all persons connected with this unpleasant affair. Nothing is to be gained by recommitting. The report covers the whole ground. It entirely vindicates these brethren. Nothing more is called for. It ought to be satisfactory to these brethren, and to everybody. There may be a brother who will want to protest; he will have the right to do so.

Mr. J. C. BAKER—I desire to offer an amendment. I think we are in great danger of doing injustice to a member of this Assembly by adopting that report *in toto*. I am willing to adopt it, as far as it confines itself to the matter referred to the Committee. No one is farther than I am from charging that or any Committee of the Church with improper management. I am willing, therefore, to endorse every letter of the report so far as it is an endorsement of the management of the funds of the Church; but when it goes beyond that, it has gone beyond the record, in virtually charging Brother Cater with conduct which presents him before this Assembly and the Church in an unenviable light. We ought not to sustain them in that. I move, therefore, that the report be amended by striking out the latter clause, in which the Committee undertake virtually to censure his conduct.

After some difficulty as to points of order, Dr. Hendrick's motion to commit was laid on the table.

Mr. BAKER—I will read the two clauses that I desire stricken out:

"2. That this Assembly condemns *in toto* all such complaints and insinuations as may have been made against these brethren, who have been so faithful and untiring in their official duties, as alike unjust to them and injurious to the welfare of the Church.

"3. That the Assembly, while fully admitting the right of free discussion of its own acts and deliverances, as well as the official conduct of all its officers, does hereby most earnestly caution the editors of our religious journals, as well as their contributors, against the publication of articles reflecting thus publicly on the conduct of those who are acting as its servants, because of the injury which might be inflicted upon them personally, and upon the Church generally; and that it reminds and urges on all who have charges or complaints to make, which, if true, would result in the removal of those complained of, that the proper place for making such charges or complaints is on the floor of the Assembly."

Some of this I approve, but in order to get at what I do not approve, I move that the whole of these two articles be stricken out.

Dr. HILL—I agree with the brother that the part he desires to have stricken out does not meet the views of a number of members. We have compared our views, and are unwilling to vote for some portions of the report. I am extremely desirous to tender all the courtesy and sympathy of this body in a united vote to the officers of our two Committees. Having been an officer of the old Assembly for fifteen years, I understand perfectly the difficulties of the position which one of these brethren occupies, I may say both of them. I sympathise with them in their difficulties. No position is more trying than theirs. It would be the most delightful position in the world to me to be at the head of the Sustentation Committee, if the Church would give me enough money to enable me to give what he ought to have to every laborer in the cause of Christ. But when you give the man at the head of this Committee only half enough, and require him to meet all the demands, it is like distributing bread to a family of children, when you have bread sufficient for only one child. I make these remarks because I wish the Assembly to feel that I sympathise to the very liveliest extent with these excellent brethren in the difficulties of their position. I have no sort of sympathy with this carping and criticising spirit which sometimes springs up. I had to bear it for a great many years. I think God gave me grace, if these brethren will allow me to say so, to bear it with a little more patience

and meekness than they have. I did not get mad, sir ; but I was worried, fretted, and vexed, often. There never was a Committee or Board that had the power which this Sustentation Committee have, that was not carped at. Any man who takes that position with the idea that he can deny men here and there that which they feel to be their due, and give it to other men whom they think not as worthy of it, without being found fault with, will be mistaken. The thing is an utter impossibility.

I move to strike out the whole report, and substitute this paper in the place of it :

“The General Assembly having appointed a Committee to examine into the official conduct of its Secretary and Treasurer of the Committees of Foreign Missions and Sustentation, and said Committee having had all the books and accounts of those Committees before them, feels constrained to express its entire confidence in the perfect honesty and integrity of said officers, and their general wisdom and skill in the management of the sacred funds intrusted to their care. These officers have an arduous and difficult work to discharge, and are liable to fall into errors. Whilst, therefore, the Assembly would recognise the right of all the lower courts and ministers, elders, and others, freely and in a proper spirit of love to canvass those errors, it would recommend to all such to do it in such a way as not to shake the confidence of the churches in them, and thus inflict an injury upon the causes which they represent. The Assembly would at the same time express such confidence in these officers that they feel assured that any errors or mistakes into which they may fall, will be promptly corrected when properly pointed out.”

I do not wish to consume more of the time of the Assembly. There are some of the resolutions which a pretty large number will not vote for. A divided vote, I fear, will not accomplish what we desire—to inspire confidence throughout the Church in the officers of these two Committees. There is not in this substitute everything that I would like to see in it, either in regard to those officers or the worthy brother who is found fault with ; but I have studied to save the feelings of the brother, who will certainly be very strongly condemned. And there will also be, if you adopt Gov. Patton’s report, a squinting

at the idea (and it will make that impression on the Church,) that the General Assembly is not willing to have the conduct of its officers fully canvassed. I want to save that point. I know those brethren are willing to have their conduct canvassed. The very moment you make the impression upon the Church that anything is covered up which the Assembly will not let out, you destroy the cords of confidence binding these causes to the hearts of God's people.

I am free to say that my excellent brother (Mr. Cater) has found fault, not in the spirit at least in which I would have found fault. He has gone too far in his censure, for I have read the articles since I came here. I may state a fact, which may be news to this Assembly, in order that they may understand my position. A part of the conduct of the officers of the Foreign Missions Committee was very strongly censured by my Presbytery and Synod. I will not go into the merits of the case; the facts of the case are that we supposed that the young brethren sent out to China, members of our Presbytery, were not supplied with funds so as to meet their exigencies as promptly as they ought. At the meeting of our Presbytery, a resolution was offered by one of the most prominent members, to censure this Committee, and to have it published. I said that my confidence in these brethren was so great, that I believed there must be some explanation of their conduct which was not before us, and I offered a resolution that a committee of correspondence be established to seek an explanation. I was appointed Chairman of that Committee, and wrote a letter. It is a very amusing circumstance that as "mild a mannered man" as I am, and as strong a "mannered man" as my brother Robinson is, he said the letter was too severe! [Laughter.] I never sent it. In the meantime the Synod met. Another resolution was there offered censuring the Committee for their delay. I offered the same resolution, and was appointed chairman of a committee to correspond. Well, I heard the explanation of the worthy brother; and whilst it explained a great many things, it did not (I have nothing to keep back) fully meet the difficulties in the minds of the brethren then, I must say. And this is the reason why I will vote against one of the resolutions: it is that the multiplied engagements of the officers of that Committee

prevented them from giving that prompt attention which they ought to have given. I had the most perfect confidence in the integrity and reliability of both of them; my confidence was not shaken for one moment; but I excused one of them on the ground that he had "too many irons in the fire"—so many occupations that he did not give the required attention to these young brethren. That is the opinion of a large number of the brethren in Kentucky. I believe their suffering was partly the fault of the young brethren; it was partly the fault of the missionary who has since departed; but it did seem to me (I say it here as I have said it to those brethren themselves) that they ought to have had a sufficient knowledge of the mode of transmitting funds, to have enabled the missionaries to supply their wants. Why, these brethren were compelled to borrow money for six or eight months from the missionaries of the Northern Board!

Dr. J. R. WILSON—I submit that this is altogether out of order.

Dr. WOODROW—I beg that he will have permission to go on.

Dr. WILSON—I know that all these things can be explained, but this publicity of matters to go abroad as insinuations is not in order.

Dr. HILL—I am giving the reason why I want a substitute for the report.

THE MODERATOR—It is desired by all persons who feel a peculiar personal interest in this matter, that the brother should take just as wide a scope as he pleases.

Dr. HILL—As a reason why I offer the substitute, I will read this:

"2. It is insinuated that the causes of Sustentation and Foreign Missions are suffering through mismanagement and neglect of the Secretary and Treasurer because of the multiplicity of their engagements.

"In the judgment of your Committee, and after an examination of the facts as furnished in the documents before us, there is no evidence that these interests of the Church are suffering in any degree by a multiplicity of their appointments."

I cannot vote for that.

Dr. WILSON—One moment to explain myself. I have great respect for Dr. Hill and those brethren who think with him in Kentucky; and it was no part of my object to close the discussion, much less to prevent the bringing out of any facts. But my point was this: That when any new matter is touched upon, let it be with the finger of business accuracy, and let an exact statement be made as to the point of difficulty, and not a broad general statement that cannot be overtaken by specifications.

Dr. HILL—I was giving the reason why I could not vote for that resolution. I will repeat that I do believe those brethren are as honest, as honorable, high-minded, and reliable as any in the Church; but I cannot vote that I think no interests are suffering. I have seen Dr. Woodrow's explanation in print, and they have been made to other brethren, and we still felt there was neglect.

The only other remark I have to make is this: You, sir, know your old friend, Dr. Robert J. Breckinridge. After I became editor in Kentucky, I remarked to him on a certain occasion, "Well, Dr. B., you seem to me to be a little more polite of late than you used to be." "Well, sir," said he, "you have got the printing type in your hands; I know the power of the press, and I do not want to get into a quarrel with you." [Laughter.] There was a good deal of wisdom in that. I want the power of the press enlisted on the side of Foreign Missions and Sustentation—to give confidence and stability to the position of these excellent brethren. You are stepping aside, as I understand it, to condemn the press for a thing which they will tell you, if I understand the spirit of editors, does not belong to this Assembly to censure. They are independent; they are not responsible to you. I am afraid, if you censure them, that they on the other hand will not help to sustain these brethren in the minds of the Christian public. The best way is to bring all these facts out. I wish to hear Dr. Woodrow. I know what his explanation is, but I wish the Assembly to hear it, because I have given before the Assembly the reasons why I cannot support the resolutions. I do not say that Brother Cater has done right. I do not sustain him in many things that he has written; but he had the right to criti-

cise, and though he may not have done it properly, you must not cut off inquiry. I want everybody to know that I have perfect confidence in these brethren. I say here in the last part of my paper that if there is anything wrong in their conduct, I have such confidence in them that I believe that when the wrong is pointed out they will correct it. We think they have erred in some points in the past, but we have perfect confidence for the future. As to the official conduct of my beloved brother Wilson, I do not think he was to blame; I think the blame was on the other party, but I have perfect confidence in Dr. Woodrow. I believe he will do his duty in regard to the future; I do not believe he has done his duty in the past. He has too much on his hands to do it all faithfully.

Mr. J. C. BAKER—In order to save the time of the Assembly, and come to a speedy vote, I will withdraw my amendment.

Dr. J. LEIGHTON WILSON—When this whole question is before the Assembly for statements, I will give precedence to my brother Woodrow. Mr. Cater stated here yesterday that he had statements to make, and that he would substantiate those charges. When he has substantiated those charges, it will then be time for us to answer him.

Mr. CATER—My excellent brother Wilson has entirely misunderstood what I said. I did not intend to make that impression. There is but a single point that I am aiming at, and that is the report of the Committee. It is the first four items in it which do accuse me before the world of doing that which I utterly deny ever having done. I have just as high a confidence in Dr. Wilson's and Dr. Woodrow's honesty as any man. I disclaimed in my articles, time and again, any intention of casting any reflection upon them personally at all. I have not accused any party of crime. I distinctly disavowed it. My article in reply to Dr. Adger, in its first and in its closing clause, does certainly to my mind relieve everything of that kind. I have my statement to make; I wish to defend myself against those four points, and only those. I am perfectly willing for the Assembly to pass any resolutions whatsoever endorsing those brethren in the strongest manner possible, but I want simply that they let me alone. That is all that I ask. I do not wish to stand in a false light before the world and the

Church. That Committee have entirely misapprehended their duty as far as I can see in that report, and when I make my speech, I want to make it upon these four items.

Dr. PRYOR—I rise to express the hope that whilst these statements of Brother Hill, emanating as they do from the Synod of Kentucky, are fresh before us, Brother Woodrow will now make the explanation he has to make in relation to them. I want them met just now.

Dr. WOODROW—Let me begin by thanking you with all my heart for the courtesy you have extended to me in inviting me to appear before you, and to make a full statement of my official conduct, during not only the past year, but the former years in which I have been serving you. It is no small honor to me to be so invited. This General Assembly is not merely a company of cultivated Christian gentlemen; it is not merely a company of those who have devoted themselves to the upbuilding of the cause of Christ; but it is the embodiment of that part of the Church of Christ which is my all. In standing before you to give an account of my acts, I am not standing simply before this audience, but before the whole Presbyterian Church in the United States.

And yet it is strange, Moderator, that I should be standing before you as I now do. I am here to defend myself—against charges, it is said, not intended to affect my character; charges made by one “friend” against another—mere inquiries into the official conduct of one to whom you have so largely intrusted the interests of the Church. We shall presently see the character of these inquiries. I will not now describe them. To quote partially from one of them, I will let facts “tell their own tale.”

I do not deny your right to inquire into my conduct. I have courted investigation into everything that I have ever done, whether for the Church or any other body of men. I desire that the light that proceeds from the eternal Source of all truth shall be shed upon the minutest actions of my life, and that all may be spread here before you. I am not afraid of meeting it. But while I admit this right of the Church, and insist upon its exercise, I at the same time claim that my reputation for integrity and honesty shall either be vindicated, so far as I have been

acting as your servant; or that I shall be condemned, cast forth as a vagabond, with a mark upon my brow more infamous than the mark upon the brow of Cain, to wander throughout the earth. My brother Hill has said that we must not be too sensitive, too thin-skinned. Moderator, I have been cultivating the lack of sensitiveness—thickness of skin—for “lo! these many years.” I would not be sensitive with regard to any criticism of my conduct in any direction. But when you touch that which is dear to me as virtue to a woman, I cannot but be sensitive. If but a small portion of the charges uttered and published far and wide over this land, and throughout this Church, be true, I am so degraded that you ought, if you saw me in the street, to pass me by as too polluted to be noticed, except to seek to rescue me from eternal degradation.

But let me now show you what some of these charges are. They are very numerous; yet I will try to condense as far as possible. I wish you to remember that they are uttered by a member of this Assembly, and have been published by the thousand copies over the land and throughout the Church; and then say whether or not I am too sensitive in taking notice of them.

I read first from the *Christian Observer and Free Christian Commonwealth*—a journal, as you all know, published in the city of Louisville by two ministers of the Presbyterian Church in the United States—an article signed by the initials “N. R.,” in the issue for February 8, 1871. It is stated in this: “It is inexpedient, unwise, and contrary to the genius of Presbyterianism, to give so much money and office power into the hands of a few men. It impairs the parity of the ministry—creates a dominant influence dangerous to godliness and sound doctrine. Take, for example, the Committee of Sustentation; four of the Committee are professors in the Seminary at Columbia—one of those four is also a director of the Seminary” (a pardonable error), “so, also, are two others of the Committee directors—they are all of them, also, members of the Committee of Foreign Missions—the officers of one being officers of the other. The Committee of Sustentation also manage the fund for the Relief of Disabled Ministers and the Widows and Orphans of Deceased Ministers; so also they are appointed to manage the new assurance scheme! One of this

Committee, besides being now a professor in the Seminary, is also a member of the Board of Directors, members of this Committee are the editors of the *Southern Presbyterian Review*, and one of them is editor of the *Southern Presbyterian*; these last two are private enterprises, and are only mentioned in this connexion because of their power to influence the Church. Now, combine those items of power, and any well informed man will see that that body of men (however good they may be) wield a power that may eventually crush out liberty of thought and freedom of speech in the Presbyterian Church."

So far, this might be regarded as a discussion of what *may* be done; but observe what follows. Such general discussion is no part of the writer's object; therefore, to leave no room for doubt as to his design, to make the application unmistakable, he proceeds: "Of the disposition in that direction, see their remarks about the Committee of Publication having issued the Ecclesiastical Catechism of Dr. Smyth of Charleston." It is not that such power *may* produce such effects as have been described—that it *may* create "a dominant influence dangerous to godliness and sound doctrine . . . and *may* eventually crush out liberty of thought and freedom of speech"; but the writer goes on to point out "their disposition in that direction," and therefore concludes: "It is altogether expedient to disintegrate that power."

MR. CATER—Will you allow me to say to Dr. Woodrow that we are talking here about his *official* character, and this does not refer to that.

THE MODERATOR—Unless Dr. Woodrow gives the floor, the Chair cannot give it.

DR. WOODROW—I will cheerfully give the floor for any explanations which may be asked; but I appeal to the Assembly that my mouth may not be stopped in answering these charges here made.

Now, I submit that I have been referred to again and again in this enumeration; for I am one of the editors of the *Southern Presbyterian Review*, I am the editor of the *Southern Presbyterian*, I have many other small and great "irons in the fire." All that is true. I do not deny it. I say, therefore, that this is a charge as direct as could be brought of my "disposition" in

all the evil directions enumerated in the paragraph I have just read.

Now, let me read that which comes from a "friend," from one who, in a subsequent article, professes "most cordial friendship for all those members of the Committee with whom he is personally acquainted." I suppose I am included in that number; for I remember that at the General Assembly in Memphis a gentleman presented himself to me, and introduced himself as "Mr. Cater"; and after a moment's conversation, we parted. I never saw him before; I have never seen him since; but I presume this was an acquaintance which led to my share of the claim of "cordial friendship" which he makes for "those members of the Committee with whom he was personally acquainted."

A reason is given next for the removal of the Committee in this language: "These committees ought now to be removed, because the officers are immersed in other business—some public and some private. For example, the Secretary of Sustentation is also the Secretary of two others of the charity funds of the Church, and will be a chief actor in the assurance scheme, if ever it is inaugurated, and we hear that he is at the head of a large female school at Mayesville, and resides fifty or more miles from Columbia." Then follows another enumeration of my employments, concluding with: "And has various other small irons in the fire. Surely it is now expedient, yea, merciful, to relieve those beloved men, who seem so anxiously willing to 'tote' everything." "Expedient, yea, merciful, to relieve those beloved men"—why? "Because they are immersed in other business." If so immersed, they must be unfaithful in the discharge of the duties you have committed to them.

He adds: "These benevolent schemes of the Church, under their management, are in very straitened circumstances." Well, that is true. Now, what is the inference "N. R." draws from this fact? "It is expedient to try a change!" Then he proceeds to say: "The Committees of Foreign Missions and Sustentation . . . could do their business without unknown and irresponsible clerks." Moderator, the Assembly at Baltimore authorised the appointment of a clerical force, if necessary, to carry on the business efficiently. Would you have the clerks appointed by the Assembly? Then appoint them. But you

gave us the authority to appoint them, and we did so. And yet "unknown and irresponsible clerks" is the term here employed!

"Such abundant expenditure will always cause human nature to judge that a change is very inexpedient." We love the loaves and the fishes too well! Is not that what is insinuated? To conclude respecting this first article, I submit that it brings the direct charge that I at least have attempted to use the power which has accumulated in my hands (according to the assertion) in a direction that is "dangerous to godliness and sound doctrine," and that tends "to crush out liberty of thought and freedom of speech in the Presbyterian Church"; and that I have neglected what you have given me to do because "immersed in other business"; to say nothing of the intimation in the sentence—"Such abundant expenditure will always cause human nature to judge that a change is inexpedient."

I will not go over in detail all the charges. I simply call your attention to the fact, without reading what is there said, that in the issue of May 3, 1871, there is a reiteration of the various charges in the editorial columns of the *Christian Observer*, put in the mouths of others. Editors know how to do that thing. I will pass on, however, to that to which I referred as of sufficient importance, if true, to drive me in disgrace from your presence.

It so happens that replies were made to some of these articles under examination. I was consulted as to whether I was myself going to make a reply. "*I make a reply in a paper which I control and which I edit! A reply to charges against my integrity!*" No, Moderator! Much as I may use the types, I do not vindicate my character in newspaper articles. If it is assailed, as it has been, I answer here in the presence of Christ and his appointed representatives, before this General Assembly; and there alone do I consent to appear. This is the only tribunal before which one of your officers can reply to such charges. But articles were published vindicating the action of the Committee. To one of these a reply is made in the same journal dated April 5, 1871. It is signed "N. R., or Edwin Cater"—an additional name. "As 'G. W.' demands 'more explicit' objections to the work of the Committees, 'N. R.' will be excused if he makes the investigation. Let it be

distinctly understood that he does not charge crime upon any one, while he plainly examines the Reports of the Committees made to the Assembly of May, 1870. Figures tell their own tale. On page 547, printed Minutes of Assembly, the Secretary states:

“In consequence of the comparatively limited means placed at the disposal of the Committee, very little has been done in the way of aiding in church erection. Eight congregations have received assistance, but amounting in the aggregate to something less than \$1,000.’

“But the corresponding item in the Treasurer’s report is \$2,700, a difference of \$1,700 or more. Then a bond reported in the Foreign Mission Treasury for 1869 has disappeared.”

“*He does not charge crime.*” “*Figures tell their own tale*”. I will not now comment upon this; but let me call your attention in the last place, so far as this examination goes, to the following. After an enumeration of the various matters of expense connected with Foreign Missions, etc., “N. R., or Edwin Cater”, concludes:

“Now Prof. Woodrow was already employed by the Church for the whole of his time in one direction, and she pays him \$3,000 for it.”

It had just been intimated that I was receiving a salary as Treasurer of one thing, and another as Treasurer of another; and who knows how many salaries for the various other “small irons” that I had in the fire? And yet I had sold “the whole of my time” to the Church for three thousand dollars! It has been said that there is no charge here—only an inquiry. Now, what would you think if I were to say of a clerk that I had employed him for the whole of his time for \$600, and then that he was working for others in my time, and getting paid for it? Would that be a charge? Would that affect his integrity? Would that affect his honesty? Would that be a perfectly legitimate transaction? I see merchants and men of business around me—what would they think of one who was paid by them for the whole of his time, and then sold some portions of it for one sum of money and another? Would swindling be too strong an expression? Would embezzlement? Whatever word there is that expresses the taking of money that does not

belong to you—I care not what it is—that would be the right word. It is taking money that does not belong to me that I am charged with. But yet I am told I am too sensitive in wishing this Assembly to investigate the matter to see whether or not it is true! I am charged with taking your property and selling it, and appropriating the proceeds to my own use. The whole of my time is your property, if the assertion in this article is true. Now, I do get money for the use of my time outside of what you pay me, and I get a great deal of it. Therefore I have stolen your time! I have swindled you out of it, if this allegation is true.

And then, what is it that “figures are to tell” when they “tell their own tale”? What is meant by this—that “a bond reported in the Foreign Mission Treasury for 1869 has disappeared”? Moderator, if money is put into my hands, and it disappears in any way—I care not how—I am, and ought to be, regarded as having appropriated it to my own use. Money does not disappear from one’s hands accidentally. Such things never occur. Thus I have here, by reference to these last two points, established that charges have been brought against me, which, if true, ought to blast my character forever.

But I have been told by brethren on many hands, that nobody believes any charge of dishonesty against me. I am firmly persuaded that no one who knows me can believe it. I do not believe that any one credits any charge of dishonesty or unfaithfulness to any trust committed to me. But these charges are brought in such a way that I cannot afford to despise them. They are brought, in the first place, by one who is a member of this body. A member of the General Assembly of the Presbyterian Church in the United States make charges that I can despise? No; I cannot despise any charge that is made by any one who can sit in this body. Then, again, I cannot afford to despise charges made by one who represents a Presbytery—which is involved in the former statement. I cannot afford to despise charges made by one whom I hear spoken of as “brother,” “the excellent brother,” and “to save the feelings of the brother.” Moderator, if any one charges you with stealing, I will not call him brother. He is not my brother, if he charges you with swindling the Church out of its money. And yet “an

excellent brother," as I hear him called on all hands, has done this very thing to me. No; I cannot afford to despise the charge. I might give other reasons, but I must hasten on.

There is still one other reason, however, which I may not omit. The charge has not been made in private. It has been circulated by thousands and thousands of copies. If there is any credit in bringing me as a criminal to justice, then it is more largely due to those who circulated that which has succeeded in thus bringing me to justice than to him who originated the charges. If the bringing of the charge is to be praised, the publication of it is to be praised tenfold more. I need not, in the presence of so many legal gentlemen, call the attention of the Assembly further to the difference between the utterance of a libel and the publication of it. No, sir, this is not a matter that I can lightly pass by; or which I can consent that this Assembly should pass by without either a condemnation which will follow me with its blighting influence to the grave, or such a vindication as will prevent a repetition of accusations against me, unless they can be proved before a competent court. As was said to me by a venerable father in this body, these charges are such that they must be fatal to the peace of conscience of him who made them and those who published them on the one hand, or myself on the other.

But before going into my vindication, and the consideration of the question whether or not I am guilty, let me say that the antecedent probability of such charges depends very much upon the character of him who brings them. If the peace-loving Isaac attack one of his fellow-men, it may be supposed that there is good reason for it; but if Isaac's brother make the attack, there is no such presumption. I submit, therefore, that it is proper for me to inquire whether the charges against me have been brought by the peace-loving Isaac or by his brother. But before that question can be considered, there is still another. Have they been brought by one person or by many? Are they fresh charges? or is this a continuation of charges repeated year after year? Moderator, it is a reiteration, with slight change of form, of charges brought year after year. In 1868, I was made the object of that which in some of its aspects was a similar attack. A writer in a journal published in Mobile,

under the signature of "Decem," brought to light many alleged discrepancies in my accounts, which I was informed subsequently by a private letter from the author, were "damaging to both Secretary and Treasurer and the cause". This was more than three years ago. Subsequently there were articles making other attacks sent to a journal elsewhere for publication, which were declined. Then other attacks were made this year, under the signature of "N. R.," which turned out to be the final letters of e-d-w-i-N c-a-t-e-R; and then there appeared, about the same time, in the same paper, still another writer attacking me, under the signature "W. T". Strangely enough, this other writer, "W. T.", happened to have, as his name, the middle letters of e-d-W-i-n c-a-T-e-r. Let me say, with regard to "W. T.", that I do not certainly know who "W. T." was; and therefore I do not express any opinion on that subject. Then, besides—and as the charges are against all who are connected with the Committee of Sustentation, and those who are intrusted with the training of candidates for the ministry at Columbia, it is not improper for me to allude to it—still another attack, or at least a "statement", has been made in an angry manner against one of these in another journal over the name of [ed] "Win [ca] ter." Thus you see how many writers there are bringing these charges, and in how many places, and with what persistency, year after year. But, Moderator, I am here reminded of a tale told by African travellers respecting a fact in natural history, which may illustrate the point before me. It is said by those who have travelled in that region, that when they have pitched their tents, at midnight they are often startled by the terrific roar of the lion in one direction. After a little while, not having yielded to fear so as to flee from the tent, they hear in another direction the yell and shriek of the tiger. If this does not drive them forth, from another quarter they hear plaintive wailings uttered by a very different voice—a cry for pity, to see whether the travellers, who could not be frightened, may not be influenced by compassion to come to the rescue. Yet the experienced traveller knows perfectly well that all these animals, the lion, the tiger, and that which appeals for pity—which don't mean any harm—are all one and the same: an animal which may not be named before this Assem-

bly—*one* animal, not many. And would you know all the various persons by whom I have been attacked, in various journals, year after year, in this way? All these numerous persons, look! Moderator—look! there they all sit in the single person of Mr. Edwin Cater!

Now, in returning to the question as to whether it is Isaac or his brother who has brought these charges, let me say that I do not intend to refer in any extended manner to this part of the subject. I do not intend to dwell upon the time when charges brought by him against a high-spirited fellow-student were followed by personal flagellation. But it is proper for me to bring to the notice of this Assembly this fact—that the experience which Mr. Cater told you he had with regard to trust funds, has been obtained by watching the management of trust funds for many years; and this is not the first time that the General Assembly has felt it necessary to consider charges brought by him, indirectly at least, against it for mismanagement of funds—as in the case of a fund held in Philadelphia, I think, for the benefit of the families of deceased ministers. But I will content myself with simply stating one case, showing where much of the skill, and many of the legal expressions which I heard fall from that gentleman yesterday, may have been obtained—namely, a remarkable suit brought a few years ago by one church against another on the seaboard of South Carolina. The Circular church in Charleston had certain funds; the Wappetaw church, or at least certain persons connected with it, thought they had a claim upon those funds. Hence suits were brought, chiefly at the instigation of Mr. Cater. They were continued month after month, giving rise to this, among other things—that the counsel on one side, who was defending the Circular church, felt constrained to hold the plaintiff up to public view as “an ugly specimen of a Christian”. That suit was decided against the Wappetaw church, or those connected with the church who were interested in it, and against Mr. Edwin Cater, who was the principal instrument in bringing the suit and stirring up strife about the funds of the church. Now, I submit that by such reference, without saying anything of any sum of money charitably bestowed upon the defeated party and accepted by him at the close of that suit—that by

such illustrations I have sufficiently shown that it is not Isaac, but Isaac's brother, who has been bringing these charges against me during all this succession of years.

But friendship is professed. "N. R., or Edwin Cater", professes "the most cordial friendship" toward every one in Columbia against whom he had spoken these things. "Those *beloved men*", he calls them! Don't you see what sweet friendship is conveyed in that language? "Beloved men who seem so anxiously willing to 'tote' everything"! How can these beloved brethren be so unreasonable as not to reciprocate this "most cordial friendship"? Oh, Moderator, if it should ever be your lot, or the lot of any of these fathers and brethren before me, to need a friend, I pray God that you may be preserved from such friendship as Edwin Cater has shown towards those whom he so much loves!

Let me turn now to the charges, or statements—for I may not call them charges—made by Dr. Hill. I happen by accident to have in my pocket—not by accident to have in this city—certain documents which I beg leave to read. As Treasurer, I am charged with delay in the transmission of funds to our brethren in China. There had been a long-continued correspondence as to the best mode of transmitting these funds. The result of this correspondence was that our deceased brother Inslee wished that I should deposit money in New York subject to his draft. I did so, and informed him of it. I could not of course both send the money to China and keep it in New York on deposit subject to his order. But it happened—not from my ignorance of business, (for I am not ignorant of that kind of business, if I am a minister of the gospel; I profess to know how to transmit funds wherever they are to be sent,) but from some misapprehension, I know not how it arose—that our deceased brother informed me, after a time, that he was not able to draw without further arrangements which had not been consummated; and there was a period of distress in that mission, in consequence of the non-transmission of funds. We have heard that it was stated before the Synod of Kentucky and elsewhere that such periods of distress had often occurred; that this had been going on for a long time. Now, let me read a letter, in the first place, from—

Dr. J. LEIGHTON WILSON—Allow me to interrupt Brother Woodrow. It seems to me that this matter into which he has been provoked to go by Dr. Hill, really does not relate to the subject in hand. If there are charges brought against us in relation to our foreign missionary work, I shall insist that this Assembly appoint a committee to investigate the whole matter. We are just as ready to go into an investigation, and have our character scrutinised in this as in anything else. Although Dr. Woodrow has a perfect right to reply to irrelevant charges, it seems to me that it is best not to go into them here.

THE MODERATOR—The Chair would state that by his silence, and by the silence of the whole house, which thus expressed consent, Dr. Hill was allowed to make statements as far as he pleased concerning this matter. The Chair feels bound to give the same liberty to Dr. Woodrow. Dr. Woodrow may personally give as much weight as he thinks proper to the suggestion of Dr. Wilson; but he has the floor and the right to be heard.

Dr. WOODROW—I would simply say, then, in reply to the suggestion of Dr. Wilson, that unless there shall seem to be some further reason, I will only call attention to the fact that I have papers here on the spot which will sufficiently answer all the questions that Dr. Hill or any other member of the Assembly may put.

Dr. PRYOR—I hope he will proceed with that.

Dr. HILL—I hope he will, sir.

Dr. WOODROW—Since Dr. Hill hopes I will proceed, I shall do so. I begin by reading a letter from a beloved young brother, John L. Stuart, one of our missionaries. Let me say that I know no three ministers in our Church whom I would more surely trust than Matthew Hale Houston, John L. Stuart, and Ben Helm. I believe them to be entirely truthful, and that if any expression to my detriment has at any time been used by any one of them, it is based entirely upon their misapprehension of facts; and if the facts they may have misapprehended could be fully brought before them, I am sure, from their noble character, if the proper opportunity were given, they would cheerfully retract. The intimations which Dr. Hill has alluded to consist partly in this: "That frequently during the

history of the mission in China our brethren have been without funds." I would say that if they had been very nearly without funds, it would not be strange in the history of this Church. That, I apprehend, has been the case with most of us. But I wish to read letters to show that such distress as was published in that same paper at Louisville, and upon which the action, so far as I understand it, of Dr. Hill's Presbytery and Synod was based—

Dr. HILL—Mr. Moderator, let me say to Dr. Woodrow, through you, that the action of our Committee was based upon the letters of these young brethren which were put into my hands; not upon any newspaper articles at all.

Dr. WILSON—What were the names of the brethren?

Dr. HILL—Helm and Stuart; we also had one from Mr. Houston sent from Virginia.

Dr. WOODROW—I have here a letter from the Rev. John L. Stuart, dated September 24th, 1869, from which I first read:

"GUTSIU, CHINA, September 24th, 1869.

"PROF. JAMES WOODROW—REV. AND DEAR SIR: My mother, mistaking my object in writing to her concerning the mission's need of money to purchase property, sent me a check for fifteen pounds and one-fourth sterling—the proceeds of one hundred (greenback) dollars. As it was sent under misapprehension, and is not at all needed by me personally, my wants being abundantly supplied, I desire to return it to her." Then follow directions as to the return which I need not read. Then he proceeds: "What misled my mother was a question I asked concerning the money—more than fifteen hundred dollars—raised in the Kentucky Synod in the summer of 1868 for the outfit, etc., of Bro. Helm and myself. I had never seen any acknowledgement of it. She did not write me any satisfactory answer—only that Mr. Grasty, her pastor, said, 'It had been sent, and I need not fear for my support.' Surely I never feared on that score, and the late proceedings of our noble Church give us confidence that scores more may be supported on heathen soil in the glorious work." This shows whether or not there had been distress before this time.

[Mr. Inslee, in a letter of November 9, 1869, says, speaking of letters written by another of the brethren: "We never

intended any such interpretation as that of our being in personal want.”]

I beg leave next to read a part of a letter which many will recognise as in the handwriting of our departed brother, Inslee; it is dated December 12th, 1869: “The young men have drawn their salary money as they have needed. None of them have ever been in personal want, though once or twice we were run rather close. I could have borrowed, in case of real necessity.” Of course, if the young brethren were not in want—

Dr. HILL—I would say to Dr. Woodrow that the letters we had were all some months after that date.

Dr. WOODROW—I read next an extract from a letter from one of the missionaries in China at that time who has since returned to this country:

“SHANGHAI, July 6, 1870.

“REV. JAMES WOODROW—REV. AND DEAR SIR: You will ere this reaches you have received my telegram, kindly forwarded by Rev. J. G. Fackler, of San Francisco. It states the simple fact that your mission here is a set of beggars. The mission treasury has not had one cent in it *for the past four months*.

“ . . .

THOS. E. CONVERSE.”

[The Mission Treasurer writes as follows:

“SHANGHAI, June 7, 1870.

“DEAR BRO. WOODROW: I have just received 2 boxes per Pacific Mail St., through Mr. Coulson, N. York, containing \$2,000 Mexicans. . . . E. B. Inslee.”]

Now, Moderator, note the date of that—July 6, 1870. Here is a letter written on the 25th June, 1870, eleven days previous, from Rev. E. B. Inslee to Dr. Wilson: “In regard to the mission funds, I have about used what was allowed me. Before leaving Hangchow, we had a general settlement, so as to keep matters straight. The three young men have all lived within the amount allowed them, though Messrs. Stuart, Helm, and Houston have had and used some private funds sent to them by friends. Mr. Converse has overdrawn, for the time he has been in China, \$400 or \$500 (Mexican). What is to become of him I do not know.” (Then there are here some passages which I will omit, unless they are called for.) “I did not know he was so much in debt to the mission till recently, because the

money he brought out he deposited in the bank at Shanghai and drew from it."

This is what Mr. Inslee says on that subject eleven days before that letter was written saying that "the mission is a set of beggars". The Mission Treasurer, the Rev. Mr. Inslee, writes that the writer of that letter, before whose going to that country no word of serious complaint of this kind had come to us, had overdrawn his salary by four or five hundred Mexican dollars.

Dr. J. LEIGHTON WILSON—If Bro. Woodrow will allow another friendly interruption, I would renew my suggestion.

Dr. WOODROW—Dr. Hill called for it.

Dr. WILSON—I know he did; and I believe the Treasurer can vindicate himself most triumphantly.

Dr. HILL—Mr. Moderator—

THE MODERATOR—The Chair must declare that Dr. Woodrow has the floor, except as he is willing to be interrupted.

Dr. WILSON—I had his permission. I would just make this further statement. This thing should be put into a different form. Some of these brethren have written letters (which are not here) retracting a great deal that has been said. This goes into a great many things of a private nature. I do not think it is proper, or compatible with the interests of the mission, that this matter should be brought out in this manner in this Assembly. I hope for the interest of missions that this correspondence will be put in the hands of a Committee, and that all these matters should not be blurted out to the injury of the cause of Christ and to the grief of those brethren. It is not competent to me to make the motion. My suggestion is that a Committee be appointed to report to the next Assembly.

Dr. JOSEPH R. WILSON—I would be very glad to make such a motion, were it not for the statement of Dr. Hill, that he has heard all that could be said, and is still of the opinion that these officers have acted improperly. I would like the Assembly to hear the whole subject now, and see if this Assembly will think as Dr. Hill and his Synod think. Dr. Hill says he is not prepared to vote for a paper to exonerate them altogether as officers.

Dr. HILL—If Brother Woodrow will allow me to make a remark. No letter from Mr. Converse was before our Presbytery or Synod. They were all from the other brethren. It was a proposition from one of them to resign his place and come home, because he could not get any money, and was obliged to borrow from missionaries of the Northern Board.

Dr. WOODROW—You will observe that I stated distinctly that there was an interval of most painful distress, as I published to the world through the *Southern Presbyterian*. It arose from a misapprehension, as I have stated, between the deceased brother and myself as to the mode of transmitting funds. I will not go further into this subject, (unless it is demanded,) under the influence of the remarks which have very properly been made. I would simply say that I have here a list—which, with other letters, I lay on your table, subject to the call of any who desire to hear them—a list of all payments made to the China Mission from its commencement, which I can sustain—need I say?—by vouchers, to show to any one that while our missionaries may have been “run close”, they could not have been in distress, as our beloved brother John L. Stuart, and our deceased brother Inslee, say they had not been up to the end of 1869, and were not at the middle of 1870. I will not read it, because I wish to say more about other matters.

Dr. PRYOR—Will Dr. Woodrow explain again that misunderstanding between Brother Inslee and himself about the transmission of funds?

Dr. WOODROW—At the request of Mr. Inslee, I deposited money in New York subject to his draft. So far as I was aware, and so far as I believe at this moment, I therein followed one set of directions which he had given me. I supposed that he knew that that mode was satisfactory. I would myself have chosen another mode, but I preferred acting in accordance with his request. It turned out that he was in error, that he had omitted one important particular, and hence was not able to draw upon the money which I kept in New York at the time.

[Mr. Inslee wrote, March 5, 1870: “We begin to feel anxious about money for two reasons; one is, we shall soon be needing it, and the other is, we fear your letter may have been miscarried.” A remittance of \$2,000 Mexican reached Shanghai

before June 7th, 1870; so that the period of distress was between these dates.]

Now, Moderator, to come to the other charges. It is said that Dr. Wilson mentioned in his report a thousand dollars as appropriated to one thing, and that I charged the treasury \$2,700 for that same item. But let me call your attention to the fact that the Secretary in his report says immediately under the passage which is quoted in the paper, and which I have read: "In referring to the general appropriations made from the Sustentation Fund, it should be borne in mind that the financial year observed by the Committee extends from January to January, and not from one meeting of the Assembly to another." But my accounts extend from one meeting of the Assembly to another. Thus you see that the two things are entirely distinct. Then, if you will refer to the accounts which I have placed in the hands of the Auditing Committee, and in the hands of the Investigating Committee, you will see that seventeen hundred and fifty dollars were paid prior to July 15, 1869, while nine hundred and fifty dollars were paid between the 1st of January, 1870, and the 1st of April, 1870. Did I take, then, seventeen hundred dollars because there are twenty-seven hundred charged in my account, and Dr. Wilson speaks only of the appropriation of about one thousand? And is this to be presented as an objection to the continuing of the Committee at Columbia? Let me say, in passing, that I have never uttered one word in favor of its remaining there—I care nothing with regard to that point; but this is given as an objection to the continuance of the Committee—an objection to me—that not quite \$1,000 was appropriated by the Committee, and yet that I took \$2,700 to pay this withal.

But it seems that "a bond reported in the Foreign Mission treasury for 1869 has disappeared." That treasury is in my custody, thanks to the confidence reposed in me, year after year, for these ten years, by this venerable body. I would suppose that any one who understands business, who has passed through church law-suits, who has managed extensive educational interests, who has spent so much of his time in studying figures in connexion with trust funds, would know that my reports are for the *contributions* of the churches and the

expenditures of the Committee year after year, and that I do not in my annual reports to this body present an account of the *assets* of the Committee. But I have here to confess a business fault. I make a clean breast of it. I knew that it was bad book-keeping, but I knew there was a "Decem" in the Church. It turns out that there is an "N. R". also, and a "W. T"., and I don't know how many more of them. I knew—because I had been made to suffer from it—that there was a "Decem" at least; and rather than be subjected to such carping criticisms, I was one year guilty of the bad book-keeping of reporting the assets, so far as related to one bond, on both sides of my account; thereby, as I humbly confess, misrepresenting the total amount of receipts and expenditures for that year, but in such a way, as you readily perceive, that it could not create a false impression. I mean simply that I entered bonds for a thousand dollars, which I had received in 1868, on both sides of my account in 1869—that is, I charged myself with it and credited myself with it—having acknowledged the receipt of it in 1868. But in 1869, the Chairman of your Auditing Committee at Mobile, the Hon. Mr. Gresham, a pure and noble man, who understands business, who loves the Church, pleasantly twitted me about it. Well, I confessed there, as I confess here, that I knew it was not good book-keeping; but then I knew that "surplusage doth not vitiate". It was not making false representations; it was only making a statement in addition to what was required. It did not in any way vitiate the truthfulness or the accuracy of my account. Under the influence of this reasonable objection on the part of Mr. Gresham and the rest of the Auditing Committee, I did things the next year in a more rigid business manner—in such a way that any one except "Decem", "N. R"., "W. T"., or some of them, would have fully understood. Has the thousand dollar bond disappeared? No, Moderator, it is in my safe—*your* safe, I mean; but I am so identified, Moderator, with you, that I cannot think of you as different from myself in this respect; and it is *my* safe for the time. The two five hundred dollar bonds are at this moment in that safe; and if you will examine my books now upon your table, you will see that I report regularly the revenue received from those bonds. No! The bond has not "disappeared from

the Foreign Mission treasury"; and I trust that no man living thinks that it ever will, so long as I am custodian of the funds of the Church. You have intrusted me up to the present time with four hundred and seventy-five thousand two hundred and seventy-five dollars. This half a million of dollars I have expended under your direction; and I have presented to you, through your auditing committees, vouchers in full for every cent of it.

Now, there was a new item, a new charge, (but let me again correct myself—not a *charge*—these are simply "statements"! mere "inquiries"!) made yesterday with regard to the church of which Mr. Edwin Cater is pastor—College Hill church. I have to confess to a little bad book-keeping there again. Thirty-two dollars was the sum sent me by Mr. H. A. Buford, (if I have the initials right; I have to be very careful in speaking of initials, for I have received at least one scoring from Mr. Edwin Cater for making alleged mistakes in initials; I think, however, it was H. A., or, to be very particular, possibly H. N. Buford,) treasurer of the church. I supposed from the words of the letter that the amount was for Sustentation, and so entered it. So you will find it in my books which rest upon this table. This was in July. I do not attribute any fault to Mr. Buford; but in October (I had published that I had received it for Sustentation in August) I received a letter from Mr. Cater, telling me that it was not for Sustentation, but for Foreign Missions. As soon thereafter as possible, I published that the error had been committed. I did not say that *I* had committed it, for I had not; but I did not say anything to the contrary; and so perhaps left it to be inferred that I had. I published it as widely as my paper would circulate. The amount was transferred to the Foreign Mission treasury. But when I was making up my account for the last General Assembly, I forgot to put it in—the record of the change was in an unusual place, as it was an unusual transaction. But I had published to the world that I had the money, and that it had been transferred. The money had been put into the treasury. I did not forget *that*! Finding that I had overlooked the transfer in the account that I rendered to the last General Assembly, I published, (I did not *conceal*; I have nothing to conceal from

you,) I published that thirty-two dollars was in the treasury which was not included in the report—in a foot-note, as was correctly stated yesterday; and I there said I would include it in this year's report; and I did, as you will see from my report before you. I paid the money to the Foreign Mission treasury; and then—what else? Moderator, I am not in the habit of speaking of myself, unless forced to do so; but I did not want to take thirty-two dollars out of the Sustentation treasury and transfer it to the Foreign Mission treasury; I took that amount out of my own pocket, and paid it into the Foreign Mission treasury from that source, leaving Mr. Cater's church credited for it both in the Foreign Mission account and the Sustentation account; and here it stands. I gave Mr. Cater's church credit last year for the thirty-two dollars. This, in addition to \$15.15, the amount they actually sent for Sustentation, makes \$47.15, which you see there recorded! In this I do not think I committed a great crime. The thirty-two dollars was mine; if I have done wrong, it was in leaving it to be inferred that they gave thirty-two dollars which they did not give. I gave it.

You have been told in these articles, and you have been told by Dr. Hill that he believes it to be true, that I have "too many irons in the fire". Well, as you have seen, I have a good many. First, I am a Professor in the Theological Seminary. This venerable body did not elect me, but it adopted me. I was elected by another court of the Church. When you took possession of the Seminary, you adopted me, and by so doing said that you approved of my being a Professor in the Seminary. I did not fix my salary; and when I became your Professor in your Theological Seminary, I did not sell you all my time, if I did get three thousand dollars from you. I do not perform the work of my professorship in that way. I do not "work by the day"; I "work by the piece". You did not buy all my time, and you know you did not. It is asked, How do you know it? You appointed me, when I was already Professor, to be Treasurer of Foreign Missions in 1861. Well, I did not want any more money. I had enough. I had not very much, it is true; for I had a wife and some children to support, and I had use for all the money I could honestly get. But I did not want any more from the Church. (You have forced me to speak of

myself; I cannot help, in vindicating myself, presenting these personal matters.) When you call upon me to perform any duty, I obey you. The voice of this Assembly is to me the voice of God. You bade me take care of the funds of the Foreign Mission treasury, and I did it. I did not want any money for it. Then, in 1863, you made me your Treasurer of Domestic Missions, and I begged that no salary should be attached to that office. So I served for three years. But Dr. Dabney, when he was chairman of one of your standing committees at Charlotte, in 1864, brought in a report, in regard to which I knew nothing beforehand, saying in effect that this was not right—that I must receive a salary; and the General Assembly ordered the Committee to pay me a salary. You thus taught me that you did not think you had previously paid for all my time. If, therefore, it is stealing your money to take pay for work I do, on the ground that you have with \$3,000 paid me for all my time, it is *you who did it*, not I. This is all I get from the Church. But I work for it. I did not sell you all my time, and you said I did not. I submit, therefore, that to charge me before the world and before the Church with taking your money twice for the same thing, is something that a “good brother”, an “excellent brother”, a “cordial friend”, a representative of the Church of Christ, ought not to do.

But this is not all. I have ever so many other “small irons”. Well, that is so; I have. I am editor of the *Southern Presbyterian*. How did I come to be editor of the *Southern Presbyterian*? It was necessary that somebody should be. The brethren in that region all concurred that the paper was absolutely necessary to foster the enterprises of the Church. There was not a dissenting voice in all the broad region where the paper circulates upon that point. *It must be done*. But who shall do it? You know the condition of things at the end of the war. We had no money; I had none. I had nothing except a will to serve the Church with whatever of gifts God might bestow upon me, humble though they might be. I was ready to lay all at his feet and obey his call. I had no money, so that I could not by myself revive the paper. But I have a brother, a noble brother,—Thomas Woodrow, of Chillicothe, Ohio,—who had money; and that money he placed at my dis-

posal, for myself, or for my Church, if I loved her more. I accepted his gift; I established the paper; and I have continued it by that help to this day, and I humbly trust by the help and with the approbation of my Master in heaven.

But I am also the publisher and one of the editors—the junior, the least important editor—of the *Southern Presbyterian Review*. Well, what was the state of things at the end of the war with regard to this? As I said before, no one had any money; but every one said that we should continue to support this *Review*, this mark of our life and strength, our medium of communication with one another, for circulating throughout the Church that which comes from her master minds. It was said, “Oh that we could have it; but we cannot; we are too poor!” Moderator, we are never too poor to do what God wants us to do—what his glory requires; and although I had no more than any one else, I determined that that *Review* should not be discontinued. And it was not. It goes forth now, bearing the productions of one, and another, and another, and another of the members of this Assembly, all over the land. So, then, I suppose it was not the continuance of the *Review*, or the doing anything in that direction, that was the evil.

But then, I had a Depository! Yes, I had. There was no Committee of Publication when I began it. I began a little Committee of Publication on my own account. I knew where I could get plenty of money, and I got it. At my own expense, I did what your Committee of Publication is doing with your money, though on a very small and humble scale. But when we are in straits, a small scale will do. “Half a loaf is better than no bread.” And I have the satisfaction of having received the thanks of men whom any one might be proud of being thanked by. When communication became easy, and there seemed to be no longer any imperative call for my little committee, I gave it up; I closed it nearly a year ago. I have therefore taken that “iron” very much out of the fire; there is a little sticking in still, but I have taken it out just as far as I possibly could.

But there is yet another “iron”. “You have a printing-office!” Yes, I have a printing-office; and there is a good deal of work done there, and there is something made at it. There

are printers on this floor—fellow-craftsmen—and they know that job-printing is somewhat profitable. And I get these profits. Well, I suppose no one will say that having a printing-office is in itself a very bad thing.

But there are still other "irons". "You are teaching outside of the Seminary!" Yes, I am. Some two years ago, a distinguished Professor of Chemistry in the University of South Carolina accepted a call to California, and the old friends of that University said to me, "Come and occupy his Chair; this is the only place which political revolution has not reached; come, and be our Professor, and help to save the institution." I declined promptly. They came again and again, and said, "Consult your brethren; you have respect for their opinions." I consulted my brethren, especially my fathers, Dr. Wilson, Dr. Howe, Dr. Adger; I consulted elders and ministers throughout the entire State, so far as I could. They all said, with one voice, "Take it, if you can save the University, or help thereto." I took it. I have had that "small iron in the fire" ever since. But is that a sin? I think it cannot be very bad. It is not wrong to have scientific proclivities. Why, Moderator, I am reminded by this allusion to science and to this professorship, of certain occurrences which possibly may have helped, let me say, to turn the tide of what "Isaac's brother" does against Columbia and South Carolina, from which we are there suffering at this moment. I can testify that it is a pleasant thing to study science. I have delighted in the study of geology and chemistry for more than quarter of a century. Others have had this same fondness. In certain stages of society, that which is unexplained is referred to spirits, ghosts, etc. When you get a little above this lowest stage, everything that cannot be explained is referred to electricity. We all know what electricity is—at least we think we do; though I suppose if I were giving a lecture on chemistry, I would say we do not. Now, there was a famous rock in Fairfield District, South Carolina, which had moved. Nobody could explain it. But it was explained at length by referring it to electricity—that explains everything. Well, there was a vacancy in the very chair (so far as I am informed) which I now hold in the University of South Carolina. There were many applicants for it. By one

of these applicants, who had settled the Fairfield rock question, letters and testimonials were collected and published without the fear of the types before his eyes. Numerous copies were printed—how numerous I do not know. And then, there was a letter written to the Chairman of the Board of Trustees, in which the promise was made that if the writer of that letter should only be chosen (he who was commended in these printed testimonials), he would put the Chair of Chemistry in that University on an equal footing with that at Yale under the distinguished Silliman! Well, now, Moderator, it surely cannot be very wrong for me, under the influence of the earnest appeals made to me, and sustained by such persons as I have named, to have accepted and to hold what Mr. Edwin Cater sought in this way, but failed to obtain! Oh, but I make too much money! Yes; I do make a good deal of money. But I suppose I need not say that that is not a crime.

Now I come to consider how it happens that all these things can be done by one man. Well, I am not very strong; you see I am not very big! But, Moderator, fathers, and brethren, I have consecrated myself, with all that I am, and all that I have, and all that I can do, to the service of Jesus, my blessed Redeemer; and I will serve him to the utmost of my ability. If anything of my own pleasure comes in conflict with that, I willingly resign it. If there is even anything in which it is in accordance with his will that I should delight, if I can serve him more efficiently by giving it up, I will cheerfully resign that also. And I will not think that I am therein making a sacrifice. I will thank him for the additional privilege of permitting me to serve him in one and another and another way, up to the utmost limit of my strength.

But how is it possible for one man to do all these things? If you consider how we are in the habit of spending our time, it will occur to you that the duties of society claim, and claim rightfully, a considerable portion of it. It is right that we should mingle socially with our fellows; and it takes not a little time to attend properly to the duties of society. But, sir, when on one occasion messengers were sent to do the will of the Master, they were commanded to "salute no man by the way", but to go right on in the performance of their duty. There-

fore, thinking that I was at liberty to give up the duties of society, to resign its pleasures, I have, as *you* know, entirely foregone all those pleasures—which I delight in as much as any brother, as any father here. Moderator, as you well know, I have not been able to accept your invitations; I have not been able to accept my own sister's invitation to spend a social evening with her. I was doing the work of the Master, and I verily thought I was doing God service in giving up the time that I might rightfully have claimed for the pleasures and duties of society. And I *was* doing right, and I thank him that he put it into my heart so to do.

Besides, all men have a right to certain time for rest and recreation. I love rest as well as any one; and you might think when you look at my little body that I need it. I do not know whether I do or not. That is a question which I have not considered. But whenever I have seen any service I could perform for my Master, whenever I have seen that which appeared duty before me, I have gone forward and discharged that duty to the best of my ability. I have given up whatever time I could steal from the needed hours of rest. So, by these two methods, I have attempted to keep (shall I repeat the scornful expression?) some "irons" at least from burning.

But besides, Moderator, as many a one here can tell you, their letters to me are unanswered. Yes, they are; I confess it. And I now humbly apologise to multitudes of my brethren who are before me, for having neglected to answer their letters. But if you recall what you wrote in those letters, you will find that they are not about the business of the Church. Such are not unanswered. But they are such as it delighted and cheered my heart to receive, expressing your brotherly love towards me; and such as I wished to take time to answer, and therefore laid aside for the moment of leisure. But that moment did not come; and I had not time to salute my brethren by the way. And in all this, whatever pain it gave me to be forced to withhold my acknowledgement of your kind words, I verily thought I was doing God service, instead of being exposed to the danger of being held up from one end of the Church to the other as one who was not "doing", as it is scornfully said by "N. R". in these papers, but merely "attempting" to do the Master's work.

But, Moderator, notwithstanding all this multiplication of methods of doing additional work, it is true that there are more "irons" than I can possibly attend to alone. But I do not attend to them alone. There are many on this floor who have helped me. And there is one whose "price is far above rubies"—one, Moderator, in whom, as you well know, "the heart of her husband can safely trust"—who aids me in all that I undertake. In every possible way, after having "looked well to the ways of her household", she helps me to save time so as to make two hours out of one—the problem I am continually attempting to solve. In preparing my lectures for the Theological Seminary, she sits by my side and familiarises herself with the characters of the original languages of the Scriptures, so as to search out my references, and thus save so much of my time. In the duties of the treasurerships which you have intrusted to me, she still sits patiently by my side, examining and arranging my letters, and adding up the columns of figures, to see that no error has been made which my less vigilant eye had overlooked. And so by day, and so by night, one whom it is right that "her husband should praise her," helps me to make not two hours only, but many hours out of one. She, too, has given up the pleasures of that society for which, I think I may at least be permitted to say, she is not unfitted. She has done all this so that I might do double work—that I might perform the duties which I think God has laid upon me. And yet, it has come to this, that because she has so done, because we have united in reverently laying upon the altar of God our whole strength and all our time, that my name (and my name is her name) is made a byword to be mocked at!

But, it is reiterated, I am making too much money! As I said before, I do make a good deal of money. I get paid for all this work. Is it wrong that I should get paid for it? But what do I do with my money? In reply to such a question, I might say, "It is *my* money; I earned it; and it is none of your business what I do with it." But before the Church of God, as I think I am now standing, I assume no such attitude. I have never told any but my most intimate friends—those to whom I intrust everything—what I did with my money. But what am I doing with it? Are not the Trustees of the Southwestern

Depository right in their opinion that the publication of a religious newspaper is one important means of glorifying God? And does not the Synod of Mississippi do well to appropriate so much of the funds in the hands of these Trustees as may be necessary to carry on that noble project? Were not the friends of religious literature right, a few years ago, in collecting and expending ten or twelve thousand dollars to establish a religious journal in the southern part of this State? Were they not seeking to glorify God in a praiseworthy way? Moderator, I cannot establish and carry on a newspaper for nothing, any more than any one else; and I have (God forbid that I should boast; I do not boast of it; but I am forced to speak of these things in vindication of my character, which is so dear to me,)—I have spent between thirteen and fourteen thousand dollars of my own hard-earned money in establishing and bringing to its present condition the *Southern Presbyterian*, and between three and four thousand in continuing the *Southern Presbyterian Review*. Have I sinned in so doing? Have I sinned against God in making these efforts to promote his glory, as I firmly believe these periodicals have tended to do?

I would trespass a little while longer upon your time. Many other things have been said—whispered—with regard to me. Would God they were brought forward here in the open Assembly! I will not turn aside now to notice them.

I am glad that I appear in this Assembly, not only for the reason I have given, but for others as well. A pale and delicate boy—scarcely more than a boy—twenty-two years ago landed upon the southern shore of this State. He had not one friend within hundreds and hundreds of miles; but he believed that in this and in the contiguous States, though he was born across the Atlantic on a foreign shore, there would be those who would welcome him in due time, if he was worthy of welcome. And I have been welcomed. And I stand not now before strangers, but before those who have been observing my course from that day to this, and who have without ceasing bestowed upon me every mark of confidence and affection. I am happy to see in one of the members of this Assembly a member of the church with which I first united in this State soon after I reached it—the elder who is now representing the Presbytery of Tombeck-

bee [Mr. R. F. Houston]. The beloved brother who is sitting before me, now from Lexington, Virginia, [Rev. Dr. J. L. Kirkpatrick,] was the first minister in this State to extend to me the elements of the broken body and shed blood of our ascended Redeemer. Father McCorkle, who is present in this house, though not a member of the Assembly, was the first, along with other brethren, twenty years ago, to intrust to me the first official position which I ever held in the Church. Father Wilson, and others who are here from the Synod of Georgia, more than eighteen years ago called me to a still higher position. And here, let me say, I never thrust myself higher. I never sought any office of honor or profit which I have ever received; and I have received many from the Church, and I have received the offer of many from the different States. And so I have gone on, step by step; and I rejoice that there are multitudes of brethren here who have been observing my course day by day. There are a number of my students here, too—an unbroken succession from 1853 to this day—those whom I have delighted to take by the hand and lead in the paths of knowledge, whether secular or sacred. To them I appeal, whether I have ever neglected any of my duties performed under their daily scrutiny. It is not before strangers that I stand, therefore, though that boy was a stranger. It is before the General Assembly of the Presbyterian Church in the United States, which has for many years and in many ways honored me with its confidence. I beg you that you will not withdraw your confidence, unless you see good reason so to do. But as you opened your arms to receive the young foreigner and confided in him, so now thrust him from your embrace, and cast him down to the lowest depths of the infamy which he deserves, if he has proved unworthy—if he has betrayed any of the trusts which you have so lavishly confided to him.

But, Moderator, I beg that you will not by any neglect, by “faint praise”, by any praise accompanied with exceptions, unless you now go fully into the investigation of the exceptions, leave any stain upon the name I bear. Moderator, that name is very dear to me. In 1525, in the western part of Scotland, Patrick Wodrow, just after the beginning of the Reformation, began to preach the same glorious gospel that it has been your

privilege so long to preach. At the close of the "Revolution", in 1688, James Wodrow was made the first Professor of Theology in the University of Glasgow, after he had been hiding from his persecutors, preaching the gospel as he might, for twenty-five years. You are indebted to Robert Wodrow for the Annals of Scotland, in so far as relates to the memorials of those days of bloody persecution that have come down to us a precious heritage. The venerable Thomas Wodrow, now under my own roof, has been preaching the gospel from the Orkney Islands to the south of England, from the snows of Canada to the warm plains of South Carolina, for more than fifty years. Another Thomas Woodrow has offered his purse to this Church through me; and this Church through me has received it. Moderator, the name is dear to me; and I would fain transmit it without a stain to the little band of prattlers now at my fireside—to the four little ones who for these past weeks have been gathering around me, attracted by the conversation of their elders, and asking questions with their eyes full of wonder—"What is this? what are they saying about you? what do they mean by a 'bond disappearing from the treasury'? And do they say you took money twice for the same thing? What do they mean by these things which we are hearing?" And then, "Do they mean that you took the Church's money? that you have been doing wicked things? You—you?" And then they cluster around me, twining their little arms around my neck with loving caresses to shield me from harm, if there is no one else to protect my fair name. And shall that name be dishonored which she whose "works praise her", in the proudest hour of my life consented to receive as her own? Shall I be permitted to transmit to these little ones an honored name? or shall it be tarnished by such rumors; by such attacks; by such—I will not characterise them. Is it, is it, fathers and brethren, to be my fate to transmit this honored name received from honored ancestors to a disgraced posterity? I appeal to you, fathers and brethren, to judge whether I have deserved this at your hands.

The following substitute for the Special Committee's report was offered by Dr. Kirkpatrick, after it had been approved by Drs. Wilson and Woodrow, and was adopted by the Assembly:

Resolved, That the General Assembly having received the report of the special committee appointed to investigate the charges or complaints respecting the official conduct of the Secretary and the Treasurer of the Executive Committees of Foreign Missions and of Sustentation, in compliance with the request made by those officers, and having received full and explicit information concerning the several matters involved in said charges or complaints, does not deem it necessary to take any further action in the premises than simply to declare, as it does hereby declare, in the most emphatic and unqualified terms, that it finds nothing in any of the facts brought to its view to shake, but much to strengthen the confidence hitherto reposed in the fidelity of the said officers to the trusts committed to them, and in their wise, vigilant, and successful management thereof.

Editorials on Various Subjects.

ANTI-INSTRUMENTAL MUSIC CONVENTION.

Two weeks ago a Convention was held at Allegheny, Pa., by a number of ministers and elders of the United Presbyterian Church who are opposed to the use of instrumental music in the public worship of God. That Church has for some time been agitated on the subject; but at last it decided that the question whether or not the organ might be introduced should be left to each individual congregation. Of course, this was a declaration that the use of instrumental music is not in itself sinful, and therefore it was a giving up of one of the distinctive principles of that Church. This action has from the first been strenuously opposed by a large minority. They have endeavored through the courts of the Church to reverse the action taken; and failing in this, they are holding conventions to consider what should be done.

At the Convention just held they formed an association to be known as the United Presbyterian Association of North America, whose object shall be "to maintain and promote purity in doctrine and simplicity in worship in the United Presbyterian Church." The reason assigned for the formation of the Association is that the "General Assembly deliberately set aside and annulled the church doctrine with regard to the use of instrumental music in the church."

The following is the principal part of the declaration of principles adopted:

"2. Believing instrumental music in connexion with the worship of God to be without the authority of divine appointment, under the New Testament dispensation, and, therefore, a corruption of that worship, it is our duty to refuse in any way to countenance or support its use, and we hereby counsel all our brethren to stand firm and not defile or wound their consciences by any compliance with that which is contrary to conscience, or in regard to which conscience is not clear."

The action of the Convention is to be laid before the next General Assembly, after which the newly-formed Association will hold its first meeting to "take proper action to meet the

case and carry out the purposes of the Convention to maintain the principles of the United Presbyterian Church."

This seems to mean that if the General Assembly shall not rescind its former action, the members of the Association will withdraw from the Church and form a new organisation; though on this point the debate showed a diversity of opinion.

One reason why this subject is of interest in the South is that the agitation in the United Presbyterian Assembly seems to be one of the main difficulties in the way of negotiations for union between that Assembly and the Synod of the Associate Reformed Presbyterian Church in the South, with which in many respects our relations have been so close. We suppose our Associate Reformed brethren to be conscientiously opposed to the use of instrumental music in public worship; and if so, they could not very well unite with a body whose present principles would do violence to these conscientious convictions. We cannot guess what they would do should a new secession body be formed on what seems to us to be a rather narrow basis. We think it is very probable that the same diversity of opinion prevails among the Associate Reformed Presbyterians that is so greatly disquieting the United Presbyterians in the North.

CONGREGATIONAL SINGING AND MUSICAL REFORM.

Whatever may be said of the other parts of our public worship, it is certainly true that congregational singing stands sadly in need of improvement. There are no doubt many causes for this; amongst them we suppose that one is that our people cannot generally read music. If so, then anything that would make such reading easier should be heartily welcomed.

For some years we have seen it claimed that a new and very easy way of reading music has been invented, called the "Tonic Sol-Fa System"; and while we cannot say anything of it of our own knowledge, we have seen it so highly commended by trustworthy writers on both sides of the Atlantic, that we cannot but believe that it must be very useful. The Rev. John Curwen, the inventor of the system, says: "Our aim is to make all the people and their children sing; and to make them sing for noble ends." And the trustworthy persons we have

referred to say that the system largely helps in reaching this end. . . .

THE SOUTH CAROLINA BAPTIST CONVENTION.

The State Convention of the Baptist denomination in South Carolina met in this place last Thursday morning, and adjourned on Sunday night to meet next December at Sumter. About two hundred members were present, besides a number of visiting brethren, consisting of secretaries of foreign and home missions, a theological professor, a returned missionary from China, and other Baptist ministers from other States.

The proceedings were very much like those of a Presbyterian Synod, and the subjects considered were much the same—Missions, Education, Publication, etc. The discussion of these topics alternated with preaching and devotional exercises. There is one conspicuous difference, however, between the Convention and a Synod—in the former no judicial case is ever heard, as our Baptist brethren recognise no ecclesiastical *authority* above that of the “church”, or single congregation. But there are Boards and Standing Committees much like our own, exercising the same powers.

The Rev. T. P. Bell, formerly of the *Southern Presbyterian* office, now Assistant Secretary of Foreign Missions, and the Rev. F. C. Hickson, who has been compelled to return from China by ill-health, addressed the Convention on Foreign Missions. The contributions to this object by the churches in South Carolina for the year amounted to \$8,368, or about 13 cents per member, as it would sometimes be stated. But this would be plainly an unfair way of stating it; for we have no doubt it is true of Baptists, as it certainly is of Presbyterians, that the contributions for Missions come from a small minority of the members. Besides the amount mentioned, other contributions were made by the Women’s Missionary Associations; but we do not know the amount.

The Rev. Dr. Tichenor, Secretary of the Home Mission Board, made an address on Home Missions.

The affairs of Furman University elicited great interest. Spirited addresses were made by the President, Rev. Dr.

Charles Manly, the Rev. Dr. Dickinson, of Richmond, Va., and others. Efforts are in progress to endow this institution more fully, which ought to meet with early and entire success. A body like the Baptist denomination in South Carolina, which is nearly half as large as the Southern Presbyterian Church from Mason and Dixon's line to the Rio Grande, ought surely to find no difficulty in amply endowing an institution of the highest grade.

The Rev. Dr. Basil Manly, older brother of President Manly, gave an account of the condition and prospects of the Southern Baptist Theological Seminary at Louisville, Ky., in which he is an honored Professor. He stated that the endowment of the Seminary is now \$300,000 and that a building is in process of erection which is to cost \$100,000. We believe the funds for this purpose have already been secured. Dr. Manly chiefly urged in his address the importance of providing funds for aiding students for the ministry, while they are acquiring their education.

The two Drs. Manly are sons of the late Rev. Dr. Basil Manly, long President of the University of Alabama. And the line of prominent teachers is continuing in the third generation, as a son of the present Dr. Basil Manly has recently been appointed Professor in a North Carolina college.

Col. J. A. Hoyt, editor of the *Baptist Courier*, was President of the Convention. All the members are of equal rank; and therefore the choice of presiding officers is not restricted to ministerial members, as was the case with us until last spring when the true Presbyterian doctrine was recognised and made part of our constitution.

This Convention was organised in this city sixty-five years ago. In the statement of general principles then adopted, it is said that "the grand objects of the Convention shall be the promotion of evangelical and useful knowledge, by means of religious education; the support of missionary service among the destitute; and the cultivation of measures promotive of the true interests of the churches of Christ in general, and of their union, love, and harmony in particular."

The limits of its authority are carefully guarded in the following words:

"The Convention shall recognise the independence and liberty of the churches of Christ, and, consequently, shall not in any case arbitrarily interfere with their spiritual or secular interests; but, when requested, will be considered as under obligation to afford them any assistance which may be in their power."

From that day to this the denomination has been rapidly growing, until now its membership in the State numbers about 65,000, or nearly five times the membership of the Synod of South Carolina. And it has grown not merely in numbers, but in intelligence and active Christian zeal for the welfare of others. The improvement in the education of its ministry is said to be very great. May it continue to grow in numbers, in godliness, in learning, in zeal for the conversion of all mankind, at home and abroad.

This sincere desire we entertain and express, notwithstanding the fact that we regard the denomination as not yet having reached the truth in all things. We believe our Baptist brethren to be in error as to their theory of church government; we say their theory—for in many respects they are practically Presbyterian. So we think they are wrong on many points connected with baptism—we do not care to enumerate these. But what are all these points of difference when compared with our points of agreement? We do not say they are unimportant—no part of God's truth is unimportant; but we do say that they are as nothing when compared with the glorious truths on which we are agreed. Leaving out the subjects we have alluded to, we are absolutely at one with our Baptist brethren on all the grand doctrines of our common Christianity: why, then, should we suffer our comparatively slight differences to keep our hearts from rejoicing in their prosperity, and from praying that it may constantly increase?

PUNISHMENT OR CHASTISEMENT.

The *Christian Index*, in a vigorous article, calls attention to the idea, advocated by some members of the "National Prison Congress", which recently met at Atlanta, that the design of all punishment is reformatory, and it strongly and very properly condemns it. A false philanthropy has long maintained this idea,

denying the vindicatory character of punishment, and maintaining that the infliction of suffering should always have as its end the reclaiming of the offender—that there is and should be no distinction between chastisement and punishment. This idea should be classed with that which represents drunkenness, not as a sin, but as a disease, and holds that even theft, murder, and so on, are only different forms of disease; and, therefore, that those affected with them should be pitied and not blamed. Such ugly words should not be applied to their maladies; they ought rather to be called dipsomania, kleptomania, etc.; and the sufferers should be treated with special gentleness and care.

The only thorough way to remove these errors is to secure the recognition of the truth which God proclaims that in his sight these things are sins; that sin is an abominable thing which he hates; and that sin, when it is finished, bringeth forth death.

A MERRY CHRISTMAS.

Before the *Southern Presbyterian* appears again, Christmas day will have come and gone. This is the season of universal good cheer. Of course, we attach no importance to it as a day to be observed religiously. Our Church does not believe in Christmas in this sense. But the general throwing off of business cares, the many delightful family reunions, and the exchange of tokens of loving remembrance between friends, make this holiday season one of the most enjoyable of the year. This is especially the case in those homes where there are young children. To the children there should be no such happy time as Christmas. Their elders find their own enjoyment in making this period as pleasant to these as possible.

In the midst of their festivities we would remind our readers that there are many little ones whose Christmas may be dull and joyless. There are many homes that may not be brightened by the arrival of jolly Santa Claus. Can you not by kind thoughtfulness help to diffuse more universally the happiness that you yourselves enjoy so abundantly at this time? "The poor ye have always with you." Do not forget them at this glad season of the year.

In conclusion, the *Southern Presbyterian* wishes each and every one of its readers a Merry Christmas and a Happy New Year.

WHAT SHALL WE GET FOR OUR CHILDREN?

We are often asked by our friends in various parts of the country, "What secular magazine or paper would you advise us to procure for our children?"

We are hardly willing to take the responsibility of advising; but we do not hesitate to give our correspondents the names of some which we regard as eminently suitable. And here let us say that while we are deeply interested in our little friends who may be benefited by our suggestions, what we are now writing is wholly disinterested, so far as the publishers of the periodicals named are concerned. We do not "exchange" with them, nor are they sent to us "free"; when we want them we subscribe and pay for them as any one else does. We deem it necessary to say this, because many commendatory notices which we see are advertisements, paid for in one way or another, under the guise of genuine editorial opinions.

The three we would suggest, then, are—

1. *The Youth's Companion*. Published weekly by Perry Mason & Co., Boston, Mass. Price \$1.75 a year.

2. *Wide Awake*. Published monthly by D. Lothrop & Co., Boston, Mass. Price \$3.00 a year.

3. *Pansy*. Published by D. Lothrop & Co., Boston, Mass. Price \$1.00 a year.

We have always found these clean, attractive, instructive. The latter is more particularly adapted to young children; the first two are attractive and instructive to young people of all ages, from eight to eighty or more.

CRIMINAL SENTIMENTALISM.

There seems to be a growing disposition in this country to make heroes of the vilest criminals. Not only are the courts where murderers are tried crowded with sensation seekers, and the minutest details of the proceedings telegraphed all over the land to satisfy a morbid and vicious curiosity, but the criminals

themselves are often made the recipients of flowers and are otherwise lionised by idle and silly people.

A notable instance of this is afforded by the recent trial and condemnation of the Anarchists in Chicago. After every legal quibble had been resorted to, in order to clear them, they were found guilty of murder and condemned to death. Appeals being taken, the execution of the sentence is at present stayed. All during the trials there was, as our readers will remember, a most sickening display of silly sentimentalism on the part of many persons. Since then these condemned murderers have been regarded as heroes and martyrs. They have been elected "honorary" members of various organisations. And now the daughter of a wealthy Presbyterian family in Chicago wishes to be married to one of these condemned murderers within the very shadow of the gallows! Could folly farther go?

A DARK FUTURE.

Our Northern brethren are beginning to awake to the ruin of their whole social state with which their loose ways about divorce are threatening them. Hitherto they have been very much preoccupied with the sins of their neighbors of the South. Slavery they took great pains to point out to us was "the sum of all villainies", and disloyalty to the Union stood next to it. They had to abolish the one and put down the other *vi et armis*; which undertaking kept them very busy for a long time; and, lo, meanwhile a manifestly much worse thing than either has crept in unawares into their very citadel. Accordingly, the question with them now is not of "our brother in black," nor of the stability of the federal government, nor of the scarlet sins of other people, but of the safety of their own homes and families. The Southern States have no goodness to boast of, and South Carolina, of course, is the wickedest of them all; but still the *Interior* acknowledged lately that "this corrupting plague spot seems to have largely confined itself to this side of the old line dividing the North from the South", and it is a fact, that except under the horrible misrule of reconstruction, divorce was never known in South Carolina.

We are not disposed to jeer at our friends who have been so faithful in pointing out our faults and failings. The subject of

these present dangers is too fearfully serious. And in all the appalling evils that threaten the Northern people we cannot escape bearing our portion. And so we very sincerely rejoice that they begin to be aware how imminent is their complete ruin as a people and ours with them.

Here are some of the alarming facts to which the *Interior* calls attention :

"In the State of Connecticut twenty-four years ago divorces averaged scarcely one hundred a year ; they now average more than four hundred. In 1860 Massachusetts reported only 243 cases of divorce ; in 1883 the number had increased to 655. In Vermont we find 94 cases in 1860, and 197 in 1878. In New Hampshire the number increased from 107 cases in 1860, to 339 in 1880. In Maine, and in Rhode Island, the percentage of increase of divorces was about the same, and it must not be forgotten that these large increases in the number of divorces were neither the results nor the accompaniments of any corresponding or very considerable increase of population. Looking over the Northern States beyond New England, * * * * we are met by the appalling fact that, in some parts of the country, divorces have reached the amazing and terrible rates of one for every five marriages. Surely no intelligent and thoughtful person can read such statistics as these without a consideration of the moral and social destruction to which we are drifting so rapidly, and of the measures which afford the most reliable hopes of relief from the impending danger."

The *Interior* adds :

"We have come to the position from which marriage, which used to be, and still should be, regarded as the holiest and most indissoluble relation into which two people can possibly enter with each other, has come to be regarded merely as a temporary copartnership, convenient for the time, but dissoluble at the whim or convenience of either of the parties. The idea of its divine origin has become almost entirely disregarded and lost."

Surely, this is an alarming state of things. We can think of nothing whatever which calls more loudly for the attention of both the State and the Church. Our Chicago contemporary cries out, and well it may, for "the pulpit, the religious press, the decent secular press, and all Christian people", to come to the rescue of the marriage relation amongst them. It urges ministers (and we marvel that they should need such urging) "to refuse to remarry those divorced on other than scriptural grounds." By such and similar means it says, "we may hope

to prevent the threatened extinction of the family and the home."

REV. CHARLES H. SPURGEON.

A few days ago this eminent preacher of the pure gospel withdrew from the Baptist Union of England. The reasons for this step are that amongst the members there are those who deny essential doctrines of Christianity, that the Union makes no attempt to remove such persons from its membership, that therefore responsibility for the anti-Christian views held rests upon the Union and upon all who consent to remain members of it. The fundamental doctrine of the inspiration of the Sacred Scriptures is one of those which are denied. This single fact would justify, and in our opinion require, any Christian believer to do as Mr. Spurgeon has done. But this is not all. Members in good standing in the Union reject also the doctrines of the imputation of the guilt of Adam's sin and of Christ's righteousness, of the vicarious atonement, and of everlasting punishment, and maintain the anti-scriptural doctrine of a second probation. Hence we cannot be surprised that so sound a believer as Mr. Spurgeon should refuse longer to have fellowship with those who make the word of God of none effect.

We observe that the question has been asked, Has Mr. Spurgeon ceased to be a Baptist? By no means. Each Baptist congregation is an independent church, without ecclesiastical bonds uniting it with others. A Baptist Union is not an ecclesiastical body, but merely a voluntary association. Therefore withdrawal from it has no ecclesiastical significance. Mr. Spurgeon believes now what he has believed for the last thirty years, both as to the mode of baptism and as to form of government. But, though he still entertains these views, what is of infinitely greater importance, he still believes and preaches with undiminished power and clearness, as he has done from his youth, that the Bible is the word of God and that the doctrines contained in our Confession of Faith are those which are taught in the Holy Scriptures.

THE LATE PROFESSOR GRAY.

In the death of Prof. Asa Gray of Harvard University, says the *Christian Intelligencer*, not America alone, but the world, loses one of its great scientists. Few men have contributed more to his special department, that of botany, than he. His researches and writings cover nearly the whole field, and his text books have made his name familiar to every student. For forty years he has been preparing a descriptive work upon the plants of North America, which, though scarcely more than half completed, is a monument to his industry and scientific attainments. To him, more than to any other student and investigator, is due the establishment and acceptance of the natural system in botanical science. Along with most botanists, Prof. Gray early accepted the Darwinian hypothesis, yet ever held it in a form consistent with belief not only in a personal God, but in the creeds of the Christian Church. Not least among his just titles to fame is the work he did in thus reconciling what so many, both among scientists and Christians, represent as necessarily antagonistic. For forty-five years Prof. Gray was a member of the First Congregational church of Cambridge, and his pastor bears testimony how reverently and faithfully he bore his part in its worship and its work. It is a high tribute to a life of nearly four score when it can be said by his pastor of many years, as is the case of this learned scientist, that "certain as he is to live in his works, even more than for that which he has done, will he be remembered and revered for what he was."

IS IT PROPER?

We are always sorry to see such items as the following, which is taken from the *Central Presbyterian*. We cannot help a deep sense of shame that our Church should be in any way responsible for such begging expeditions to the North. Can they not be avoided? Our Church may be poor, but under all the circumstances we do not think it should appeal to the Northern churches for assistance. The *Central Presbyterian* says:

"Rev. J. D. Thomas, evangelist of Montgomery Presbytery, writes to us:

"I am going North in January, as agent of Montgomery Presbytery, to solicit funds to aid in building churches along the N. & W. railroad. This is mainly in Flat-top Coal Region and adjacent parts. Thirty thousand souls have come into this section in a few years. Towns are springing up. Northern capital is invested, and Northern people are settling. We feel we can appeal to Northern people to aid in building churches."

"Mr. Thomas is doing a good work in his Presbytery, and is worthy of the fullest confidence wherever he goes."

THE BEST WAY.

The *Sunday-School Times* contains the following clear and pointed discussion of the best methods of raising money for religious purposes. The truthful conclusion reached should be carefully considered by those who suppose that they are "giving to the Lord", when they are spending money for their own pleasure and amusement.

There are many ways of Christian giving; and, as a rule, the poorest ways are the most popular, while the best ways are in least favor. Yet, after all, in this field of effort, as in every other, "the best way is as good as any." A correspondent in Texas would like a statement of the principles underlying the best methods of giving. He says:

"Doubtless you have somewhere in the *Sunday-School Times* given all the information now asked for, but I can't find it. Please give in 'Notes on Open Letters' a synopsis of the principles of Christian giving, as exercised by means of oyster suppers, restaurants, etc. One says, 'A woman may certainly buy materials for, and manufacture and sell, a suit of clothes, giving the profits or the whole price to the cause of Christ. If so, why may not any number combine and furnish materials for, and supply, an oyster supper, or a general restaurant, giving the profits or the gross income to the same cause?' The answer is made, 'If women may engage in such business for a week, men may engage in it for a year, in the name of the church; and the church may aggregate a capital, go into business, and sustain all its operations from the income of such business'. As to grab-bags, theatricals, and the like, there seems to be no reasonable doubt as to their impropriety, not to say wickedness; but in such legitimate business as first named, where's the impropriety or unscripturalness of its being done in the name and for the benefit of the church? Helping us to come to principles that will enable us to decide these and all

other cases, will supply a need, in these parts, for which all Christians desiring to walk only in 'the way' will be profoundly grateful."

Selling oysters with the intention of giving the proceeds to a religious enterprise is certainly not in itself sinful. On the contrary, it may be a very commendable line of business. So, again, buying and eating oysters with the knowledge that the money paid for them is to go into a church treasury, has in itself no element of evil,—if the oysters are good oysters, and the month of their eating has an "R" in it. But such selling of oysters is not in itself a gift to the Lord, even though the gift of its profits may be a purpose of the dealer; nor is the eating of oysters under such circumstances in itself a self-denying act of beneficence, simply because of the dealer's purposed use of the profits. And here is where an important line of distinction is often lost sight of. If selling and buying be understood to be an act of pure secular business, apart from any purposed use of the profits of such a transaction, there is no harm done through any proper attention to legitimate business activities. But if selling and buying be claimed as in itself a giving to the Lord, the claim is a false one, and there is harm in its pressing or in its acceptance. If, again, there be an attempt to run together a pure business operation and a generous act of beneficence, as if the distinction between the two things was not real and positive, there is harm to all concerned through the moral confusion which accompanies such blundering. A man, or a woman, has no right to sell poor oysters or a scanty portion, on the ground that the money for the sale belongs to the Lord; and, on the other hand, a man or a woman who buys and eats a good oyster-stew, or a poor one, and then charges the cost of it to charity's account, doesn't deceive the Lord into believing any such nonsense; but if the oyster-eater is deceived thereby, that oyster-eater is the worse for those oysters. Giving is giving, and buying or selling is buying or selling. Those things which God has made two, let no man or woman call one. One of the crying evils of to-day is the confusing of pure business transactions or self-indulging pleasure-hunting with acts of charity. A person asks to be paid wages or a salary in a business establishment on the ground that he or she needs the money, whether competent or not to do the work of the position to which that remuneration is attached. A person asks to have a composition accepted by an editor because of the poverty of the writer, apart from the question of the poverty of ideas in the manuscript. A person is asked to go and witness some private theatricals, or to listen to a concert, or to attend a dance, or to see a dog-fight, or to buy a pincushion or a quart of peanuts, in order to get money into the Lord's treasury by that particular

channel. All this is all wrong. Its tendency is evil and only evil. It leads many a person to believe that one ought to expect an immediate personal reward for giving to the Lord. It is as unwise a policy as would be the substituting of grab-bags for contribution-boxes in church missionary collections—sending the deacons around in the hour of church service, with grab-bags for the congregation to grab from; the profits going to the missionary cause. It may result in larger immediate proceeds of cash, but the money that comes in under such circumstances has cost more than it is worth.

PRAYER FOR THE GENERAL ASSEMBLY.

“Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.” “If thou criest after knowledge, and liftest up thy voice for understandings, . . . thou shalt then understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.” “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

The General Assembly of our Church, recognising these and like truths, and knowing the impossibility of doing the Lord's work in the Lord's way without his guidance and help, asks God's people to pray for it. It “recommends to all the churches under its care to offer special prayer during the devotions of the Sabbath preceding its meeting in each year, that God would of great mercy so give the General Assembly the wisdom that cometh from above, and so direct all its plans, discussions, and decisions, as to promote his own glory and advance the kingdom of Jesus in the earth.”

Next Sabbath is the day for this annual concert for prayer. Shall we turn a deaf ear to the Assembly's recommendation and request?

THE TARIFF ON MINISTERS.

A subject that is just now receiving a good deal of attention from the newspapers of this country and Canada is the United States tariff levied on ministers of the gospel. There is a law

on the statute book of the United States that prohibits the importation of foreign "labor" under contract. This law is very sweeping in its terms, and has been judicially construed to include ministers and professors. Thus a New York Episcopal church was sentenced to pay \$1,000 for importing an English rector. A Presbyterian church in Pennsylvania has called a minister from Canada. He wants to come, but hesitates because his coming will cost the church a \$1,000 fine. The Roman Catholic University, at Washington, D. C., recently asked the United States authorities whether they could import a lot of professors from Europe free of duty, and were told: "No, it would violate the alien labor contract law."

Thus it is seen that very many different individuals, churches, and institutions of learning are interested in this question. For ourselves, we do not believe in the policy of such a law. It is even worse than the ordinary protective tariffs in favor of material "home industries." Free trade seems to us a much better policy. But free trade is not the American idea, and this prohibitive statute is among the laws of the land, and hence must be obeyed as such, not being sinful in itself.

In general, when a high tariff tax is enforced by a government, it may not absolutely prevent the importation of the taxed article. There are two cases possible in this event:

1. Some persons may be found who are willing to import the article desired, and pay the duty demanded by the government. The superior quality of the imported article in their estimation compensates for its increased cost.

2. Some persons may be found who are very anxious to get the superior imported article, but are not willing to pay the duty. Hence they evade it if they can. How? Simply by importing it secretly—without the knowledge of the customs officers. This process is called smuggling. It is generally regarded by governments as a serious offence at law, and is punished accordingly.

There seems to be some strange inconsistency in the enforcement of this alien contract labor law. It is said that it is not equally applied. It is charged that it is only enforced against Protestants and not against Roman Catholics. Thus the *Central Presbyterian* says:

The officials of the Treasury Department have decided, it seems, that Protestant ministers engaged from abroad, must come under the Contract-Labor Law, but Catholic professors and priests are exempt. It may be law, but is certainly not justice.

And the Philadelphia *Presbyterian* says:

The Contract-Labor Law in its application to ministers of the gospel and teachers in institutions of learning is an abomination and out of harmony with the free action in general social and religious affairs demanded by the age in which we live. But since it has been interpreted so rigidly, we believe in treating all religious denominations alike in the matter of its enforcement. It is a shame and outrage that it is carefully and scrupulously enforced where Protestant ministers are concerned, but strained and evaded to suit Romish needs. For instance, the church of the Holy Trinity, New York city, had to pay a penalty of one thousand dollars for importing its rector, Rev. E. Walpole Warren. When the first Presbyterian church of Erie, Pa., called from Canada the Rev. H. C. Ross to its pastorate, an embargo was laid upon the proceeding by the civil authorities declaring his acceptance of the call a violation of said alien Contract-Labor Law. But note how the case stands as respects Rome's importations. Some opposition, it is true, was made to the coming of the foreign professors who are to have charge of their respective departments in the Roman Catholic University at Washington City, D. C., yet by means of various subterfuges and evasions they are to be permitted duly to enter upon their work in that institution. The *New York Observer* states that "next month six sisters of the Holy Cross will arrive in this city from Germany to take charge of the Leo House, near Castle Garden. Bishop Wiggam, of Newark, engaged them while there. He sent over a Polish priest to Newark to establish a Polish church. He also secured a number of Slav priests, who will soon arrive. All these will be admitted without any penalty." Now is it right and fair to make such distinctions? Why shall Rome be exempt from the force of a law that binds Protestants similarly situated? Is it because the latter are tamely acquiescent and the former are ingeniously resistant, and the government, for fear of the political consequences, deems it politic to let them alone? Is it because Jesuitism is too smart for the legal interpreters? Is the quibbling that Rome has "a right to import priests and teachers" on the ground that there is "no contract" in the case "because there are no stipulated salaries promised" to be recognised and sanctioned? It is time that Romish dominance in the administration of State affairs was rebuked and checked.

Abrogate the law, or make it applicable alike to Romanists and Protestants, or so amend it as to give relief where its application is both an iniquity and a hardship, and where its original framers evidently never intended it to apply.

Now, this charge of partiality in favor of the Roman Catholics is perhaps not altogether just. The Columbia Theological Seminary is a Protestant institution. It has recently imported a Professor from Canada, and, so far as the public knows, has paid no penalty for so doing. The duty of \$1,000 can hardly have been paid as an incidental expense, and nothing said about the matter. Hence we may safely infer that the Seminary has escaped this tariff tax. Thus the charge of partiality in favor of Roman Catholic institutions exclusively is disproved.

If it be asked how this immunity has been gained, we cannot tell. But perhaps for the sake of these other distressed churches and institutions the process should be made known. In the words of the *Presbyterian*, was it "by means of various subterfuges and evasions"? Could the Board of Directors have been "ingeniously resistant"? Or were they "too smart for the legal interpreters"? Or was there "quibbling" of any sort, that should not be "recognised and sanctioned"? Surely not! Utterly impossible! And yet the question recurs, "How was it done?" and the puzzle is yet unsolved.

We have heard the following explanation given of the method pursued, but cannot vouch for it. It is not official. "There was no contract made until the Professor was in this country. He was simply invited to come to the United States, on a friendly visit, with the understanding that a contract would be made *after* he arrived. Hence the law was not violated!" In short, he was smuggled in! But then the end was good, and hence, according to a very common doctrine, not altogether unknown to the Jesuits, the use of a little crooked means was justifiable. At any rate, whether justifiable or not, or however accomplished, it was done.

Of course, the explanation above given, not being official, may be incorrect. At most, it is only a guess. If any of the churches or institutions interested in the matter will write to the Board of Directors of the Columbia Theological Seminary, they may gain practical and profitable information. It may save them thousands of dollars, and much annoyance.

The following comments on "the tariff on the gospel ministry" are made by our neighbor across the border, the *Canada Presbyterian*:

The First Presbyterian church of Erie, Pa., has called the Rev. H. C. Ross, of Ingersoll, Ont. Mr. Ross desires to accept, but if he does so, the church in Erie will have to pay a fine of \$1,000 for importing foreign labor into the United States. This is what Trinity church, New York, had to do a year or two ago when she imported a London divine to be her rector, and what the new Catholic University in Washington City has to face if the faculty is brought, as is desired, from Europe. This applying the foreign contract labor law to ministers and teachers is one of the most ridiculous things of the present age, almost as ridiculous as the Chinese Exclusion Act, passed at the beck and cry of the sandlotters of California. The law was never intended to apply to the professions, but is so loosely constructed that it has been made to apply to all occupations. It was intended to protect American labor and to put a stop to the virtual slavery of the contract system. To reduce the wages of laborers, mine and mill owners were in the habit of importing under contract hordes of Poles, Hungarians, and Italians of the lowest class. These men came over under a contract to work at a certain rate of wages, usually very low. The contractors paid their expenses from Europe to the United States. A certain amount was retained each week to reimburse the contractors, and until the debt was discharged the laborers were no better than slaves. They had to submit to systematic robbery, or be thrust into prison in a strange land. Moreover, they were ignorant, vicious, degraded in morals, and filthy in their habits. To stop this system the importation of foreign labor under contract was prohibited. Its framers never intended it to apply to gospel ministers and educators, and we sincerely hope that the coming Congress will so amend it that it will apply only to manual labor. In the meantime, if the First church, Erie, feels that she cannot succeed without Mr. Ross, and he is convinced that he will be happier there than in Canada, we hope he will find some way to get there without the thousand dollars going to swell the surplus in the United States treasury.

One cannot help regretting that the Alien Labor Law which now prevents Canadian clergymen from going over the border was not in force when Dr. Ormiston, Dr. Inglis, Dr. Irvine, Dr. Waters, Dr. Gibson, and other good Canadian preachers were coveted by congregations across the lines.

THE BARNWELL LYNCHING.

In another column we give an account of the killing of eight negroes in Barnwell County by "persons unknown." This shocking act is without justification or excuse. If we were without law, or if the laws were not and could not be executed, then such approximation to justice must be meted out to offenders as may be possible. But we have laws of our own making, and the administration of these laws is in the hands of officers whom we have chosen; if they are not faithfully administered, so as to give protection to life and property, we alone are to blame. The killing of these prisoners is therefore utterly indefensible; and the perpetrators of the crime should be tried and punished according to the law which they have violated.

THE SALVATION OF ALL THE INFANT DEAD.

When the disciples rebuked those who brought young children to Jesus that he might touch them, he was much displeased and said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

And again he said, "It is not the will of your Father which is in heaven that one of these little ones should perish."

It is certain that evangelical Christians do almost universally believe in the salvation of all those who die in infancy. Some of them will not claim for it absolute and specific authority from the word, yet hold it as a reasonable though extra-scriptural belief. Others accept it positively as in harmony with the scope of all gospel teaching and involved in the very word and spirit of our Lord's utterances, which we have quoted, and still further, as deducible by good and necessary consequence from the doctrine of the atonement.

If, then, we hold to the salvation of all who die in infancy, whether the children of believers or of unbelievers, it is a pleasing consequence that thus far the greater number, very much the greater number, of the saved have been such as never heard of Jesus or his salvation by the hearing of their ears; and that from age to age this becomes more and more the manifest fact. And so our belief in the salvation of all dying in infancy multi-

plies beyond all computation the numbers of that great company, out of every nation and tongue, which has passed already through the pearly gates and are following the Lamb whithersoever he goes.

VOLUNTARY ASSOCIATIONS.

"The whole subject of societies within and without the Church" is one of the topics which the last General Assembly directs the Presbyteries "patiently to consider", and to "return carefully formulated papers" respecting it to the next Assembly. What the ensuing Assembly is expected to do with these essays, we do not know. It cannot be expected to recommend an addition to the Book of Church Order on the subject, either requiring or forbidding the formation of such societies. It might prepare a digest of the substance of the essays, and cause it to be published; but that seems hardly a proper part of its work. Or perhaps it may be asked to publish a "deliverance" based on the papers sent; but what would be the use of adding an Assembly essay to the Presbyterian essays? The arguments presented in it would have no more authority than each reader or hearer would think them entitled to on account of their intrinsic merit. The discussion of such questions, which may not be absolutely settled by the word of God, may be profitable; but the suggestion of such discussions is not very plainly stated amongst the powers of the General Assembly.

It is possible that the Assembly desired the opinions of the Presbyteries to aid the Church in its administrative work. It seems that not a few in the Church are dissatisfied with the position assumed by its agents in charge of Foreign Missions as to voluntary associations, and that they wish steps to be taken to keep from committing the Church to opinions of which they disapprove. Certain views uttered in its name have been rather remotely and indirectly approved by previous Assemblies, to which objection has been made; and it is certainly desirable that, if the Church wishes to have these views repeated by its authority, it should be after it has directly and distinctly approved them.

In our Church, it is recognised that "the Church, with its ordinances, officers, and courts, is the agency which Christ has

ordained for the edification and government of his people, for the propagation of the faith, and for the evangelisation of the world", and that "the exercise of ecclesiastical power, whether joint or several, has the divine sanction, when in conformity with the statutes enacted by Christ, the Lawgiver, and when put forth by courts or by officers appointed thereunto in his word." We suppose that no true Presbyterian would say, when Christ has ordained an agency to do his work, has enacted statutes with reference to it, and has in his word appointed officers to do it, that it is lawful to employ some other agency or agents. The powers of these divinely instituted courts, as we understand them, are set forth in our Book of Church Order; and beyond the powers there enumerated they have no right to go. If in anything they do go beyond, they are so far forth themselves acting as voluntary associations, and their doings are without authority from the Church. Hence our church courts have no right to form or adopt voluntary associations of any kind—the Session has no right to take under its *jurisdiction* societies composed of members of the congregation, nor have Presbyteries, Synods, or the General Assembly the right to take under their jurisdiction affiliated associations made up of representatives of these. If it were otherwise, such societies would of course be no longer "voluntary", being under the jurisdiction and authority of the church courts. But as before intimated, church courts have no right to exercise authority except as prescribed in our law. Therefore there can be no "societies within the church."

But should it be inferred from this that individual church members may not form societies? By no means. Individually and collectively they may do many things which may be of untold benefit to themselves and others. It is the office of the deacon to discharge duties relating to the care of the poor; but this does not make it unlawful for others directly to relieve the wants of the needy, or to take part in forming benevolent societies for the benefit of the sick, the suffering, the orphan. Besides worshipping together as a congregation, groups of members may surely meet to pray with and for one another, and to study the word of God; and this they may agree to do statedly, and have such amount of organisation as will help

them to do all in an orderly manner. May not groups, more or less numerous, meet also for the purpose of learning more of the needs of the world, of the character of mission fields, of the progress of the evangelisation of the ignorant and the heathen at home and abroad? And may they not further, when their hearts are stirred with love to their Saviour and for the souls of their fellow-men, devise and execute plans for increasing their gifts to the treasury of the Lord? So we might go on, pointing out various like things in which the individual church members surely have the right to take part if they wish; where there is no approach to usurpation of functions assigned to the Church by its Head. On what ground would the formation of such "voluntary societies without the church" be assailed? These are "without the church"; for, although they may be composed wholly of church members, they neither exercise church authority nor are they under it. If they further choose to ask the instruction and co-operation of the pastor, this does not interfere with the conclusion stated; for he comes, not clothed with authority, but for the time as a private helper and friend. But certainly such groups may never, even remotely, assume authority in the direction of any part of the Church's work.

We are not at present considering the desirability of forming voluntary associations, but solely the liberty of the individual church member. Within the limits indicated, the liberty here asserted seems clearly to exist. We are inclined to think that, even within these limits, that liberty is not always wisely exercised—there seem to us to be too many voluntary associations; and there is in many cases a strong tendency—a tendency which has often become effect—to go beyond the rightful limits, and to usurp authority which Christ has intrusted exclusively to his organised Church. On this point we shall not now enlarge. We may say, however, that, while our next Assembly or any other church court has no right to curtail the liberty of those under its jurisdiction, it has a right to warn them against dangers attending the exercise of their liberty.

OUR FOREIGN MISSIONARY WORK.

Two weeks ago we published a statement of our Secretaries of Foreign Missions which we trust has been carefully read and considered. We were told in the Annual Report that thirteen new missionaries had been recently appointed, but are now informed that notice has been sent to eight of these that the "purpose of sending them to the heathen must for the present be suspended", and that "the same notice would have been sent to others under appointment but for some special arrangements for their support made by friends, which it was not deemed advisable to break up."

There can be no doubt that our Church is well able to contribute vastly more to this branch of its work than it has been doing, without at all interfering with other parts of it. If each disciple of the Lord Jesus, to whom he owes his salvation from sin, should carefully inquire what portion of his income he might properly set apart for this work, with the words of the Lord he loves sounding in his ears, "Go ye into all the world, and preach the gospel to every creature", the treasury would soon be full to overflowing. Or if each disciple loving his fellow-man as himself, should appreciate the meaning of these words, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved"—would he not regard as the veriest trifling his ordinary gifts for sending to the perishing a knowledge of that Name? There is money enough; it is in the hands of those who profess supreme love to God and love for their neighbors as for themselves; who love the Lord Jesus and who know his test for professed love—"If ye love me, keep my commandments"—why then is that money not forthcoming to send messengers in greatly increased numbers to announce our Lord's name and to teach to do all things that he has commanded them? Let each one of us lay this question to heart.

But while it is clear that our Church could and should furnish the means to send out all the missionaries now under appointment, and also to establish other new mission centres, it may not be amiss to consider the policy of the Executive Committee in making appointments. We are told that the contributions during the last two years from the regular sources have

been about the same; indeed, from these sources there seems to have been a slight falling off during the past year. The total receipts for last year were \$11,500 more than for the year before; but of this total nearly \$15,000 came from legacies, which, of course, cannot be regarded as a regular or uniform source of supply. Last year fourteen new missionaries were sent out—the whole number in the field being seventy-eight.

Now, without any increase of income promising to be uniform, is it wise to add thirteen more, one-sixth of the present number of missionaries, as seems to have been done? The addition of one-sixth is certainly needed; but so is an addition of six-sixths, and far more, if we consider solely the needs of those who know not Christ. That, however, is not the measure of the Committee's duty. It has only to consider the means furnished by the Church, and to shape its course accordingly. If the Church should do less than it ought, the Committee is not responsible for the Church's lack. It is merely the hand of the Church, not its head. It is responsible only for the wisest possible expenditure of the funds intrusted to it. Clearly, the sums received from legacies, or special arrangements made by friends, should not be used to send out new missionaries or establish new stations, unless there is reason to expect a steady increase of contributions from regular sources of a corresponding amount. Special contributions should be used for special purposes. There are always extraordinary wants which call for extraordinary outlays in connexion with missions already established; chapels and houses for the missionaries to be built, unexpected voyages to be paid for, etc., intermittent needs which absorb all intermittent supplies.

It may be thought wise, when there is a temporary surplus in the treasury from legacies or special gifts, to enter on new undertakings, and so commit the Church to them. We can then say, "See, here are your missionaries in the field, and we have nothing to support them with; if you do not send in increased contributions, we must bring these brethren home and abandon these promising stations." It is true that we may be able to stimulate to increased gifts in this way, but it is neither wise nor right to do so. The getting of money for missions or for any other part of the Lord's work is not the object at which we

should aim, but the getting of it through the operation of divinely ordained motives. If he merely needed money, he would not tell us, "The cattle upon a thousand hills are mine." "The silver is mine, and the gold is mine." But it is his will to train his people in his service, to cultivate the graces of the Spirit in their hearts, by intrusting his work to them and leading them to do it under the influence of love to him and to their fellow-men. No other motives should ever be allowed to intervene.

Therefore it would seem to be the wisest course for the Committee to arrange its regular prospective expenses by its reasonably estimated regular prospective income, so that it may never be even tempted to appeal to any but the highest motives. Perhaps in making its recent appointments it had reason to expect largely increased contributions, notwithstanding the absence of such increase during the last year. If so, it certainly should not be held responsible for failure on the part of others to come up to well-grounded expectations. Still, it should always be careful in forming expectations. The searching questions as to the tower-builder and the war-loving king are as true to-day as when they first fell from the lips of our Saviour.

Editorials on Organic Union.

SOME RESULTS OF UNION.

In view of the proposed union of the Northern and Southern Churches, it will doubtless be interesting to our readers to know, amongst other things, how the memberships of our Synods, especially in this region of the Church, will be affected by it. We do not now intend to speak of those Synods within whose bounds nearly all the ministers and members of the Northern Church are white persons, as Missouri, Kentucky, Nashville, Texas, and Virginia, but only of those of North Carolina, South Carolina, Georgia, and South Georgia and Florida—covering the same area with the Northern Church's Synod of Atlantic.

The number of communicants in the Synod of Atlantic is 13,159. Of these about 700 are whites in Florida; all the rest, with hardly an exception, are colored people. (Before our colored communicants withdrew from our churches, they numbered, in this territory, about 8,200.)

In South Carolina the number of colored communicants is 5,767, in three Presbyteries; in North Carolina, 5,490, also in three Presbyteries; and in Georgia, 1,109, in one Presbytery.

In South Carolina there are 70 colored churches; in North Carolina, 89; and in Georgia, 15.

The number of colored ministers in South Carolina is 32; in North Carolina, 37; in Georgia, 11. These figures may not be quite exact, but they are nearly so.

From these statistics it appears that the membership of our Synod of South Carolina will be increased by the addition of 32 colored ministers and 70 colored ruling elders—102 colored members in all. That of North Carolina will be increased by the addition of 37 colored ministers and 89 colored ruling elders—126 colored members in all. That of the other two Synods named will be increased by the addition of 11 colored ministers and 15 colored ruling elders—26 colored members in all.

These, then, are the immediate effects of the contemplated union. It is idle to suppose that the united Church would adopt the declared policy of our Church—the organisation of a separate Presbyterian Church for the colored people. In this, as in everything else, the policy of the Northern Church would be the policy of the united Church. The Northern Church numbers 661,800 communicants; the Southern Church, 140,000. When two such bodies become one, which one do they become? When five unite with one, it is not so much a union as an absorption. It is like the union of the Independent Presbyterian Church with the Presbyterian Church in the Confederate States in 1863-4. This is so plainly true that it needs no proof. If it should do so, we think the statements of the *Philadelphia Presbyterian* on this point would be trustworthy evidence, so far as its own Church is concerned. That journal says:

“In the South colored men have been licensed; a few, we believe, have been ordained, but there has been always a reluctance to acknowledge these men as full members of Presbytery. We do not know that they have been admitted to the Synods, and we are very sure that no African has ever appeared either as minister or elder in the General Assembly. In the Northern Church they are freely admitted to full membership in all our ecclesiastical bodies.

“If a question is raised, therefore, about the colored man and his rights in the ministry, we must say at once that we think that it is impossible for our Church to recede from the position which it has already taken. We must stand by the right of the African to seek ordination, and if qualified to obtain it, and having obtained it to take his seat by right in our ecclesiastical courts. We must stand by the principles of Presbyterianism, also. For a presbyter, duly ordained, is a presbyter always and everywhere. His right to all the privileges of his order does not depend upon his color or racial descent. It inheres in him by virtue of his ordination and is given in its fulness by the laying on of the hands of the Presbytery. All that is meant when the white man is set apart to the ministry is meant when the colored man is set apart. This is a plain principle of Presbyterian polity,

and ought not to be ignored, or nullified in practice. The Church united should deal with this question according to the recognised and unchanged principles of its polity."

We do not now propose to discuss this subject; our only object at present is to set forth the above as some of the facts which must be taken into consideration before final action is determined upon. We may, however, venture to express the earnest hope that, if a discussion is to arise, nothing may be said or done to disturb existing fraternal relations. If we are really one in doctrine, one in polity, one in our ways of interpreting our doctrine and polity, if we are one in heart and manner of life, by all means let us become one in form, in organisation as well; but if we differ in any of these respects, so that the present cordial and fraternal feelings existing between our closely related families living under different roofs would be disturbed and changed into angry contention between us if forced to dwell under the same roof, then let us remain as we are for the sake of all that is just, and pure, and lovely, and of good report. And in our discussion let us be animated solely by a sincere desire to promote the honor and glory of the Head of the Church, our Lord Jesus Christ.—*Jan. 20, 1887.*

DR. PALMER'S OPEN LETTER.

To give it this name is no dishonor to it, nor yet to the other members of the committee signing it with him; and the admirable document bears the marks of its paternity very plainly. Every member of the Southern Church might well read, mark, learn, and inwardly digest the whole paper (and it were well if it could get access to our Northern brethren too), but as it is long and full this attempt to present its substance briefly will be pardoned by all. Many cannot read the whole document.

The committee allege, first, the original ground of our separation from the Northern Church as still in full force. The famous "Spring resolution" of 1861 gave as formal and precise an interpretation of the Federal Constitution as could have been set forth by the Supreme Court of the

United States. This was in direct opposition to the Confession of Faith, which forbids Synods and Assemblies to handle anything not ecclesiastical. The political legislation so freely indulged by the Northern Assembly then and during and after the war, has passed away, of course, but the principle remains in that body and its Church. Northern Presbyterians do not deny the abstract doctrine of the spiritual nature of Christ's kingdom. They accept the Confession as readily as ever. They will renew without hesitation their testimony in as many fresh deliverances as may be required; as they did in their late Assembly at Omaha. The difference between us and them lies not in subscribing opposing standards, but in interpreting the same standards. It is not intimated that they will trample their convictions under their feet. It is claimed, and honestly believed by our brethren, that in a great crisis like that of 1861 the Church was summoned to the support of the State. Their political deliverances are enshrined in their archives as precious testimonies of the "spirit of Christian patriotism" (the language of Dr. Spring's resolution), which the Scriptures enjoin, and which has always characterised this Church.

We of the South understand the Church to be restrained by her organic law from intermeddling with the affairs of Cæsar's household. They at the North accept the general truth as to the spiritual nature of the Church with a wide margin of interpretation. This, then, is the *first* barrier to union.

The *second* barrier is that the body into which we are desired to fuse, is not the same from which we were separated five and twenty years ago. The incorporation into it of the New School has not only doubled its size, but introduced very different elements into it.

A *third* barrier is the covenant into which the Southern Church entered with the Synod of Kentucky when that body was incorporated with us. But the *fourth*, and an insuperable barrier, is the race problem.

Now, it cannot be denied, that the Almighty has himself divided the human race into distinct groups for the pur-

pose of keeping them apart. And all attempts to restore the original unity of the race by the amalgamation of its severed parts have been signally rebuked. In all instances where the Caucasian stock has crossed with the others, as in Mexico, and in portions of South America, an emasculated progeny has followed. The Southern States of this Union are alive to the danger of amalgamation between the two races now thrown together so closely in their territory. This peril confronts us in the proposal to reintegrate in the Northern Church. The North is not embarrassed with this negro problem. Within its bounds the negro is an inappreciable factor. There is no danger of their churches being ruled by negro majorities with their crude superstitions and their fantastic usages. At the South the negro is side by side with us in almost equal numbers. It is easy to see how negro churches could be multiplied of infinitesimal proportions so as to bring our church courts into hopeless subjection. Besides this ecclesiastical peril, there is a social one. How can the two races come together in equal ecclesiastical relations and a social, personal intimacy not follow, which must end in a general amalgamation?

It will be said, "You should confide in the Christian character and intelligence of your brethren in the North, who surely must see these perils and seek to avoid them." There are thousands of beloved and honored brethren in the Northern Church, in whom we do confide to the last degree. Unfortunately, however, behind these wise and safe men there is a wild and unmanageable constituency. This sleeps in calm repose until some occasion calls out all its fanaticism and fury. We cannot shut our eyes to the fact, that on the subject of the negro the mass of Northern people has been running wild for half a century. This is one subject on which we cannot trust the North to legislate for us. We know the negro and he knows us and he trusts us, too. He knows the Christian people of the South wish him well, desire his advance in sound education, and, above all, desire his spiritual welfare. We did hope to hold them in connexion with us in our churches, and we were slow in coming to his ground, when under the race instinct he demanded

a Church and ministry of his own. And now there is nothing we desire more than to bring that race to be joint heirs with us among the sons of God. But we are convinced that the policy of a separate church organisation, which the negro was the first to demand, is the only one practical or possible in the relation which the two races now hold to each other.

Other objections to the union exist—as the “Boards,” which we have cast aside; our different views of the elder-ship; our different Books of Church Order; and the Woman’s Rights crusade. These and the like are practical difficulties, which render the union in question a doubtful blessing even if it could be obtained.

It would not be candid to express our admiration of this paper without a very few words of criticism. It passes our comprehension how the Northern Church is to be condemned for her political deliverances while our Augusta Assembly is held to be innocent in its meddling with another secular question. If it be said that that question had a moral and religious side, so precisely, as Dr. Palmer acknowledges, our Northern brethren hold that during and after the war their politics rose into the moral and religious sphere.

And then we cannot see how Dr. Palmer and his associates of the committee failed to discover, how their description of the proceedings against our Kentucky brethren in the Northern Assembly of 1866 must strike very many ministers and elders in our own Church as a fair picture of what took place in our already famous Augusta Assembly. Let the reader look at it:

“The older ministers in our body are familiar with the facts to which we here allude; the younger may find the record in the published Minutes of the body in which they were enacted. It may amaze them to discover how the foundations of representative government were removed, in the displacement of commissioners whose title was clear and undisputed as that of any other member of the body; how the forms of judicial process were overridden by undertaking to manage an essentially judicial case by purely

legislative methods; how ministers and elders were enjoined the exercise of the necessary functions of their office, whilst without trial they were recognised as presbyters in the Church; how the authority of the Assembly was stretched over persons and subjects not within its jurisdiction."

It must be manifest to every one how closely our Augusta Assembly imitated the Northern Assembly of 1866.—*Aug. 25.*

THE RACE INSTINCT IN OHIO AND KANSAS.

The editor of the *Congregationalist* says that "the antipathy to the colored race does not appear to be confined to the South." The Legislature of Ohio has "repealed the law requiring negro children to attend separate schools," and at Oxford, Zanesville, Yellow Springs, and elsewhere, "public meetings have been held or other demonstrations made" to secure a reversal of this legislation. "White children are being withdrawn from the schools and some white teachers are resigning because colored children are allowed to enter their classes. The same state of things also is reported from some towns in Kansas." "The indignation of the colored people has been kindled by the hostility shown to this measure of the Legislature." "The blacks have been stirred up to insist upon their rights." For "the next Legislature to repeal the obnoxious law would be an easy but not a creditable solution of the problem." "Here in Massachusetts there are colored and white children side by side in some of our public schools and nobody suffers any discomfort."

The editor continues:

"If the matter had been left to itself, probably it would have taken care of itself. It is the testimony of abundant experience that, taking the country as a whole, the colored race prefers to be by itself rather than to associate freely with white people. It prefers its own churches, and, where its children are numerous enough, it is hardly likely not to prefer its own schools."

But where and when is this matter ever left to itself? Massachusetts will judge for Ohio and Kansas, as the

Northern Presbyterians will judge for the Southern. Yet the circumstances in the case of each are different, and circumstances make, as well as alter, cases. But it costs little to enter on a crusade against the sins of others. And our zeal in such a case is often proportionate to our want of correct information. The citizens of Ohio and Kansas are no doubt as intelligent and patriotic as those of Massachusetts. If the Northern Presbyterians were surrounded by as much and the same sort of colored population as the Southern, they could not help seeing that it is every way advisable for both whites and blacks to follow their race instincts in the matter of church organisation.—*Nov. 3.*

THE NEGRO AT THE SOUTH.

The Rev. Dr. M. E. Strieby, at the meeting of the American Missionary Association, at Portland, Maine, October 26, read a paper on the condition of the negro at the South. He said, "The negro does not enjoy his guaranteed rights. . . . He was deprived of the ballot at one time by violence and is now by fraud. . . . The race is practically disfranchised. In the courts he seldom finds a standing as a lawyer or a juror; in the chain gang only does he enjoy a monopoly. In the church, the school, the shop, he does not as a rule have equal rights; he cannot join any church he pleases, cannot choose the school to which he will send his children, cannot enter the shop to learn a trade or to work as a journeyman. He cannot everywhere ride in the street car, on the railroad or steamboat with the white man, though he may buy the same first-class ticket; he cannot, in many places, attend the theatre, concert, or lecture with the white man, nor with him eat a lunch at the restaurant, nor lodge in the hotel. He is confronted, hindered, and insulted at every step he takes towards enjoyment or improvement—a flaming sword guards the avenues of knowledge, industry, and virtue against him. His guarantees of equal rights are a mockery."

This paper was published in the Boston *Congregationalist*, and it has drawn forth from Ex-Governor D. H. Chamber-

lain, formerly of South Carolina, an open letter to Dr. Strieby, of date November 10th. He refers to his "having resided twelve years in the South and had much to do in all relations with the negro, and being still a constant and careful observer of his progress and condition," and he claims to be qualified to speak on this subject. He also refers to "many circumstances" in his "personal relations which might naturally predispose him to harsh feelings and severe judgments," but says that he has deemed it his "special duty to cultivate an impartial spirit in thinking and speaking upon this subject." "Such I consider the duty of all men, and especially, permit me to say, of men of your profession and position."

"A high authority (the Ex-Governor continues) has told us that 'the weakest way of stating a matter is to overstate it.' Your paper seems to me to fall into this weakness, and more." Referring to Dr. Strieby's statement about the negro as lawyer and juror, and his monopoly of the chain gang, Mr. Chamberlain says:

"I respectfully ask you what evidence you have of the truth of such a statement? My own observation tells me it is totally untrue. In South Carolina, and at the South generally, I very seldom saw a jury which was not composed in part, and often, if not generally, in large part, of negroes, and I am sure it is so now. Negro lawyers, too, find free standing in the courts throughout the South, so far as my knowledge goes. . . .

"Again, you say, 'He (the negro) is confronted, hindered, and insulted at every step he takes towards enjoyment and improvement—a flaming sword guards the avenues of knowledge, industry, and virtue against him.' Can you justify such a statement, even by the rule of rhetorical license? According to my knowledge of the facts, it is a gross and palpable exaggeration. The avenues of knowledge, industry, and virtue are as open to the negro as to the whites at the South. Your 'flaming sword' is a pure fiction of your imagination. . . .

"Northern philanthropy has a wide field of usefulness at the South, but its work and aim will not be advanced by sweeping denunciations, even if well-founded, and surely not by denunciations which, like yours, are unfounded in fact. I have therefore read your paper with profound regret; for while I see much in it to approve, I find also a

spirit of disregard of facts, of wholesale denunciation, of gross overstatement, which renders it, as a whole, misleading and mischievous.

"You, sir, cannot plead the excuse of our ordinary partisan editor or stump speaker, whose craft it is to paint lurid pictures of the South regardless of truth, for passing party ends. I do not see how you can plead ignorance of the facts; and hence, with the deepest regret, I feel called upon to bring you to public account for your statements of the negro's situation at the South. As I value your cause, I deplore and condemn your paper, and, high as you are in position and standing, I take leave to tell you, you are sinning against truth and light in putting such utterances before the public, or indulging in them in private."

We are very glad to see this rebuke by Ex-Governor Chamberlain of some of the overzealous Northern friends of our colored people, who often speak and write like enemies of their white brethren of the South. The circumstances of the whole case fairly considered, who can be surprised if bad men amongst us should treat the negro unjustly, and if even good men should not take him into their very bosoms? The most worthless piety is that which seeks to reform other people but not ourselves. The cheapest and the meanest philanthropy is that which makes a great noise about wrongs and miseries and misdoings far away, but is blind and deaf to like things at our own doors. We assert boldly that the white man of the South, whether good or bad, feels and acts more kindly to the negro than the corresponding class at the North. Perhaps the various specifications in Dr. Strieby's charge may apply more justly to some other Southern States than to South Carolina, where negroes certainly do ride in street cars, and railway trains, and sit in jury boxes, and plead in courts, along side of white men; but we do not suppose that anywhere at the North it is for the black man, or the white man either, to join any church he pleases, or to force his children into any school or himself into any shop without regard to the wishes or rights of others. It may as well be understood now as hereafter that at the South, as in New England, shopmasters choose their apprentices and their journeymen from any class or nationality they prefer; also, that

the whites whose taxes support the schools, choose to have their children educated separately from the blacks; and, that as to our churches, race preferences, whether in white people or black, are not held to be schismatic and do not destroy the unity of the Spirit. In fine, people at the South of different origin and blood and creed do not all mix together any better than they do in Boston itself.—*Dec. 22.*

NORTHERN IDEAS ABOUT ORGANIC UNION.

The New York *Independent* is, of course, no organ of the Northern Presbyterian Church, but it is a very intelligent observer, and, it may well be supposed, a fair and candid reporter of what is the prevalent sentiment in that Church as to organic union. It says the prospect is "not bright." "Here and there there is some show of zeal," yet there is "extensive indifference." This springs "partly from the failure of past negotiations," but still more from a conviction that "the wide differences of opinion and temper which exist render present unity impracticable."

As to the Southern body, the *Independent* is much less well informed. It considers that similar indifference is widespread, but it holds that the question is to our Church one of more practical, immediate moment; because, while we are not moving northward, the Northern Church has some hundreds of churches at the South, and is continually planting more among both the white and the colored population. This work, it says, is "becoming to Southern Presbyterians more and more a rock of offence." But meanwhile the steady and rapid growth of the Cumberland body threatens the Southern Church from another quarter, so that we must "either unite with our Northern brethren," or be crowded by them and the Cumberlands "into a corner of insignificance."

Of course, the reply which Southern Presbyterians might naturally be expected to make to this prognostication of our coming ruin, is that even if the facts be admitted to be correctly stated, we do not consider numbers to be always strength, and that we are more anxious to be found dili-

gently cultivating our little field, for which alone we are responsible, than to see its "insignificance" give way to greater length and breadth. Our future is with our Master. If we can only be faithful to principles committed to us by him, it need not concern us whether we become great or continue small.

But the *Independent* does not hesitate to call our assertion of such principles "sheer and utter nonsense as was ever enunciated by any Christian body." This in regard to the Church being Christ's kingdom and forbidden all political actions. But when it comes to the negro, our New York contemporary throws up at us that "they hold still, as they held before the war, that slavery was a just and beneficent institution." Certainly; the Bible is still our sole and sufficient rule, and it does not condemn slaveholding. Yet we are very glad to have had our responsibilities as Christian slaveholders brought providentially to an end. So far, then, what the *Independent* has said on the subject of the negro and the Southern Presbyterian whites, is quite correct. Not so what it ascribes to us touching slavery as being a "judicial infliction upon the unhappy descendants of Ham." That is no Southern Presbyterian opinion at all. The slavery of the days of Christ and his apostles was not confined to any one race, and yet the rights and the duties of master and of slave are plainly taught in the New Testament, and it is there we find our whole creed respecting this subject. We have no use for and little confidence in the ethnological argument.

The truth is, we are amazed at the degree of prejudice constantly exhibited as to this whole question by this very intelligent journal and multitudes of our Northern friends who are highly intelligent as to other matters. We would not seem or be offensive, else we should have to express our wonder at this *ignorance* of Southern opinions. It denounces ours as "unbiblical and thoroughly wicked notions respecting the colored man and his rights within the one household of faith." The meaning is that the colored man, *as such*, has a right to be a member of the white churches of the South. Well, that is not a right conceded

to the white man *as such*. Every body of men, whether political or ecclesiastical, or whatever else, has a right to choose whom it will receive into its membership. No Congregational church in New England allows a Southern man, whether white or black, to claim admission into its membership just because he is *Southern*. English, French, German, or Italian believers do not complain that their rights are denied because it is held that they may and should organise into Christian churches separate from the American.

When a man is color blind, he cannot distinguish blue from green. The *Independent* is a representative of a large class of Northern Christians who refuse to see any difference between white and black down here in the South, although strange to say they can distinguish between them in their own latitude. But really it is not at all with us Southern Presbyterians a mere question of color. We understand this whole subject better than the North can do. Let them insist as they may that white and black should and must be one ecclesiastically, we know what evils to our social fabric that must needs work. Their denunciations of our views as wicked have no weight with us whatever. Let them deliver their own social state from "unbiblical and thoroughly wicked" opinions and practices as to divorce before they expect us to take them for our teachers on questions of this sort. What is to become of the North unless these "unbiblical and thoroughly wicked" opinions and practices of theirs shall come to an end?—*Jan. 5, 1888.*

THE OVERTURE ON ORGANIC UNION.

The fact that there is a mistake in the published Minutes of the General Assembly touching an overture on organic union has already been made known by the Permanent Clerk. It seems to be supposed by some persons that this mistake will defeat the object of the Assembly and that the Presbyteries cannot vote on the question of advising and consenting to the addition to the Book of Church Order which the Assembly recommended. This opinion we think

is not well founded. As the *Central Presbyterian* well says, "If the original written records are correct, the mistake in the printed Minutes is not so serious a matter." All that the Presbyteries are concerned to know is whether or not the Assembly sent down the overture to them. How can they ascertain this? From the Minutes. What are the Minutes? The record of proceedings as read to the Assembly and approved by it. How can it be known what the Assembly approved? From a copy of the original record duly authenticated by the Assembly's officer appointed for the purpose—the Clerk. Now, this is just what each Presbytery will receive, as we understand.

The error in the printed Minutes cannot possibly nullify the act of the General Assembly. And the Presbyteries should vote respecting the overture without any regard to the mistake there made.—*March 29.*

THE COMMITTEE OF INQUIRY.

There is one feature of the last General Assembly's act in appointing a Committee of Inquiry which has hardly received sufficient attention, and that is its charming simplicity. It is a plan for obtaining information and for investigating character that is exceedingly novel also. We wonder if it might not be well to practise this method in every-day life. Here are two neighbors who are thinking of entering into partnership in business, but one of them is not quite sure as to the principles and character of the other. So he sends a messenger to him who says, very politely, Please, sir, Mr. — has sent me to ask you if you always tell the truth; or if you ever swear; or if you have got over the habit of stealing. But on reflection, we are inclined to think that, however polite the replies might be, the information given might not be the best obtainable. Hence we must abstain from recommending its general adoption, while retaining our admiration of its child-like simplicity and its novelty.

Even where the neighbors are two General Assemblies, the results are not encouraging. Our Assembly asks its

neighbor, "Are you now quite sound and orthodox?" The neighbor answers, "Perfectly so; so sound are we that nowhere throughout our bounds is there any question agitated concerning doctrine." Now, this freedom from agitation may be the result of a universal reception of orthodox doctrines, or, on the other hand, it may be the result of indifference to the most vital truths. Which it is, we think might be more clearly ascertained in some other way than that adopted by our Assembly.

As an example of some teachings in the Northern Church, we present the following extracts from an article in the *Homiletic Review* for January, written by the Rev. Dr. C. A. Briggs, Professor in New York Union Theological Seminary:

"The doctrine of *verbal* inspiration has been destroyed, and it has been shown that inspiration lies back of the external form or letter of the words and is in the inner word, the substance and the sense. Thus the apologist has been relieved of the peril of resting the whole doctrine of inspiration upon the adjective *verbal*, and the critics have led Christian scholars back to the sounder position of the great Protestant Reformers." P. 12.

"The Reformers recognised that there were errors in the Bible. It was a mistake of the later scholastics that they insisted upon the absolute errorlessness of the Scriptures; their mistake, however, found no place in the creeds of the Churches; and the Church is not responsible for the theory of the apologists. Recent criticisms have damaged the traditional line of evidence here, but they have delivered the Church from the blunder of some theologians who have been willing to risk the whole doctrine of the inspiration of the Bible upon a single error and to concede to the enemies of the Bible that one error would undermine and destroy the Bible." Pp. 13, 14.

We do not intend to discuss these teachings, though we may say in passing that we do not see how that can be the word of God which contains even a single error. But our object is merely to call attention to the fact that the absence of agitation co-exists in the Northern Church with the teaching of such doctrines as these. Is this absence a sign of soundness in the faith, or is it a sign of indifference to fundamental truth?—*April 19.*

ARE WE AGREED?

A correspondent sends us the following extracts from private letters between himself and a brother:

"How are you upon Organic Union? I am for;—(a third brother) is against. We have not yet come to blows."

Answer. I must confess my views are much modified from the treatment received by Dr. Woodrow. I can no longer find it in my heart to hold up holy hands in horror of the acts of the Northern Church. But in the reunion I am puzzled to know where they will place the brother in black. But we rejoice to know that the Lord God omnipotent reigneth and doeth all things well. Jehovah Jireh."

We have received many letters like the above, expressing for the reason here given indifference as to the result of the reunion agitation, and as to the continued independent existence of our Church. But we most earnestly entreat that such thoughts and feelings may be banished, and that we all with one mind and with one heart may do everything that is in our power to make and keep our beloved Church an ideally pure and scriptural part of the Church of Christ. We cannot deny that she has gone sadly astray in the particulars alluded to by our correspondent and in others also. But because of these blemishes in the object of our love, shall we turn our backs upon her, and help by our coldness and neglect to cause these blemishes to become indelible stains? Rather let us cluster around her with increased tenderness and affection, and shielding her from further harm, endeavor with all fidelity to Christ and to his truth, to free her fair form from whatever now disfigures it and hides its pristine beauty.

In the discussion since last May, we have often been told by the friends of the proposed union that our Church has been guilty of everything that we object to in the Northern Church, and, therefore, that we have no reason to refuse to unite with it. We must with sorrow confess that the assertion is to a considerable extent true; but yet the conclusion does not follow.

During the war there were expressions in some deliverances of our church courts of which we cannot approve,

although there was an honest endeavor, even in the midst of the most intense war excitement, to avoid whatever is inconsistent with the distinction established by our Saviour between the things of God and the things of Cæsar. But immediately after the war, our General Assembly reiterated our adherence to the Address of 1861 as the "only full, unambiguous, deliberate, and authoritative exposition of our views in regard to this matter." And the General Assembly of 1876 adopted the following declaration:

"1. Touching the nature and functions of the Christian Church, we solemnly reaffirm the explicit and formal statement set forth at the time of the organisation of our General Assembly in 1861, in an 'Address to all the Churches of Jesus Christ throughout the Earth.' This document clearly and forcibly declares our position concerning the character of the Church as a spiritual body, and therefore 'non-secular and non-political.'

"2. Inasmuch as some incidental expressions, uttered in times of great public excitement, are found upon our records, and have been pointed out in the report of the committee aforesaid, which seem to be ambiguous, or inconsistent with the above declarations, and others of like import, this Assembly does hereby disavow them wherever found, and does not recognise such as forming any part of the well considered, authoritative teaching or testimony of our Church." Minutes, page 233.

We cannot claim that the General Assembly has always since then entirely avoided the evils here pointed out; we may, for example, perhaps be justly taunted on account of the speculative bargain made by the Augusta Assembly and the Florida Land Company, and perhaps a few phrases in our records may be made to bear a "political" or "secular" meaning; but on the whole there has been an honest, earnest effort to act in accordance with our oft-repeated principles. We are also constrained to admit that these principles are not adopted by all in our Church. For example, the late venerable and personally loved Dr. F. A. Ross, pastor of the church at Huntsville, Ala., in 1865 obtained leave to enter on the Assembly's minutes his dissent from the declaration "that the Church has no right to give its deliverances on political questions arising either in the State or federal legislatures, or courts of justice." And now it is stated that his

successor at Huntsville, the Rev. Dr. J. H. Bryson, defends the act of the Philadelphia General Assembly in 1861 in adopting the Spring Resolutions. These resolutions decided between two conflicting theories respecting the relations of the federal and the State governments to each other, and to which the citizen primarily owes allegiance, and were the chief immediate occasion of the formation of our Southern Church. But while there may be a few here and there who agree with Dr. Bryson and the Northern Church, the great majority in our Church are agreed in maintaining the principles of the address so solemnly adopted in 1861, and so often reiterated since that date.

Compare all this with the principles of the Northern Church as manifested by an unbroken series of acts from 1861 to the present time. We are glad to know that there are a few in that Church who fully agree with us as to the non-secular and non-political character of Christ's kingdom, but they constitute a mere handful, and are without influence. Our readers are familiar with the political deliverances of the Northern General Assemblies from 1861 to 1866; and also for twenty years after the latter date, as shown in compilations from their minutes made by the Rev. W. M. McPheeters. Not one of these has ever been disavowed by subsequent Assemblies; and for the best of reasons—that both the sentiments and the ecclesiastical utterance of them are well-nigh universally approved. The convenient excuse is made, as was recently done by the Northern Committee of Conference, that it is no part of the duty of existing bodies to sit in judgment on the actions of the Church in the past; but how feeble a barrier this delicacy and sense of propriety would prove if there had been any change of sentiment, we would soon see. The truth is, there has been no change.

The reference of the Northern Committee to our common standards amounts to nothing. It is just as if, when trying to see whether or not we agree with our Arminian brethren, a Methodist should tell us, "This is the language of the Bible, which is held equally binding by your Church and ours, and therefore our doctrinal views are exactly the

same." The question in that case would be: Do we interpret the Bible in the same way? And so here it is, Do we interpret our common standards in the same way? It is notorious that we do not.

The defence set up for their political and secular deliverances is that every political and secular matter has a moral side, and that it is admittedly the province of the Church to deal with the moral. This is true; and it is further true that it is not possible to lay down an exact abstract rule separating the right from the wrong application of the principle in every particular case. But the two Churches differ wholly in the spirit in which they undertake the decision of the question, and it is this difference in spirit which leads to diametrically opposite results. The Northern Church adopts the most "liberal" and the loosest rules of construction, and it claims as within its province whatever such rules will seem to *permit*; while in our Church, notwithstanding occasional exceptions, the rules of the strictest construction prevail, and it must be made clear that action is *required*. Hence the widely diverging and even contradictory results.

The same is true with regard to "the subject of doctrine in its various aspects." It has often been said that our Church has always been free from the "New School" errors of the North, and that while the union of the Northern New and Old School Churches introduced a great many unsound persons into the united Church, such was not the case when a similar union was effected in 1864 in the South; because the Southern New School were so for constitutional and not for doctrinal reasons, and that the Southern New and Old School were one in doctrine. Those who had a wide acquaintance with the men of that day know that this is partly, but only partly, true, and that many of the Southern New School were just like the Northern doctrinally, except on the question of slavery. But while making this admission, as candor requires, it is still true that the *proportion* of doctrinally New School in the Southern Church was smaller than in the Northern. And it is further true that, while we are very far from being able to claim

spotlessness, there has always prevailed, and there now prevails, a jealous regard for doctrinal soundness in the South in a far higher degree than in the North. Even the sad errors which have disfigured our ecclesiastical records during the last few years, to which our correspondent refers, are largely due to this praiseworthy characteristic. Our people rightly dread as most deadly any departure from the faith once delivered to the saints; and partly through defective knowledge, partly through cunningly devised and persistent misrepresentation, they have been misled to believe that that precious faith has been assailed; hence the widespread denunciation of the supposed offender and heretic. But even this fault leans to virtue's side. In time the defects of knowledge will be supplied, the misrepresentations will be seen in their true light, and the truth will be believed; while all along the stern love for purity of doctrine will continue unchanged. The error which is sweeping over the Church will be temporary; the jealous love of God's truth will remain.

Last summer a distinguished minister of the Northern Church, who had himself belonged to the New School branch, said to us: "If you mix a quart of water of which the temperature is sixty degrees with a quart of which the temperature is forty degrees, the temperature of the mixture will be fifty degrees. But if you unite a Church whose doctrinal soundness is represented by sixty with another whose doctrinal soundness is represented by forty, the doctrinal soundness of the united Church will be represented by thirty. *And so it is with us.*"

What is true respecting doctrinal tendencies is also true respecting church polity. In the Northern Church the overwhelming majority have abandoned the belief that Presbyterianism as a form of government exists by divine right. On the other hand, in the Southern Church a very large majority believe in the Presbyterian form of government because they find it set forth in the word of God as the form ordained of God. So with regard to the doctrine of the parity of elders, ruling and teaching, in church courts. There are not a few in the Northern Church who believe

with us that the scriptural form of church government is that of Presbytery, and that all presbyters as such are equal; but the overwhelming majority do not so believe. And it is also true that there are those amongst us who agree with the Northern majority; but we believe that they are comparatively few in number.

But it cannot be necessary to say more to show that on many most important points the Northern and the Southern Churches are not agreed; why then should they attempt to walk together? We can understand why the majority in the Northern Church should desire union; for they know they could then rule us as they might choose. We can understand why the minority in that Church who agree with us in principle should desire it; for they indulge the vain hope that with our help they might become the majority, and so cause their principles and ours to prevail. We can understand why those in our Church who have embraced Northern principles as to "liberality" in matters of doctrine, who defend the right of the Church to make political deliverances, and who do not believe in the divine right of Presbytery—we can understand why they should desire union. But we cannot understand how those whom we believe to constitute by far the greater part of our Church can—we will not say desire union, but—ever consent to union so long as the wide divergences which we have pointed out continue to exist.

Let us cultivate the kindest feelings towards our brethren of the North; let us as far as possible put away every root of bitterness; let us agree to differ, where unhappily differences exist. This we can do so long as we are not organically one; but if we should become externally one, so that each member would be responsible for the acts of the whole, it would be disloyalty and treachery to the truth and to its Author, the Head of the Church, not to contend earnestly for the purity of the faith, and for exact conformity to his revealed will in every particular, even to the framing of the tabernacle according to the pattern which was showed in the mount.—*April 26.*

POLITICS AND RELIGION.

Under this title the *Philadelphia Presbyterian*, one of the most influential of our Northern exchanges, has an editorial bearing indirectly upon the subject of organic union, and directly upon the race issue in the South. We believe our readers ought to know the views and principles of those with whom they are constantly urged to unite ecclesiastically. To this end we give this striking editorial, which reads as follows:

Ecclesiastical hair-splitting on this subject leads to hypocrisy. There is nothing but weakness evinced in trying to stand in the crack between one's country and religion, for they are all of the same family. Patriotism is about as much born in the Church as piety, and in the changes in politics of the South will be found more of the reasons for their retrogression on the subject of organic union with the Presbyterian Church of the North than any other cause or causes. The back action visible is political, and is not wholly with the ministry and eldership of the South, though many of these are bitter against every prospective affinity, patriotic or religious, with the North. The average opinion of the ministry of the South on the subject of organic union is in advance of public sentiment. The people will not follow, their politics are reactionary, and the ministers being dependent on their constituencies have had to take the back track. There are all over the South men far in advance of the multitude. They are the tall cedars, usually men and women who have been in the North since the war, have been educated there, have kindred there, or are in business relations which take off the edges of chronic hostilities, or they have been soldiers and learned in this school of adversity a higher appreciation of the men as brave, generous, and high-minded as themselves. But behind the few is the great unchanged, hating mass, who have votes and can send the representatives of their long cherished hatreds to ecclesiastical bodies, often fanned by political excitement, a force ever working in the South.

Politics are a constant factor in our land, whether the people are conscious of it or not. Politics have always been the life of the Southern intellect, leading to its expansion, its development. In the North politics are not a constant theme of interest, they are more or less periodical, and the public mind swings away from the subject more than half the time, but this has never been the case in the South. The people love the stimulus of campaigns, they have no

such varied subjects of national excitement as in the North. Southern people love discussion, both political and religious. Indeed, they are fond of any subject about which great speeches can be made, and will listen to them. The Southern people do not, as a class, read as much as in the North, but they hear a vast deal more, and politics is one of the subjects furnishing endless themes for discussion. It is the great outlet for oratory, which the Southern people adore. They are born politicians and carry political philosophy into every subject, hence the absurdity of their claiming greater spirituality in their ecclesiastical legislation. They are not to be blamed for this, nor do we blame them; we adduce these facts to show their environments and habits and how their ecclesiastical life is affected by it.

If another party should spring up in the South on prohibition or any other political subject and break their fatal unity by reactionary movements, ecclesiastical union would become possible or more probable. We are not making these remarks as discriminating against the party in power in the South, it would be the same in its effect on thought or character if the other party were in power. The Southern mind is conservative and reactionary and at the present it is politically against the negroes. We are not saying there is not reason for it, we are only stating what appears to be a fact. The race distinctions continue, not specially in the Presbyterian Church, for we believe that there is less of it than in any other Church, but society itself, in our judgment, without religious distinction, is growing more hostile to the citizenship of the negroes. It may be the fact that their political movements are provoking it, with this we have nothing to do in this discussion. The movement in the Episcopal Church in South Carolina threatening its unity shows this. The opening up of the subject for the first time in all the efforts made in this direction in the Presbyterian Church gives more than coloring to the conviction that the masses of the South are growing more hostile on the race issue, in both politics and the Church, and the end will be a severe and trying struggle to both whites and blacks.

It is becoming almost self-evident that they will not live together on the basis of political equality; one or the other must rule. This is the threatening issue coming, and its forecastings are seen in the Churches. Unless there is a radical change in the politics, and new and diverting questions withdraw the public mind from its present drift, there will be no organic union. It is not Church antagonism, doctrines, policies, or faith that hinders—it is politics steadily holding back those who would, if only ecclesiastical

issues were at stake, unite like a well-set fracture on first intention.

Comment is hardly necessary. We believe every Southerner has well-defined opinions in regard to allowing the negroes to control our Southern land. We have experienced this dread fate in the past, and we do not intend to suffer it in the future. It is not a question of politics, but of existence. If we are not to be under a mixed horde of ignorant blacks and dishonest whites, if we are not to be blotted out of existence, the whites must rule. Our condition, if misgoverned by this horde, would be worse than non-existence—we have tried it, and we know. But we do not care to discuss the question here. It has nothing to do with the Church. We wish merely to draw the attention of our readers to an article showing the wide difference in thought and feeling between our own Church and the Northern on this fundamental question of the separation of Church and State.—*Aug. 2.*

ORGANIC UNION.

We know well that large numbers of our people are weary of this topic. They regard the argument as thoroughly exhausted. They feel that the continued agitation of the subject is detrimental to the peace, progress, and general interests of the Church, and that the history of the matter up to this time dictates a discontinuance of the negotiations and a dismissal of the discussion. As for ourselves we would be glad to follow this course. But there are those, both in our own and the other Church, who seem determined to keep up the effort and persist in it until the proposed union shall be consummated. Hence we need to keep the matter under the eye of our people, and, as far as we can, prevent it from going by default. If the Union *as now proposed* should be effected, we feel assured that it will be because the great questions involved are ignored, or because the fact of union is assumed as a foregone conclusion. Many who might be conscientiously opposed might be ready to submit to it as inevitable.

Some of our Northern exchanges, as well as a few writers in our own connexion, are still counting and interpreting the votes of our last Assembly. We think both are mistaken in their interpretation. They assume too much. They overestimate the strength of the party favoring union. The fact is, the opposition to the action of the Assembly was governed by various views. Some, we confess, were fully in favor of union on the basis of "the standards pure and simple,"—thus throwing out all the questions of difference. But the large proportion, we think, favored union under the belief that these questions can or may be adjusted, that we need only to understand each other more fully. The main point urged in the protest which many of them brought in was that they could not assent to the declaration that "the obstacles to organic union heretofore existing between the Northern and Southern Assemblies have not to any considerable extent been removed." This was a question of degrees, and admitted of a variety of views. What does "considerable" mean? Some thought that much was done in the removal of difficulties, some that very little was done. Some thought that the differences between the two bodies had been almost explained away, others that they were in the way of being adjusted. Some doubtless had their minds fixed on one point, some on another. Some thought the question of the negro was substantially settled by the plan of white and colored Presbyteries in the same territory; others thought it was enough that the Northern body declared that they were in favor of maintaining the spirituality of the Church, and ought to be considered both intelligent and sincere. So that it is going too far, and is unjust to this minority to count them all as organic union men.

Again, when they dissent from the Assembly's declaration that they "continue established in the conviction that the cause of truth and righteousness, as well as the peace and prosperity of our beloved Zion, will be best promoted by remaining a distinct member of the Church of Christ." Of course, the grounds of this conviction may be different in the minds of the majority which carried this report. The

protest seems to imply that the majority were opposed to union with any other body, and that they were opposed to union with the Northern Presbyterian Church under any and all circumstances, neither of which implications is true. We do not undertake to explain all these votes: all we urge is that they do not warrant their being counted for organic union.

A great effort is made to magnify the number of advocates of this measure. We are persuaded it is largely overestimated, and that this will be fully apparent when the sense of our membership is ascertained.—*Sept. 6.*

COÖPERATION ; NOT UNION.

In another column we publish a notice of a pleasant social meeting of the Northern and Southern Conference Committees. In that notice as well as many others respecting this Conference which have appeared in secular journals, it seems to be taken for granted that the Committees have had intrusted to them the task of considering the terms on which the two Churches represented may unite so as to form hereafter a single body. But they have no authority under the terms of their appointment to consider such questions at all. Our Assembly said: "In response to the action of the Northern Assembly, we cheerfully agree to appoint a committee whose duty it shall be to confer with a similar committee appointed by them in reference to all such modes of fraternal coöperation in Christian work, both at home and abroad, as may be considered practicable and edifying." In the same paper, it had been said: "In view of all the interests involved, we continue established in the conviction that the cause of truth and righteousness, as well as the peace and prosperity of our beloved Zion, will be best promoted by remaining as we have been—a distinct member of that one body, the Church, of which the Lord Jesus Christ is the supreme and ever-living Head." Hence our Committee would transcend its authority if it should even discuss the question of union.

It is true that the Northern Assembly, in proposing the Conference, expressed "its conviction that the most effective form of coöperation can be secured only by an organic union of the two Churches." But, as we have seen, our Assembly expressed its conviction that such union at present is not desirable, while the Churches differ with each other so widely on several important points.

But these differences are not such as to prevent kindly feelings between the two bodies; and we hope everything will be done to promote these to the utmost.

The *St. Louis Presbyterian* of December 21st says:

"It is hoped that the Conference will not go beyond the above instructions. To transcend them would be, in our judgment, eminently unwise, inasmuch as it would arouse in both Assemblies apprehensions that would seriously hinder hearty coöperation. For, though the Northern Assembly expressed 'its conviction that the most effective form of coöperation can be secured only by an organic union of the two Churches,' and though many among us seem to be of the same opinion, yet these are indisputable facts: (1) There are in both Churches not a few who are opposed to, and resolved against, organic union; and (2) it is agreed by large numbers of fraternal, but conservative and calm men in both Churches, that organic union, however desirable, is not now possible. Hence, the agitation of that question by the Conference is sure to cause disturbance in each Church and to mar the amicable relation between the two.

"We ourselves do not concur in the 'conviction' that organic union is essential to the most effective coöperation. On the contrary, we are convinced that, if only 'the mind that was in Christ be in' both Churches, they may remain separate, each fulfilling its own mission, and yet secure for our common Presbyterianism and the kingdom of our common Lord all the material benefit that would ensue from organic union. Such union would allay friction, prevent trespass on each other's fields, put a stop to the squandering of men and money in localities where one organisation suffices, and secure joint effort in educational and mission work. But cannot all this be compassed without

union? Surely, surely, 'if there be first a willing mind.' This is all that is needed. But if a mere partisan spirit is to be exhibited, if either Church shall say, 'We will do our work where and as we please without reference to any one else, and there shall be no comity, no peace except on condition of organic union,' then there can be neither union nor coöperation."—*Jan. 3, 1889.*

"WHAT ABOUT THE NORTHERN NEGRO?"

This question is asked and answered in the (New York) *Independent* by a negro minister, the Rev. William V. Tunnell. We are naturally interested in knowing how the negro fares at the hands of our Northern brethren. We know what they say about *our* duty to the colored brother; and it might be supposed that what they exhort us to do they do themselves. But one does not need to live long in the world to find out that the physician does not always take his own medicine. Yet even while remembering this lesson, it is hard to keep from being surprised when we learn the facts as to the way in which the negro is treated by those who claim to be his special friends, our Northern neighbors. It is just possible that when they set us a better example, their exhortations may have more influence over us.

The writer in the *Independent* does not seem by any means to be perfectly acquainted with the Southern people; but we have no doubt he deserves to be fully believed as to the treatment of his race by those amongst whom, or at least not far from whom, he lives. He says:

In the North the negro generally gets what are commonly understood as civil rights. For a first-class fare he gets a first-class ride on any of our railroads and may perchance sit in the same seat with the President of the United States. Few hotels there are where a man's color, if he is respectable and, especially, has money in his pocket, is a bar to their bed and board, and we know of only one line of steamboats out of New York where a colored face or the slightest daub of the tar-brush, if known, disqualifies for a stateroom. In instances such as these the colored man is believed to have the authority of the law on his side, so, if for no higher motive than fear of penalty, his civil rights are conceded.

But when these are granted, his advantages practically end. If he is allowed to spend his money on an equality with the white man, he is not permitted to make it on an equality with him. He is debarred from pursuits which are remunerative or which promise ultimately to be. Colored boys are not admitted to learn trades in Northern workshops, colored mechanics or skilled laborers who may migrate from other parts hither can find no employment, not because there is none to be had, but because "no colored need apply." The principle that there will be a "strike" if colored men are admitted to work at the same bench or on the same material with white laborers is so universally conceded by employers that on the one hand it results in making them, however well disposed to colored people, or however philosophical in their views of labor as a commodity regardless of the color of the laborer, mere machines in the hands of their employes; and, on the other hand, it deprives a respectable quota of our citizens not only of a legitimate and helpful sphere of aspiration, but in most cases of an adequate and self-respecting means of a livelihood. In this respect the Northern colored man is far worse off than his Southern brother. Slavery taught the social heresy that labor is a disgrace, and so becoming the badge of inferiority it became odious in the eyes of the white man. The poor white would, therefore, rather loaf or steal than labor. This resulted in placing the handicrafts in the hands of the colored people so that they became carpenters, masons, blacksmiths, men skilled in the various manual arts, to whom was confined almost exclusively the exercise of them. Not so, however, is it with the Northern colored man. The opportunity for the acquirement of any skilled mechanical pursuit is very rare, and Southern and West Indian skilled laborers who immigrate here with the greatest difficulty—if at all—can find sphere for the exercise of their trades.

Almost invariably it has proved futile and in many cases disastrous for colored men to undertake business enterprises because of the pecuniary outlay necessary, and the risk and the harrowing uncertainty of patronage. Occasionally a bold little bark launches out upon that stormy sea, only in five cases out of six to be engulfed in the cruel waves of financial embarrassment—not in every case because of incapacity or inattention to business, but because, by the logic of events they were not patronised by the general public and so expired from atrophy. The most successful, indeed, preëminently the only successful colored merchant in New York is a retail druggist, and the condition which has made

his business prosperous and his wealth possible is that where he is located there is no sharp competition and thus an unwilling patronage has been forced his way. Had there been the usual competition, it is doubtful if this man could have achieved the success and amassed the wealth he has—not because of any lack of business capacity and devotion on his part, but of the lack of business patronage. As a result the negro appears to be hopelessly doomed to servile and unremunerative occupations—the men to waiting, coaching, boot-blackening, errandizing; the women to washing, scrubbing, cooking, etc. No one ever thinks of giving a colored woman an opportunity to exercise her brain and fingers at a telegraphic machine or typewriter, and an application from one such would be deemed an impertinence. And it has come to pass that occupations wherein the negro was the acknowledged lord and monopolist are being handed over to the more prosperous white artisan. White-washing, carpet-beating, barbering, catering, for example, have been almost entirely diverted from him, and if he does anything of the kind, he is required to do it at a reduced price. The colored man, seeing the door to legitimate aspiration and advancement fast barred against him, is under a sore temptation to become discouraged, fall into a state of utter indifference, and at last into positive inertia.

But there is another phase, and that not the least important, which makes the lot of the Northern negro one of extreme trial and which already is operating to drive him to despair of his lot and his future. It is the impossibility for even respectable colored people to rent suitable houses in reputable neighborhoods. It is notorious that colored people in Brooklyn and New York have to live in the vilest neighborhoods in “mud” and “duck” alleys, in “bedbug row”, in any purlieu or hole where prejudiced or grasping landlords may allow them to find shelter. Whenever a particular neighborhood has degenerated and is in ill-repute and the landlords see it is to their interest to raise its moral tone so that their property may not depreciate, it is an open secret that they sow in a colony of colored people to redeem, in a measure, the reputation of the locality. If the houses are good, colored people are invariably glad to get them, but it is always at an advanced rent. As a class they receive the lowest wages of any wage-earners in the community; they are compelled to pay the highest rents for the shabbiest houses in the most undesirable neighborhoods. The writer has himself felt this even enter his own soul. Renting of necessity a floor in the immediate rear of which are four large boarding stables, the odor and

flies in the hot weather were intolerable. Next door is a large wholesale milk dairy where from midnight till late morning heavy trucks come trundling in. The noise incident to the unloading of the larger and the loading of the smaller wagons, hitching up and unhitching of horses, profanity, etc., of course defies the somnolent powers of a Rip Van Winkle, and much more the reduced nervous energy of a young city missionary. We have walked ourselves footsore in search of a desirable house in some pleasant locality, but we are invariably told of apartments in some alley, or that "people will object to your color." This objection to color is so persistent that cases are numerous in which light-complexioned colored people, hiring a house without proclaiming their slight mixed blood, have had, on discovery, their rent refunded and a peremptory notice to move. Said a brother clergyman engaged in the real estate business (who knew I was laboring among colored people, but who was unaware of the presence in me of a little mixed blood), after telling me he had nothing on his list to suit me, "advertise," he said [here he gave the form of the advertisement, price, etc.] "and perhaps somebody will make it an object to secure such as you." "But," rejoined I, "you know people don't want colored people about them." "That's true," he said; "you will not be able to meet your parishioners at your house, so you will have to appoint office-hours and meet them at your church."

"We have no church building. The congregation worships in a hall at present," I said.

"Then," concluded he, "you will have to meet them there, for people won't have them around!" If all colored people were scavengers, or low, ignorant brutes, such a repugnance might have a show of desert.

Right in the North, therefore, are abundant opportunities for the exercise of practical sympathy and fair play. The enterprising and philanthropic, who are ever devising plans for the comfort, health, and moral well-being of our foreign population, would deserve and receive the gratitude and the earnings of our colored citizens if they would stretch forth a helping hand to relieve a situation which daily seems to be growing more and more hopeless.—*Jan. 17.*

COÖPERATION.

As our readers already know, the Report of the Joint Committee on Coöperation was adopted by the Chattanooga General Assembly by a vote of 99 to 27. When the ques-

tion is, What is truth? it matters little on what side the numerical majority may be—one vote may *weigh* more than a hundred; but when it is, with regard to matters which the voting body has a right to control, What shall be done? it is gratifying that the majority is large; for then there can be no dispute as to the real intention; it cannot be said that “if there had been a fuller attendance, the result would have been different,” etc. But of course it does not even then follow that the action taken was the wisest and the best.

In this case we are inclined to believe that it was so. We suppose there will be little difference of opinion as to Foreign Missions, Publication, and the negro question. As to the first two, the Report adopted merely recognises and approves the existing state of things. As to the third, it states the truth that there is no hope of agreement, and therefore recommends that we agree to differ, with mutual respect and good wishes.

The chief divergence of views will relate to coöperation in the Home Field. Here it will be agreed that all “do earnestly desire so to conduct their home mission work as to prevent antagonism or hurtful rivalry, and to avoid even the appearance on the part of either of interference with the work of the other.” How shall this desire be gratified? We have often complained that the Northern Church grievously interferes with our work in our home mission field: how can this be prevented, so that we may live side by side in peace?

The first part of the answer given is in the form of advice to act as Abraham and Lot did to prevent quarrels amongst their herdmen, or as missionaries of different denominations do in foreign fields, in observing the rules of ecclesiastical comity. The field occupied is large enough for both: would it not be better for each Church to confine itself to a definite region, where all its strength may be usefully occupied, rather than waste its energies in wrangling with its neighbor? True, we may say, that the Northern Church has no business in our territory; that it has violated fraternal courtesy in coming, etc. But the fact is that it is here, and will not go away; and this being the case, what is it best to do

about it? They now come offering to abstain from further encroachment, if the Presbyteries can agree on a division of the field. Shall we accept the offer? Or shall we reject it and carry on the strife? By all means let us struggle to the last, if necessary to maintain the true and the right. But we do not see that it is necessary; and therefore we think it best to take the Committee's advice.

The second piece of advice given involves the idea that it would be better for one of our weak churches to have the ministrations of a Northern minister, who has been approved by a Southern Presbytery, than to be destitute of the services of the sanctuary. We suppose that few of our people would say that they would prefer seeing the congregation remain vacant.

The next paragraph advises members of the Southern Church who go North to unite with a Northern church, and *vice versa*. Surely this is good advice. It is certainly better to unite with a Northern Presbyterian church than to remain in isolation or to unite with some other denomination. We yield to no one in devotion to the peculiar principles of the Southern Church; but we do not on that account think that if one is so situated that he cannot unite with us he ought to stand aloof from all church communion. And we think the same principle should apply in the case of a weakly, dying congregation. If there are two such bodies side by side, let them unite and together seek life and health and growth. Being is more important than well-being. Even defective Presbyterian life and health are better than sickness and death in connexion with the soundest Presbyterianism on earth.

For these and like reasons, we cannot help regarding it as having been wise on the part of the Assembly to adopt the Joint Committee's Report.

Now, what will be the effect on organic union—the effect of this treaty of peace and this agreement as to the methods of adjusting difficulties likely to arise between us? To this question exactly opposite answers have been given. Some believe that the inevitable result will be the hastening of union. On the other hand, many believe that it will

strongly tend to prevent it. We concur with those who hold the latter view. This is the opinion of a very large number in our own Church, and of Judge Breckinridge and others in the Northern Church, who for that reason opposed the adoption of the Conference Report by the Northern Assembly. Of course, no one can tell with certainty. But it will remove many of the causes which have hitherto led to the discussion of the union question and which have led to a demand for union by not a few of our own people. It seems to us that it will be generally recognised—universally, we hope—that that question has been settled by the adoption of this treaty; and that on that subject, at least, we may now have peace. We think it must have been plain to any one who was at the last Assembly that an overwhelming majority of its members were opposed to organic union, and that they hailed the recommendations of this Report as settling that question for long years to come.—*June 6.*

“THE PRACTICAL DIFFERENCE.”

Many contradictory statements have been made as to the views and feelings of Northern Presbyterians touching their relations to the colored membership; but instead of listening to these, it may be more important to hear what is said by that membership. The organ of the colored Presbyterians in the South is the *Africo-American Presbyterian*, edited by a colored man, the Rev. Dr. D. J. Sanders, who was a member of the last Northern General Assembly. His journal may be fairly regarded as representing the views of the colored members in the Northern Church.

In order to show what is thought as to existing relations and as to the effect of any change in these, we here publish two editorial articles from that journal. It is there declared that no change towards the adoption of Southern views would be tolerated. In such case, it is said, “The ecclesiastical negro Presbyterian ship will be launched, whether to sink beneath the angry waves of ignorance and poverty, or to outweather the storm and glide safely into the genial waters of peace and prosperity.”

The Africo-American Presbyterian says:

Rev. Dr. Otts, editor of the Southern department of the *Presbyterian Journal*, in discussing "Colored Churches and Schools" last week, would have been far more accurate had he asserted that the law and the theory of the Northern and Southern Presbyterian Churches are identical with reference to the colored people. But when he asserts that the practice is identical, he not only abandons the position taken some weeks ago when he gave the real reasons why the colored people did not remain with the Southern Church after they were free; but he asserts what it is impossible to prove, and as to attendance at school, if he will put himself to the trouble to find out, he will learn that white students attend the schools named and that there are always more or less of colored students in the colleges and theological seminaries of the Northern Church. Can as much be said of any school controlled by the Southern Church? If the practice is the same in both Churches, then it will be in order for Dr. Otts and others who look at things from his point of observation to explain why the Southern Church has made, comparatively, such little progress in educating and evangelising the negroes since "de wah."

We desire no controversy with this learned and distinguished friend, but it is clear to our mind that such statements published in a paper largely circulated at the North will prove misleading (not designedly so, of course,) to many of the Northern people. The truth is, with respect to the social amenities of life, it may be stated in general terms, there is a marked resemblance between Northern and Southern Presbyterians in their relations to the colored people; but when it comes to the question of the *practical* ecclesiastical equality of the colored people in the various courts and schools of the Church and the house of God, the only things that can be properly considered in these discussions, the differences are wholly too great for candid denial. The former must be set down to the account of racial feelings, the latter to that of the wider and deeper effects of the grace of God, which latter impresses the truth that in Christ all are one.

In relation to the whole colored question in practice it remains to be seen whether the Northern Church is to go to the position of the Southern Church or *vice versa*. The vote on the Stryker amendment in the late Assembly and the general response from the Church so far indicated shows that our Church remains unchanged.

The editor in chief of the *Presbyterian Journal*, last week, undertook to answer for the Rev. Dr. Otts, editor of the Southern department of that paper, with reference to an editorial article, published in this paper two weeks ago calling attention to Dr. Otts's inaccurate statement, to the effect that there is no practical difference between the Northern and Southern Presbyterian Churches in dealing with the colored people.

As formerly intimated we desire no controversy over this matter. It is so generally known that the practice of these two Churches touching this question is not *identical* (identical is Dr. Otts's word) that we deem it superfluous to follow the *Journal* in its vain endeavor to make it appear otherwise in the interest of "Presbyterian Reunion," and we will not pause to answer its questions, which are not pertinent to the issue, though they can be conclusively answered.

We repeat that it is impossible to prove that the practice of the Northern and Southern Presbyterian Churches with reference to the colored people is *identical*, and we will add, that no one knows better than the *Presbyterian Journal* and the intelligent people of both Churches that this is the only insuperable barrier to reunion. This has been apparent in all negotiations looking to closer union between the churches. No one realised it more than the members of the late Conference Committees, and this was why an attempt was made to deny the facts of history in the report to the last Assembly.

But argument, from us, is not needed. Read what the *Journal* says in its closing paragraph:

"As far as we are able to see, the only practical difference in the matter between the two is this: The Southern Church is laboring among the colored people and educating colored men for the ministry, and forming them into separate churches and Presbyteries, with the intention, as best for them, to have eventually a separate Assembly also—a separate national colored Presbyterian organisation, but closely connected with the white for sympathy and help; while our Church has not publicly accepted that policy."

It will be observed that our contemporary concedes the main and all-important point in the matter by simply stating the fact as to the policy of the two Churches. The difference between the policy of the respective Churches is as divergent as the poles, so it comes our turn to ask a question. If the policies of these two Churches are diametrically opposed to each other, how can the practice, which is to end in the legitimate result of those policies, be *identical*? We await information.

The *Journal* may answer, "Our Church has not, publicly, accepted that policy"—meaning the policy of the Southern Church. That is to say, "Our Church is stealthily coming

round to the policy of the Southern Church, and will, some day, publicly so declare." It may be sufficient to say that all efforts to make the Church do that or anything resembling it have signally failed, and whenever she turns her face in that direction by any responsible action, then a period will be put to all further discussion, and "the ecclesiastical negro Presbyterian ship will be launched, whether to sink beneath the angry waves of ignorance and poverty, or to outweather the storm and glide safely into the genial waters of peace and prosperity."

For our part, we are unwilling to force matters. We desire to perform faithfully the duties of the hour, and leave the future in the hands of him who does all things well.—*Aug. 1.*

EVOLUTION.

Address.

Gentlemen of the Alumni Association:

At the same time that you honored me with an invitation to deliver an address before you on this occasion, the Board of Directors of the Theological Seminary, in view of the fact that "skepticism in the world is using alleged discoveries in science to impugn the word of God," requested me "to give fully my views, as taught in this institution, upon Evolution, as it respects the world, the lower animals, and man." Inasmuch as several members of the Board are also members of this Association, and both Board and Association feel the same interest in the Seminary, I have supposed that I could not select a subject more likely to meet with your approval than the one suggested to me by the Directors.

I am all the more inclined to make this choice, as it will afford me the opportunity of showing you that additional study has, in some respects, to a certain extent modified my views since I expressed them to many of you in the class-room.

As is intimated in the Board's request, I may assume that your chief interest in the topic is not in its scientific aspects, but in relations it may bear to the word of God; and therefore I will speak mainly of these relations. Not that I regard you as indifferent to science; from my past acquaintance with you, I have too high an appreciation of your intelligence to regard that as possible; for no intelligent person can be indifferent to knowledge, and especially can no intelligent child of God be indifferent to a knowledge of his Father's handiwork, or of the methods by which he controls the course of his universe. Still, on the present occasion, it is doubtless the relations between science, or that which claims to be science, and the Bible, and not science itself, that should receive our attention.

Before entering on the discussion of the specific subject of Evolution in itself and in its relations to the Sacred Scriptures, it may be well to consider the relations subsisting

between the teachings of the Scriptures and the teachings of natural science generally. We hear much of the harmony of science and Scripture, of their reconciliation, and the like. Now, is it antecedently probable that there is room for either agreement or disagreement? We do not speak of the harmony of mathematics and chemistry, or of zoölogy and astronomy, or the reconciliation of physics and metaphysics. Why? Because the subject matter of each of these branches of knowledge is so different from the rest. It is true we may say that some assertion made by astronomy cannot be correct, because it contradicts some known truth of mathematics or of physics. But yet, in such a case, we would not proceed to look for harmony or reconciliation; we would confine ourselves to the task of removing the contradiction by seeking the error which caused it, and which it proved to exist; for we know that, as truth is one, two contradictories cannot both be true.

May it not be that we have here a representation of the probable relations between the Bible and science—that their contents are so entirely different that it is vain and misleading to be searching for harmonies; and that we should confine our efforts to the examination of real or seeming contradictions which may emerge, and rest satisfied, without attempting to go farther, when we have discovered that there is no contradiction, if it was only seeming, or have pointed out the error that caused it, if real?

Let us test this point by examining special cases which have arisen, and with regard to which conclusions satisfactory to all believers in the Bible have now been reached.

In Genesis 1:16, the Bible speaks of the two great lights, the sun and the moon, and of the stars as if these were of comparatively insignificant size and importance. It says further, Joshua 10:13, that “the sun stood still, and the moon stayed”; “the sun stood still in the midst of the heaven, and hasted not to go down about a whole day.” In these and other passages the Bible has been thought to teach that the sun and the moon are larger than any of the stars, and that sun, moon, and stars, having been created for the benefit of man, revolve around the earth as a centre. On the scientific

side, two forms of astronomy have been presented: the Ptolemaic, teaching that the earth is the centre of the universe; the Copernican, teaching that the sun is the centre of our planetary system. Those who asked for harmony between science and the Bible found wonderful confirmation of the Bible in the Ptolemaic astronomy, and of the Ptolemaic astronomy in the Bible. But gradually it came to be seen and admitted that, whatever might be its teachings on other subjects, the Bible was at least not intended to teach astronomy; and for centuries general assent has been given to the words of Calvin: "Moses does not speak with philosophical acuteness on occult mysteries, but relates those things which are everywhere observed, even by the uncultivated." . . . "He who would learn astronomy, and other recondite arts, let him go elsewhere." Thus it has come to be believed that all we are entitled to ask, as regards the relations between astronomy and the Bible, is that they shall not contradict each other; not that they shall agree with each other. Believers in the Bible as such are indifferent as to what form of astronomy may prevail. Calvin's belief in the geocentric system no more interfered with his confidence in the Bible than does our belief in the heliocentric system interfere with our confidence in the same sure word.

Geography furnishes another illustration of this same kind of harmony between the Bible and science, which is not less instructive. For centuries geographers taught as science that which was claimed to be in perfect accord with the Bible in such passages as these: "They shall gather together his elect from the four winds, from one end of heaven to the other;" "I saw four angels standing on the four corners of the earth, holding the four winds of the earth;" "And shall go out to deceive the nations of the four quarters of the earth." So the Bible and science were thus found further to confirm each other. But, again, in process of time it came to be seen that neither the words of the Bible nor the phenomena of the earth taught what had been supposed; that the Bible taught nothing about the shape or other characteristics of the earth in these or other passages

and that the phenomena of the earth, rightly understood, did not teach that it is a four-cornered immovable plain. Here, again, it is seen that all we should ask for is not harmony, but absence of contradiction. The examination of other cases would lead to the same conclusion.

The Bible does not teach science; and to take its language in a scientific sense is grossly to pervert its meaning.

Yet it is not correct in any of these cases to say that the language of the Bible does not express the exact truth; that it is accommodated to the weakness of the popular mind, to the ignorance of the unlearned. We are often told by some defenders of the Bible that it speaks inaccurately when it says that the sun rises and sets, or that it stood still upon Gibeon. But what is accurate speech? It is speech which conveys exactly the thought intended. Now, if to say that the sun rises conveys exactly the thought intended, wherein can this expression be called inaccurate? There is no intention to explain the cause of the fact of rising. This fact exists equally, whether produced by the sun's absolute motion in space or by the rotation of the earth on its axis. The meaning is, that the relative position of our horizon and the sun has changed in a certain way; and in stating that the change has taken place, there is not the remotest reference to the cause. In passing from Europe to the United States, we say that we go westward. But we are met by the assertion, uttered in a patronising tone of superior wisdom: "Oh no; you speak erroneously; you show that you are not acquainted with the real state of the facts; or if you are, you are speaking inaccurately for the sake of accommodating yourself to your ignorant hearers; you make a false statement because your hearers could not otherwise gain any idea from you on the subject. The truth is, that when you thought you were going westward, you were going eastward at a rapid rate; what you call your going westward was merely stopping a small part of the eastward motion you had in common with the surface of the earth." Now it would probably be hard to discuss this sage utterance in a perfectly respectful manner. But wherein does it differ from the tone of those who apologise for the "gross form"

in which the Scriptures convey instruction, for their not speaking with "greater exactness," and the like? A phenomenal truth is as much a truth as is the so-called scientific explanation of it; and words which accurately convey a knowledge of the phenomenon are as exactly true as those which accurately convey a knowledge of the explanation. Science has to do almost exclusively with the explanation; it is interested in phenomenal truths only on account of their relations to each other; while the Bible speaks solely of the phenomenal truths involved in natural science for their own sake, and never for the sake of the explanation of them or their scientific relations to each other.

Admitting these principles, which are so readily admitted in their application to the cases already considered, many difficulties usually regarded as of the gravest character at once disappear. For example, in Leviticus 11 and Deut. 14 the divinely inspired lawgiver classes the coney and the hare as animals that chew the cud; he places the bat amongst the birds; he speaks of the locust, the beetle, and the grasshopper as flying creeping things that go upon all four. Now if these representations are to be taken as scientific statements, we must without hesitation say there is here a sad batch of blunders: for the coney and the hare do not chew the cud; the bat is not a bird; the locust, the beetle, the grasshopper, and other flying creeping things, do not go upon four, but upon six. But now suppose that the words used conveyed exactly the knowledge that was intended, are they not correctly used? *We* understand by "chewing the cud" bringing back into the mouth, for the purpose of being chewed, food which had been previously swallowed; but if those to whom the words in question were addressed understood by them that motion of the mouth which accompanies chewing, then they would recognise by this motion the hare and the coney as rightly characterised. So with the bat—in a scientific sense it is not a bird, it is a mammal; hence, if we are teaching natural history, we would grievously err in making such a classification. But in describing flying things which do not creep, the bat was rightly placed where it is. Two years ago the

Legislature of South Carolina enacted that "it shall not be lawful for any person . . . to destroy any bird whose principal food is insects, . . . comprising all the varieties of birds represented by the several families of *bats*, whip-poor-wills, . . . humming birds, blue birds," etc. Does this law prove that the Legislature did not know that the bat in a natural history sense is not a bird? They were not undertaking to teach zoölogy: they wished to point out the flying animals whose principal food is insects, and with all propriety and accuracy they did it. So "going on all four," when used in reference to the motion of animals, may fairly be taken as applying to the prone position of the animal which is common to the quadruped and the insect, and not at all to the number of feet. In this sense the phrase with perfect accuracy applies to the horizontal position of the locust and other insects; while the important natural history fact, that the insect has six feet, and not four, is perfectly immaterial.

In all these instances I think it has been made to appear that there is no contradiction; but he would be bold indeed who would claim that there is here harmony between science and the Bible. On the contrary, is it not most pointedly suggested that any exposition of Scripture which seems to show that natural science is taught, is thereby proved to be incorrect? For this reason, I may say in passing, I am strongly inclined to disbelieve the popular interpretations of the first chapter of Genesis, which find there a compendium of the science of geology.

As in the example above given, so in all other cases of supposed contradiction of the Bible by science, I have found that the fair honest application of such principles has caused the contradiction to disappear. I have found nothing in my study of the Holy Bible and of natural science that shakes my firm belief in the divine inspiration of every word of that Bible, and in the consequent absolute truth, the absolute inerrancy, of every expression which it contains, from beginning to end. While there are not a few things which I confess myself wholly unable to understand, yet I have found nothing which contradicts other known truth.

It ought to be observed that this is a very different thing from saying that I have found everything in the Sacred Scriptures to be in harmony with natural science. To reach this result it would be necessary to know the exact meaning of every part of the Scriptures, and the exact amount of truth in each scientific proposition. But to show that in any case there is no contradiction, all that is needed is to show that a reasonable supposition of what the passage in question may mean does not contradict the proved truth in science. We do not need to show that our interpretation *must* be correct, but only that it *may* be correct—that it is not reached by distortion or perversion, but by an honest application of admitted principles of exegesis.

It should be noted that the matters respecting which there are supposed to be inconsistencies between the teachings of science and the Bible are such as cannot possibly directly affect any moral or religious truth; but that they derive their importance to the Christian believer solely from the bearing they may have on the truthfulness of the Scriptures. In the name of Christianity, belief in the existence of people living on the other side of the earth has been denounced as absurd and heretical; but how is any moral duty or any doctrine of religion affected by this belief?—unless indeed, it may be from doubt it may cast upon the truthfulness of the Bible. And with this exception, what difference can it make with regard to any relation between ourselves and our fellow-men, or between ourselves and God and the Lord Jesus Christ, whether the earth came into existence six thousand years or six thousand million years ago; whether the earth is flat or round; whether it is the centre of the universe or on its edge; whether there has been one creation or many; whether the Noachian deluge covered a million or two hundred million square miles; and last of all, I may add, whether the species of organic beings now on earth were created mediately or immediately?

After these preliminary observations, I proceed to discuss the main subject of this address.

Before answering the question, What do you think of Evolution? I must ask, What do you mean by Evolution?

When thinking of the origin of anything, we may inquire, Did it come into existence just as it is? or did it pass through a series of changes from a previous state in order to reach its present condition? For example, if we think of a tree, we can conceive of it as having come immediately into existence just as we see it; or, we may conceive of it as having begun its existence as a minute cell in connexion with a similar tree, and as having reached its present condition by passing through a series of changes, continually approaching and at length reaching the form before us. Or thinking of the earth, we can conceive of it as having come into existence with its present complex character; or we may conceive of it as having begun to exist in the simplest possible state, and as having reached its present condition by passing through a long series of stages, each derived from its predecessor. To the second of these modes, we apply the term "Evolution." It is evidently equivalent to "derivation"; or, in the case of organic beings, to "descent."

This definition or description of Evolution does not include any reference to the power by which the origination is effected; it refers to the mode, and to the mode alone. So far as the definition is concerned, the immediate existence might be attributed to God or to chance; the derived existence to inherent uncreated law, or to an almighty personal Creator, acting according to laws of his own framing. It is important to consider this distinction carefully, for it is wholly inconsistent with much that is said and believed by both advocates and opponents of Evolution. It is not unusual to represent Creation and Evolution as mutually exclusive, as contradictory: Creation meaning the immediate calling out of non-existence by divine power; Evolution, derivation from previous forms or states by inherent, self-originated or eternal laws, independent of all connexion with divine personal power. Hence, if this is correct, those who believe in Creation are theists; those who believe in Evolution are atheists. But there is no propriety in thus mingling in the definition two things which are so completely different as the power that produces an effect, and the mode in which the effect is produced.

The definition now given, which seems to me the only one which can be given within the limits of natural science necessarily excludes the possibility of the questions whether the doctrine is theistic or atheistic, whether it is religious or irreligious, moral or immoral. It would be as plainly absurd to ask these questions as to inquire whether the doctrine is white or black, square or round, light or heavy. In this respect it is like every other hypothesis or theory in science. These are qualities which do not belong to such subjects. The only question that can rationally be put is, Is the doctrine true or false? If this statement is correct,—and it is almost if not quite self-evident—it should at once end all disputes not only between Evolution and religion, but between natural science and religion universally. To prove that the universe, the earth, and the organic beings upon the earth, had once been in a different condition from the present, and had gradually reached the state which we now see, could not disprove or tend to disprove the existence of God or the possession by him of a single attribute ever thought to belong to him. How can our belief in this doctrine tend to weaken or destroy our belief that he is infinite, that he is eternal, that he is unchangeable, in his being, or his wisdom, or his power, or his holiness, or his justice, or his goodness, or his truth? Or how can our rejection of the doctrine either strengthen or weaken our belief in him? Or how can either our acceptance or rejection of Evolution affect our love to God, or our recognition of our obligation to obey and serve him—carefully to keep all his commandments and ordinances?

True, when we go outside the sphere of natural science, and inquire whence this universe, questions involving theism forthwith arise. Whether it came into existence immediately or mediately is not material; but what or who brought it into existence? Did it spring from the fortuitous concurrence of eternally-existing atoms? Are the matter and the forces which act upon it in certain definite ways eternal; and is the universe, as we behold it, the result of their blind unconscious operation? Or, on the other hand, was the universe in all its orderly complexity brought into

existence by the will of an eternal, personal, spiritual God, one who is omniscient, omnipresent, omnipotent? These questions of course involve the very foundations of religion and morality; but they lie wholly outside of natural science; and are, I repeat, not in the least affected by the decision of that other question, Did the universe come into its present condition immediately or mediately; instantly, in a moment, or gradually, through a long series of intermediate stages? They are not affected by, nor do they affect, the truth or falsehood of Evolution.

But, admitting that the truth of Theism is not involved in the question before us, it may fairly be asked, Does not the doctrine of Evolution contradict the teachings of the Bible? This renders it necessary to inquire whether the Bible teaches anything whatever as to the mode in which the world and its inhabitants were brought into their present state; and if so, what that teaching is.

It does not seem to be antecedently probable that there would be any specific teaching there on the subject. We have learned that "the Scriptures principally teach what man is to believe concerning God, and what duty God requires of man"; and that "the whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture." But this does not include the principles of natural science in any of its branches. We have already seen that it certainly does not include the teaching of astronomy or of geography; it does not include anatomy or physiology, zoölogy or botany—a scientific statement of the structure, growth, and classification of animals and plants. Is it any more likely that it includes an account of the limits of the variation which the kinds of plants and animals may undergo, or the circumstances and conditions by which such variation may be affected? We would indeed expect to find God's relation to the world and all its inhabitants set forth; but he is equally the Creator and Preserver, however it may have pleased him, through his creating and preserving power, to have brought the universe into its present

state. He is as really and truly your Creator, though you are the descendant of hundreds of ancestors, as he was of the first particle of matter which he called into being, or the first plant or animal, or the first angel in heaven.

So much at least seems clear—that whatever the Bible may say touching the mode of creation, is merely incidental to its main design, and must be interpreted accordingly. Well may we repeat with Calvin, “He who would learn astronomy and other recondite arts, let him go elsewhere.”

It is further to be observed, that whatever may be taught is contained in the first part of the oldest book in the world, in a dead language, with a very limited literature; that the record is extremely brief, compressing an account of the most stupendous events into the smallest compass. Now the more remote from the present is any event recorded in human language, the more completely any language deserves to be called dead, the more limited its contemporaneous literature, the briefer the record itself, the more obscure must that record be—the more difficult it must be to ascertain its exact meaning, and especially that part of its meaning which is merely incidental to its main design. As to the portions which bear on that design, the obscurity will be illuminated by the light cast backwards from the later and fuller and clearer parts of the Bible. But on that with which we are now specially concerned no such light is likely to fall.

To illustrate this point, I may refer to other parts of this early record. In the account of the temptation of Eve, we have a circumstantial and apparently very plain description of the being that tempted her. It was a serpent; and we read that “the serpent was more subtil than any beast of the field.” Further, it was a beast which was to go upon its belly, and whose head could be bruised. Surely, it might be said, it is perfectly plain that the record should cause us to believe that it was a mere beast of the field, a mere serpent, that tempted Eve. But to narrate the fall of man is not simply incidental to the design of the Bible; on the contrary, its chief design may be said to be to record that fall and to show how man may recover from it. Hence, from

the later parts of the Bible we learn that the tempter was no beast of the field, as seems to be so clearly stated ; but it was "the dragon, that old serpent, which is the devil, even Satan," whatever may have been the guise in which he appeared to our first mother.

Then from the sentence pronounced upon the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel,"—from this it would seem to be clear that what we are here taught, and all that we are here taught, is that the woman's son was to crush the head of the beast, whilst his own heel would be bruised ; whereas we learn from books which come after that this sentence really contains the germ of the entire plan of salvation ; and that the woman's son who was to bruise the serpent's head at such cost to himself is Jesus the Saviour, who on Calvary through his death destroyed "him that had the power of death, that is, the devil." Now, since in these cases, where the meaning seems to be so unmistakably clear, and where the subject-matter belongs to the main design of the book, and yet where the real meaning is so entirely different, as we learn from the later Scriptures, how cautious we should be not to feel too confident that we have certainly reached the true meaning in cases where the subject-matter is merely incidental, and where no light falls back from the later Scriptures to guide us aright !

The actual examination of the sacred record seems to me to show that the obscurity exists which might have been reasonably anticipated. It is clear that God is there represented as doing whatever is done. But whether in this record the limitless universe to the remotest star or nebula is spoken of, or only some portion of it, and if the latter, what portion, I cannot tell. And if there is an account of the methods according to which God proceeded in his creative work, I cannot perceive it. It is said *that* God created ; but, so far as I can see, it is not *how* he created. We are told nothing that contradicts the supposition, for example, that, in creating our earth and the solar system of which it forms a part, he brought the whole

into existence very much in the condition in which we now see the several parts; or, on the other hand, that he proceeded by the steps indicated in what is called the nebular hypothesis. Just as the contrary beliefs of Calvin and ourselves touching the centre of the solar system fail to contradict a single word in the Bible, so the contrary beliefs of those who accept and those who reject the nebular hypothesis fail to contradict a single word of the Bible.

I regard the same statements as true when made respecting the origin of the almost numberless species of organic beings which now exist and which have existed in the past. In the Bible I find nothing that contradicts the belief that God immediately brought into existence each form independently; or that contradicts the contrary belief that, having originated one or a few forms, he caused all the others to spring from these in accordance with laws which he ordained and makes operative.

If that which is perhaps the most commonly received interpretation of the biblical record of creation is correct, then it is certain that the Bible, implicitly yet distinctly, teaches the doctrine of Evolution. According to this interpretation, the record contains an account of the first and only origination of plants and animals, and all that exist now or that have existed from the beginning are their descendants. If, then, we have the means of ascertaining the characteristics of these ancestors of existing kinds, we can learn whether they were identical with their descendants or not. If the early forms were the same as the present, then the hypothesis of Evolution or descent with modification is not true; but if they were different, then it is true. Now, not indeed the very earliest, but great numbers of the earlier forms of animals and plants have been preserved to the present day, buried in the earth, so that we can see for ourselves what they were. An examination of these remains makes it absolutely certain that none of the species now existing are the same as the earlier, but that these were wholly unlike those now living; and that there have been constant changes in progress from the remote ages of the past, the effect of which has been by degrees to bring the

unlike forms of a distant antiquity into likeness with those which are now on the earth. Hence all who believe that the creation described in the Bible was the origination of the ancestors of the organic forms that have since existed, cannot help believing in the hypothesis of Evolution. This is so obvious that it is surprising that it has been so generally overlooked.

There seems to be no way of avoiding this conclusion, except by assuming that the so-called remains of animals and plants buried in the earth are not really remains of beings that were once alive, but that God created them just as we find them. But this assumption must be rejected, because it is inconsistent with a belief in God as a God of truth. It is impossible to believe that a God of truth would create corpses or skeletons or drift-wood or stumps.

If the interpretation which I have spoken of as perhaps most commonly received is rejected, then it may be thought that the Bible speaks only of the first origination of organic beings millions of years ago, but says nothing of the origin of the ancestors of those now on the earth; but that it may be supposed that when one creation became extinct, there were other successive immediate independent creations down to the beginning of the present era. There may be nothing in the Bible contradicting this supposition; but certainly there is nothing there favoring it. And if it is rejected in favor of Evolution, it is not an interpretation of Scripture that is rejected, but something that confessedly lies outside of it.

Or, in the next place, the interpretation may be adopted that the narrative in the Bible relates exclusively to the origination of existing forms, and that it is wholly silent respecting those of which we find the buried remains. It need hardly be said that, on this interpretation, as in the last case, there is nothing in the silence of the Scriptures that either suggests or forbids belief in Evolution as regards all the creations preceding the last. For anything that appears to the contrary, the multitudes of successively different forms belonging to series unmentioned in Scripture

may have sprung from a common source in accordance with the doctrine of descent with modification.

When we reach the account of the origin of man, we find it more detailed. In the first narrative there is nothing that suggests the mode of creating any more than in the case of the earth, or the plants and animals. But in the second, we are told that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here seems to be a definite statement utterly inconsistent with the belief that man, either in body or soul, is the descendant of other organised beings. At first sight the statement, that "man was formed of the dust of the ground," seems to point out with unmistakable clearness the exact nature of the material of which man's body was made. But further examination does not strengthen this view. For remembering the principles and facts already stated, and seeking to ascertain the meaning of "dust of the ground" by examining how the same words are employed elsewhere in the narrative, the sharp definiteness which seemed at first to be so plainly visible somewhat disappears. For example, we are told in one place that the waters were commanded to bring forth the moving creature that hath life, and fowl that may fly above the earth; and the command was obeyed. And yet, in another place we are told that out of the ground the Lord God formed every beast of the field, and every fowl of the air. Now as both these statements are true, it is evident that there can be no intention to describe the material employed. There was some sort of connexion with the water, and some with the ground; but beyond this nothing is clear. Then further, in the sentence which God pronounced upon Adam, he says: "Out of the ground wast thou taken; for dust thou art, and unto dust shalt thou return." And in the curse uttered against the serpent, it was said: "Dust shalt thou eat all the days of thy life." Now Adam, to whom God was speaking, was flesh and blood and bone; and the food of serpents then as now consisted of the same substances, flesh and blood. The only proper conclusion in view of these facts seems to be that the narrative does not intend to distinguish in

accordance with chemical notions different kinds of matter, specifying here inorganic in different states, and there organic, but merely to refer in a general incidental way to previously existing matter, without intending or attempting to describe its exact nature. For such reasons it does not seem to me certain that we have a definite statement which necessarily conveys the first meaning mentioned touching the material used in the formation of man's body. If this point is doubtful, there would seem to be no ground for attributing a different origin to man's body from that which should be attributed to animals: if the existing animal species were immediately created, so was man; if they were derived from ancestors unlike themselves, so may man have been. Just so far as doubt rests on the meaning of the narrative, just so far are we forbidden to say that either mode of creation contradicts the narrative. And as the interpretation suggested may be true, we are not at liberty to say that the Scriptures are contradicted by Evolution.

As regards the soul of man, which bears God's image, and which differs so entirely not merely in degree but in kind from anything in the animals, I believe that it was immediately created, that we are here so taught; and I have not found in science any reason to believe otherwise. Just as there is no scientific basis for the belief that the doctrine of derivation or descent can bridge over the chasms which separate the non-existent from the existent, and the inorganic from the organic, so there is no such basis for the belief that this doctrine can bridge over the chasm which separates the mere animal from the exalted being which is made after the image of God. The mineral differs from the animal in kind, not merely in degree; so the animal differs from man in kind; and while science has traced numberless transitions from degree to degree, it has utterly failed to find any indications of transition from kind to kind in this sense. So in the circumstantial account of the creation of the first woman, there are what seem to me insurmountable obstacles in the way of fully applying the doctrine of descent.

But it is not surprising that, even if Evolution is generally true, it should not be true of man in his whole being. Man, as the image of God, is infinitely above the animals; and in man's entire history God has continually been setting aside the ordinary operation of the laws by which he controls his creation. For man's sake, the course of the sun in the heavens was stayed; the walls of Jericho fell down at the sound of the trumpets; manna ordinarily decayed in one day, but resisted decay for two days when one of these was the day of man's sacred rest; for man's sake the waters of the Red Sea and of the River Jordan stood upright as an heap; iron was made to swim; women received their dead raised to life again; the mouths of lions were stopped; the violence of fire was quenched; water was turned into wine; without medicine the blind saw, the lame walked, the lepers were cleansed, the dead were raised; more than all, and above all, for man's sake God himself took on him our nature as the second Adam by being born of a woman, underwent the miseries of this life, the cursed death of the cross; was buried; he rose again on the third day, ascended into heaven; whence, as both God and man, he shall come to judge the world at the last day. Surely then, I repeat, it is not surprising that, though man in his body so closely resembles the animals, yet as a whole his origin as well as his history should be so different from theirs.

Having now pointed out the probable absence of contradiction between the Scripture account of creation and the doctrine of Evolution, except in the case of man so far as regards his soul, but without having at all considered the probable truth or falsehood of Evolution, I proceed next, as briefly as possible, to state a few of the facts which seem to be sufficient at least to keep us from summarily rejecting the doctrine as certainly false.

First, as to the earth, in connexion with the other members of our solar system.

Some inquirers into the past history of this system have been led to suppose that at one time the whole of the matter now composing the various separate bodies may have existed in a nebulous state, forming a vast sphere with a

diameter far exceeding that of the orbit of Neptune, the outermost planet; that this sphere rotated about its axis, and that it was undergoing gradual contraction. If there ever was such a sphere, it is claimed by some of those who have most carefully studied these subjects, that, in accordance with the laws by which God is now governing his material works, just such a solar system as ours would necessarily have resulted. As the sphere contracted, the nebulous matter would become more dense, and the rate of rotation would increase and would thereby increase the centrifugal force so that at length a belt or ring would be thrown off from the equatorial region of the sphere; which belt might continue to rotate as an unbroken mass, or, if broken, would be collected by the laws of attraction into a spheroidal body, which would rotate upon its own axis and would also continue to revolve in a path around the axis of the whole mass—both these revolutions being in the same direction, the axis of the new spheroid being not far from parallel with the general axis, and the orbit of revolution being not far from parallel with the plane of the general equator. This process would be repeated from time to time, new belts or spheroids with the same characteristics being successively formed. So from each of these spheroids, as it continued to contract, similar secondary spheroids might be successively formed, each assuming a shape determined by the rate of rotation. At a certain stage in the cooling, the nebulous matter would become a liquid molten mass, ultimately solid. As the solid spheroid cooled still more, it would still continue to contract, but unequally in the interior and on the exterior, and thus the surface would be covered with successively formed wrinkles or ridges.

Now, in every particular, with very slight exception, the constitution of our solar system and our earth is exactly such as has just been described. It consists of a number of spheroids, each rotating on its own axis, and revolving around a central mass; and around the several primary spheroids are others which rotate on their axes, and revolve around their primaries as these do around the sun—all having a form determined by the rate of rotation; the primaries

or planets all rotate on axes nearly parallel with the axis of the sun; the planes of their orbits of revolution nearly coincide with the equatorial plane of the sun; these revolutions and rotations are all in the same direction; in the case of Saturn, in addition to revolving satellites are revolving belts or rings. Coming to our earth, it exhibits the plainest marks of having once been in a molten state; the great mountain chains, which certainly have been formed during successive periods, are just such as would be formed by the wrinkling of the earth's crust caused by unequal contraction. Hence it would seem not unreasonable to conclude that, if the nebular hypothesis has not been proved to be certainly true, it has at least been shown to be probable. The number and variety of coincidences between the facts which we see and the necessary results of the supposition on which the nebular hypothesis is founded, are so very great that it must go far to produce the conviction that that supposition can hardly be wrong. As before intimated, the correspondence is not perfect; but the exceptions are not such as to disprove the hypothesis—they are merely the residual phenomena, which in the case of even the most firmly established principles await a full explanation.

If it should be objected that, as this scheme rests on a mere supposition, no part of the superstructure can be stronger than the foundation, and that therefore it must be supposition and nothing more throughout, I would say that this objection rests on a misapprehension of the nature of reasoning on such subjects. Let us examine, by way of illustration, the method by which the truth of the doctrine of gravitation was established. At first it was the gravitation hypothesis merely. Newton formed the supposition that the heavenly bodies are drawn towards each other by the same force which draws bodies towards each other on the earth. He calculated what the motions of the moon and the planets should be if this supposition is correct. After many efforts, he found that many of these motions were nearly what his supposition would require. Even the first observed coincidence was a step towards proving the truth of his hypothesis; and as these coincidences multiplied,

his conviction of its truth was increased; until at length he and all who took the trouble to become acquainted with the facts of the case believed with the utmost confidence that it was absolutely true. But even when this conviction was reached, there were still many phenomena which Newton could not explain on his hypothesis; but these residual phenomena, formidable as they were, did not shake his confidence, and should not have done so. Now, if Newton's gravitation hypothesis was entitled to his confidence on account of the number and variety of coincidences, notwithstanding the apparently inconsistent facts, ought not the nebular hypothesis to be entitled to similar confidence, provided there should be similar coincidences in number and variety, even though there remain some apparently inconsistent facts? And as the gravitation hypothesis rests upon a mere supposition in the same sense with the nebular hypothesis, ought the superstructure for that reason to be rejected in the one case any more than in the other?

It deserves to be remarked here that, after Newton had framed his hypothesis, he was led for years to abandon it, inasmuch as with the measurements of the earth on the basis of which he made his first calculations the motions of the heavenly bodies were utterly inconsistent with it.

To conclude, then, as regards the earth, I would say in the terms of one definition of Evolution—terms which have furnished to witlings so much amusement, but yet which so accurately and appropriately express the idea intended—that I think it very probable that our earth and solar system constitute one case in which the homogeneous has been transformed by successive differentiations into the heterogeneous.

In the next place, respecting the origin of the various kinds of animals and organised forms generally, it has been supposed by some naturalists that existing forms, instead of having been independently created, have all been derived by descent, with modification, from a few forms or a single one. It is known that the offspring of a single pair differ slightly from each other and from their parents; it is further known that such differences or variations may be transmitted to

subsequent generations; and it is self-evident that under changing conditions the varieties best fitted to the new conditions would be most likely to survive. Now, under the operation of these principles, it is held that all the immense variety of existing forms of plants and animals may have sprung from one or a few initial simple types.

In accordance with this supposition, the earliest inhabitants of the world would be very simple forms. Among the varieties produced in successive generations some would be more complex in their organisation than their parents; such complexity being transmitted would form kinds somewhat higher in rank; these in turn would give rise to others still more complex and higher; until at length at the present day the most complex and highest would exist. All would not undergo such modifications as to produce the higher forms; hence there would be at all times, along with the highest, every intermediate stage—though the existing low forms would differ in many particulars from their ancestors, unless, indeed, the conditions under which they lived remained unchanged.

Now, in the statement just made we have an outline of the facts made known to us by an examination of the animals and plants which are buried in the earth. The sediment in the waters all over the world sooner or later sinks to the bottom in the form of layers; this sediment contains remains of plants and animals carried down with it, and in various ways permanently preserves them. Of course only a very small part of the plants and animals could be thus preserved; still a few would be. If we could gain access to these layers and examine their contents, we would obtain a knowledge of the successive generations of the past—the lowest layer being the oldest. It happens that a vast number of such layers have been hardened into rock, and have been raised from the waters where they were formed, and so broken and tilted that we have ready access to them. Not less than nine-tenths of the dry land, so far as examined, is composed of sedimentary rocks; and of these a large part contain the remains of plants and animals which were living at the time the rocks were formed. Of course it is not to

be supposed that a complete series is known of all that ever were formed; still enough are brought to view to lead to the belief that from an examination of their contents we may obtain a fair knowledge of the history of the succession of animals and plants from an early period down to the present. We cannot go back to the beginning, but we can go a long way. The outline thus obtained shows us that all the earlier organic beings in existence, through an immense period, as proved by an immense thickness of layers resting on each other, were of lower forms, with not one as high or of as complex an organisation as the fish. Then the fish appeared, and remained for a long time the highest being on earth. Then followed at long intervals the amphibian, or frog-like animal, the reptile, the lowest mammalian, then gradually the higher and higher, until at length appeared man, the head and crown of creation. The plants present a similar history—the first known being simple forms, like the seaweed, followed as we pass upwards through the later layers, by forms of higher and higher type, until we reach the diversity and complexity of existing vegetation. It is seen, too, that when a new type is first found, it does not present the full typical characters afterwards observed, but along with some of these also some of the characters belonging to other types. The earliest reptiles, for example, present many of the characters of the fish, the earliest birds and mammals many of the characters of the reptile; and so throughout the series. It is true there are many gaps, but not more than might be expected from the fact that the series of layers containing the remains is incomplete. When the layers show that the circumstances existing during the period while they were forming remained unchanged, then the kinds of animals underwent little or no change; but if the layers show rapid changes in climate, depth of water, etc., then the species of animals changed rapidly and frequently.

It would further follow, from the supposition under consideration, that, all animals being related to each other by descent, they must resemble each other. In the organic world every one knows that likeness suggests relationship,

and that relationship usually accompanies likeness—the nearer the relationship, the closer generally is the likeness. Now, careful observation makes known to us that the various animals are surprisingly like each other. In the highest class of vertebrate animals, and also in man, for example, the skeleton, the nervous system, the digestive system, the circulatory system, are all constructed on exactly the same plan. If the skull of a man is compared with the skull of a dog, or a horse, each will be seen to be composed of the same bones similarly situated. Where the number differs, the difference will be seen to result from the growing together of several bones in one case which were separate in the others. So the human arm, the leg of the quadruped, the wing of the bird, the paddle of the whale, will be found to be formed on exactly the same plan. When the form of the animal is such as to render unnecessary any part belonging to the general plan, it is not omitted at once, but is reduced in size and so placed as not to be in the way, and then in other similar animals by degrees passes beyond recognition. And so it is with every part. There are also the same kinds of resemblance between the lowest animals; and, further, between any section of the lower animals and those which are just above or just below them in rank. Thus we may arrange all the forms in the entire animal kingdom, from highest to lowest, according to their resemblances; and while the highest is indeed very unlike the lowest—a man very unlike a simple cell—yet at every step as we pass through the entire series we find the resemblances vastly greater than the differences.

We thus have another set of facts which plainly would follow from descent with modification.

The existence of rudimentary organs is still another fact which would follow very naturally from this mode of creation, but which seems not very likely to have occurred if each species was independently created. For example, though a cow has no upper front teeth, a calf has such teeth some time before it is born. The adult whalebone whale has no teeth at all, but the young before birth is well supplied with them. In the blind worm, a snake-like

animal, there are rudimentary legs which never appear externally. In the leg of a bird, the bone below the thigh-bone, instead of being double as in the general plan, has the shin-bone, and a rudimentary bone welded into it representing the small outer bone, but not fulfilling any of its uses. The blind fish of the Mammoth Cave have optic nerves and rudimentary eyes. So in the leg of the horse, of the ox, and indeed in many parts of the body of every kind of animal, will be found rudimentary organs, apparently not of the least use to the animal itself, but of great use to those animals which they closely resemble. All these facts are just such as the doctrine of descent with modification would lead us to expect, but which seem hard to understand on the supposition that each species was independently and immediately created.

Again, the changes through which an animal passes in its embryonic state are just such as the doctrine of descent requires. All animals begin life in the lowest form, and all in substantially the same form. Each at first is a simple cell. Beginning with this cell in the case of the higher animals, we find that, in the course of embryonic development, at successive stages the general forms are presented which characterise the several groups in which animals are placed when classified according to their resemblance to each other, ascending from the lowest to the highest. While it cannot be said that the human embryo is at one period an invertebrate, then a fish, afterwards a reptile, a mammalian quadruped, and at last a human being, yet it is true that it has at one period the invertebrate structure, then successively, in a greater or less number of particulars, the structure of the fish, the reptile, and the mammalian quadruped. And in many of these particulars the likeness is strikingly close.

The last correspondence which I shall point out between the results of the doctrine of descent and actual facts is that which is presented by the geographical distribution of animals. In this wide field I must confine myself to a few points.

By examining the depths of the channels which separate islands from each other or from neighboring continents,

the relative length of time during which they must have been without land communication between them may be approximately ascertained. Where the channel is shallow, they may have formed parts of a single body of land recently; but where it is deep, they must ordinarily have been separated for a long time. For example, Great Britain is separated from the continent of Europe by a very shallow channel; Madagascar is cut off from Africa by one that is very deep. In the East Indies, Borneo is separated from Java by a sea not three hundred feet deep; it is separated from Celebes, which is much nearer than Java, by a channel more than five thousand feet deep. Now, if the theory of descent with modification is true, it should be expected that in the regions recently separated, the animals would differ but slightly; in regions separated long ago, the animals would differ more widely; and that, just in proportion to the length of separation. This is exactly what we find in the regions mentioned. The animals of Great Britain differ little from those on the adjacent continent; while the animals of Madagascar differ greatly from those of the neighboring coast of Africa. There are few kinds found in Java which are not also found in Borneo; while on the other hand very few kinds are found in Celebes which exist in Borneo. So it is the world over.

And this is not all. When we examine the kinds of animals which have recently become extinct in each country, we find that they correspond exactly with those which now inhabit that country; they are exactly such as should have preceded the present according to the doctrine of descent. For example, lions, tigers, and other flesh-eating animals of the highest rank, are found scattered over the great Eastern continent. In Australia the kangaroo and other pouched animals like the opossum abound, but none of any higher rank. In South America are found the sloth, the armadillo, and other forms which we meet with no where else on the earth. Now, in the Eastern continent we find buried in caves and the upper layers of the earth extinct kinds of lions, bears, hyenas, and the like, which differ from existing kinds, but yet closely resemble them. But

we find nothing like the kangaroo or other pouched animals, or like the sloth or armadillo. Whereas if we examine the extinct buried animals in Australia, we find they are all pouched, with not a single example of anything of as high rank as the lion or the bear; and if we do the same in South America, we see extinct kinds of armadillos and sloths, but nothing at all like the animals of Asia or Australia. It is equally true that wherever regions of the world are separated by barriers which prevent the passage of animals—whether these barriers are seas, or mountain ranges, or climatic zones—the groups of animals inhabiting the separated regions differ more or less widely from each other just in proportion to the length of time during which the barriers have existed. If the barrier is such that it prevents the passage of one kind of animal and not another, then the groups will resemble each other in the animals whose passage is not prevented, and will differ in the rest. All this is independent of climate, and other conditions of life; two regions may have the same climate, may be equally favorable to the existence of a certain group of animals; but if these regions are separated by impassable barriers, the groups differ just as previously stated.

In view of all the facts now presented—the way in which animals have succeeded each other, beginning as far back as we can go, and coming down to the present; the series of resemblances which connect them from the lowest to the highest, exhibiting such remarkable unity of plan; the existence of rudimentary organs; the geographical distribution of animals, and the close connexion of that distribution now and in the past;—in view of all these facts the doctrine of descent with modification, which so perfectly accords with them all, cannot be lightly and contemptuously dismissed. In the enumeration made, I have been careful to state none but well-ascertained facts, which any one who wishes to take the time can easily verify. Are not the coincidences such as must almost compel belief of the doctrine, unless it can be proved to be contradictory of other known truth? For my part I cannot but so regard them; and the more fully I become acquainted with the facts of which I have given

a faint outline, the more I am inclined to believe that it pleased God, the Almighty Creator, to create present and intermediate past organic forms not immediately but mediately, in accordance with the general plan involved in the hypothesis I have been illustrating.

Believing, as I do, that the Scriptures are almost certainly silent on the subject, I find it hard to see how any one could hesitate to prefer the hypothesis of mediate creation to the hypothesis of immediate creation. The latter has nothing to offer in its favor; we have seen a little of what the former may claim.

I cannot take time to discuss at length objections which have been urged against this hypothesis, but may say that they do not seem to me of great weight. It is sometimes said that, if applied to man, it degrades him to regard him as in any respect the descendant of the beast. We have not been consulted on the subject, and possibly our desire for noble origin may not be able to control the matter; but, however that may be, it is hard to see how dirt is nobler than the highest organisation which God had up to that time created on the earth. And further, however it may have been with Adam, we are perfectly certain that each one of us has passed through a state lower than that of the fish, then successively through states not unlike those of the tadpole, the reptile, and the quadruped. Hence, whatever nobility may have been conferred on Adam by being made of dust has been lost to us by our passing through these low animal stages.

It has been objected that it removes God to such a distance from us that it tends to atheism. But the doctrine of descent certainly applies to the succession of men from Adam up to the present. Are we any farther from God than were the earlier generations of the antediluvians? Have we fewer proofs of his existence and power than they had? It must be plain that, if mankind shall continue to exist on the earth so long, millions of years hence the proofs of God's almighty creative power will be as clear as they are to-day.

It has been also objected that this doctrine excludes the idea of design in nature. But if the development of an oak

from an acorn in accordance with laws which God has ordained and executes, does not exclude the idea of design, I utterly fail to see how the development of our complex world, teeming with co-adaptations of the most striking character, can possibly exclude that idea.

I have now presented briefly, but as fully as possible in an address of this kind, my views as to the method which should be adopted in considering the relations between the Scriptures and natural science, showing that all that should be expected is that it shall be made to appear by interpretations which may be true that they do not contradict each other; that the contents and aims of the Scriptures and of natural science are so different that it is unreasonable to look for agreement or harmony; that terms are not and ought not to be used in the Bible in a scientific sense, and that they are used perfectly truthfully when they convey the sense intended; that on these principles all alleged contradictions of natural science by the Bible disappear; that a proper definition of Evolution excludes all reference to the origin of the forces and laws by which it works, and therefore that it does not and cannot affect belief in God or in religion; that, according to not unreasonable interpretations of the Bible, it does not contradict anything there taught so far as regards the earth, the lower animals, and probably man as to his body; that there are many good grounds for believing that Evolution is true in these respects; and lastly, that the reasons urged against it are of little or no weight.

I would say in conclusion, that while the doctrine of Evolution in itself, as before stated, is not and cannot be either Christian or anti-Christian, religious or irreligious, theistic or atheistic, yet viewing the history of our earth and its inhabitants, and of the whole universe, as it is unfolded by its help, and then going outside of it and recognising that it is God's PLAN OF CREATION, instead of being tempted to put away thoughts of him, as I contemplate this wondrous series of events, caused and controlled by the power and wisdom of the Lord God Almighty, I am led with profounder reverence and admiration to give glory and honor to him that sits on the throne, who liveth for ever and ever; and with fuller

heart and a truer appreciation of what it is to create, to join in saying, Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.

Editorials.

THE GENERAL ASSEMBLY AND THE PERKINS PROFESSOR.

The Vicksburg General Assembly adopted a resolution touching the Columbia Theological Seminary, which seems to us to have been misunderstood, but about which we have hesitated to say anything for manifest personal reasons. But as the misunderstanding seems to prevail widely, and has been widely published, we regard it as an obligation which we should not evade to correct it.

The resolution adopted is as follows :

"Resolved, That this Assembly commend the action of the Board of Directors of the Columbia Theological Seminary, requesting the Perkins Professor of Natural Science in Connexion with Revelation to lay before the Church for its information his views as held and taught in that institution touching evolution, as it respects the earth, the lower animals, and man."

The action here commended was taken in May, 1883. It was communicated to the Perkins Professor by the Secretary of the Board in August, but had been previously published in this journal in May. It is as follows :

"On motion, the following resolution was adopted :

"Whereas this Seminary is the only one in our Southern Church that has the chair of 'Natural Science in Connexion with Revelation,' and

"Whereas, 'during the Senior year the question of the Unity and Antiquity of the Human Race and Evolution are fully examined', and

"Whereas, skepticism in the world is using alleged discoveries in science to impugn the word of God ;

"Therefore be it resolved, That this Board request Professor Dr. James Woodrow to give fully his views, as taught in this institution, upon Evolution, as it respects the world, the lower animals, and man, in the October number of the *Southern Presbyterian Review*, or as soon thereafter as possible."

Circumstances which it is not necessary to mention here prevented a compliance with this request at the time first specified ; and the Perkins Professor having been elected to deliver the

Annual Address before the Alumni Association, determined to prepare the statement of his views asked for, use it as his address before the Alumni, and then publish it.

He regarded the request as a courteous invitation from the Board to publish his views as a help in overcoming the skepticism it had spoken of, and so regarding it, he cheerfully consented to comply with it as soon as was consistent with duty. And this he did. When he delivered his address, the Alumni Association, on the motion of a member of the Board, unanimously tendered him its thanks, and requested that the address be published.

Soon after the request of the Board reached him, it was intimated to him that the Board had taken this action because of its doubts of the soundness of his teachings. While he could not believe this, because he was aware that the Board must be acquainted with his views, as these were presented before it at every annual examination of his classes in their presence, yet he made some inquiries; and he was assured most positively by every member of the Board whom he consulted that such was not the case, that he was right in the view he had taken of their action: that the request had been made of him, because he was known to have studied the subject carefully, for information on the relation of theories of evolution to revealed truth, in order to establish the mind of the Church against the efforts of skeptics to unsettle faith in the Scriptures by means of such theories.

If the answer had been different, we suppose he would have instantly declined to comply with the request. The Board, as the immediate guardian of the Seminary, has the undoubted right to inquire into the teachings of a Professor and to require him to state to it what these are; and it is its duty to see to it that no false doctrine shall be taught; but it has no right to require him to publish his views to the world in a periodical with which it has no connexion. And he could not believe that it would attempt to act in any other than an open, above-board, honorable way. The request to publish in the *Southern Presbyterian Review* shows that it could not regard the Professor's views as "subversive of any doctrine of the gospel", for the editors of that periodical give express notice that they will not

publish such views; just as the second request to publish, made by the Alumni Association, proves that they could not regard the doctrines of the Address as dangerous or heretical. Our Presbyterian ministers do not give thanks for the utterance of error, nor do they desire to see it spread abroad under their sanction.

The Report which was prepared and presented to the General Assembly by order of the Board, (but which we believe the Board did not see,) in giving an account of the year's work, stated that this request had been made, and what followed. Nothing has been published as to any other statements that may have been made before the Committee on Theological Seminaries; but when that committee reported, their report contained the following resolution:

"Resolved, That this Assembly highly commends the diligence and fidelity of the Board of Directors of Columbia Theological Seminary, and especially the efforts of the Board to have the Church know the views of its Professors on those points that are vital to our holy religion, in order that all may be sure that no insidious errors are taught in their institution."

This was objected to as casting suspicion on some of the Professors, or at least liable to be so understood, and it was recommitted. Subsequently the resolution which was quoted in the beginning of this article was adopted in its stead.

As to these resolutions the following remarks have been made:

The New Orleans Picayune says:

"The Rev. Dr. Dobbs made an interesting report on the Theological Seminaries, commending the diligence of the Directors of the Columbia, S. C., Seminary and the special efforts of the Board to suppress error. This refers to the views of one of the Professors on the theory of evolution."

The Texas Presbyterian and the *St. Louis Presbyterian* say:

"The report of the Committee on Theological Seminaries was taken up, amended by substituting for the general terms in which Directors of Columbia Seminary were commended for requiring of Professors to publish their views on certain subjects, in order to avoid the inculcation of insidious error, a more

specific statement, showing that it referred to the Perkins Professor and to the subject of evolution, and adopted."

From these and like remarks, and many other facts, it is evident that the Assembly has by many been understood as condemning or at least expressing doubt respecting the views held and taught by the Professor named.

Now, it seems to us that this must be an error.

No action having been taken as to the first resolution, we say nothing respecting it. And the resolution which the Assembly adopted, commending the Board's action, of course depends for its character on the nature of that action. What that was we have shown above. It did not cast the faintest shadow of suspicion on the Professor, if the truthful Christian gentlemen who voted for it are to be believed. Therefore the Assembly, in commending it, cast no such shadow.

But even if this conclusion was not so clear as it is for these reasons, it would be entirely so in view of the character of the General Assembly itself. That Assembly, like all our Assemblies, was made up of men who love God and hate evil; men who are honorable, fair-minded, just; Christian gentlemen, who cannot be suspected of wantonly and wickedly committing in the name of our Lord a great and cruel wrong—to do a deed of which the most unjust of heathen judges would have been ashamed. It is incredible that such an Assembly should have been guilty of that with which it has been charged. Sitting as members of a court of the Lord Jesus Christ, they have been charged with the intention of condemning as guilty of teaching false doctrine, and thus, as far as in them lay, blasting the reputation of one of the teachers in the Church—all without a hearing and in his absence—he a thousand miles away in total ignorance that any charges were pending against him. The thought is monstrous; and we cannot believe it. Doth our law judge any man before it hear him, and know what he doeth? It was not the manner of even the heathen Romans, as one of them nobly declared, to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. And no body of the most cruel and blood-thirsty Papal inquisitors ever tortured and murdered their victims

without giving them at least the show of a trial. To say that a Presbyterian General Assembly has attempted to commit an atrocious wrong which even these would scorn, must be a grievous mistake.

If it shall hereafter, say, when the Perkins Professor's Address on Evolution shall be published—if it shall then appear that his views are inconsistent with the Sacred Scriptures and the Confession of Faith, it will be the duty of those who so believe to formulate charges against him and present them to those who have authority as the Church's representatives in the matter—first, the Board of Directors, and then the Synods, which control the Seminary. No one who believes these views to be false or heretical, when ascertained, will be guiltless who fails so to act. But such action will be taken openly in the fear of the Lord and prompted by zeal for the purity of his Church. No Presbyterian tribunal will listen to whisperers, backbiters, slanderers, who go about in the dark bringing accusations which they cannot prove.

We have the best reason to know that the Perkins Professor regards his teachings on the subject of Evolution as never so remotely contradictory of any truth in God's word, in the accuracy of every syllable of which he believes with all his heart. But if the Church shall think otherwise, and shall so say, after full examination, then we are sure he will instantly cease to teach in her name. But he will not and cannot believe that the General Assembly of the Church has been guilty of the terrible wickedness of condemning him or his teachings unheard.—*June 19, 1884.*

HONORABLE CORRECTION.

Three weeks ago, in view of statements which had appeared in several journals, we gave an account of the request made by the Board of Directors that the Perkins Professor publish his views on Evolution, and showed that the Board could not have been actuated by suspicion of these views in making the request, or the General Assembly in approving it. It gives us great pleasure to state that the journals there named, the *St. Louis Presbyterian* and the *Texas Presbyterian* and the *New Orleans*

Picayune, have very promptly and honorably corrected the impressions which their previous statements had made. Indeed, the *Picayune* had done so before the adjournment of the Assembly, but we did not see its correction until two weeks ago. It said May 24:

"On the report of the Theological Seminaries the reporter wishes to correct two errors: First, Dr. Lefevre was chairman, and not Rev. C. H. Dobbs; second, There was no charge of heresy made against the learned Professor of the Perkins Professorship, as represented."

We have also received numerous letters from members of the Board and from members of the Assembly, stating that the opinions we had expressed were exactly correct. For the reasons we gave three weeks ago, it could not have been otherwise. It is true, sacred history tells us of Joab and Amasa; but we can never believe that at the moment when the Board was publicly asserting its confidence in the Professor in May, 1883, it was asserting a confidence it did not feel. Still it is gratifying under the circumstances to have the direct statements we have received confirming our opinion.—*July 10.*

DISCUSSION OF EVOLUTION.

The article on Evolution published in the July number of the *Southern Presbyterian Review* has begun to elicit remark and discussion, as for various reasons was to be expected. The questions involved are important; and we would be glad to see them carefully and thoroughly examined; if the positions maintained in the article are not sound, we earnestly hope this may be made to appear, and that the truth may be reached and firmly established.

Relative to the discussion, we may be permitted to suggest that those who criticise and oppose should in all fairness heed the request which the writer may adopt from the distinguished Hengstenberg: "As I have used arguments, I will ask of those who do not agree with me to answer me by arguments." No good can be done by sneers or by attempts at wit or ridicule. Still less can any progress be made towards the truth by falsehood or misrepresentation. We might further be allowed to

suggest that at least some knowledge of the subject is requisite to those who engage in the discussion. We know it has been said that the best way to write a slashing review of a book is to write the review before reading the book, inasmuch as the reading might prejudice the writer in its favor. But we hope that this course will not be pursued in this case; but that those who condemn the positions taken in the article will not only first read it, but will also base their views on some acquaintance with the subjects involved.

We suppose the chief interest in the matter will cluster around the question: Does the doctrine of evolution, as defined, contradict the Bible? If it does, then all who believe the Bible to be God's word must reject the doctrine. If it does not then it is a matter of no consequence to the believer in the Bible as such, whether the doctrine is true or false. The discussion then becomes one purely scientific, in which we are interested just as we are in the proper classification of animals, in questions between the new and the old chemistry, the true nature of light, and the like.

In last week's *St. Louis Presbyterian* there is an eminently fair and clear outline of the article. Just at the close there is a very slight misapprehension of the writer's meaning on a single point, but it is not such as to mar the general accuracy of the outline in every important particular.

The *Central Presbyterian* says that it dissents from the views expressed both on scientific and scriptural grounds, and promises hereafter to give these grounds. It then quotes the last two paragraphs of the article in which the writer sums up his views.

We do not at present intend to take part in the discussion; but we cannot refrain from expressing our regret that the *Central Presbyterian* has allowed itself to use the language with which it closes its article. It says: "We should have been glad also to have had a more explicit declaration of the sense in which Dr. Woodrow accepts the Mosaic account of creation, inasmuch as the language he uses on this point leaves the impression that he regards it as little more than a Hebrew legend."

Now, in his article, Professor Woodrow says, not merely as to the Mosaic account of creation, but as to every word and syllable in it from beginning to end: "I have found nothing in my study of the Holy Bible and of natural science that shakes my firm belief in the divine inspiration of every word of that Bible, and in the consequent absolute truth, the absolute inerrancy, of every expression which it contains, from beginning to end."

An inaccuracy of this kind does not augur well for the value and trustworthiness of the future discussion of the subject by the *Central Presbyterian*. We trust that that journal will do itself the credit of hastening to remove from its pages such a blot. As to the truth of the charge, we leave our readers to judge for themselves.—*July 17.*

EVOLUTION.

A number of objections to the doctrines set forth, or supposed to be set forth, in Professor Woodrow's Address on Evolution, have been published in various journals during the last few weeks. Still others may yet be published. Many of the doctrines objected to are not to be found in the Address, either explicitly or implicitly; and some of the objections perhaps hardly need any answer. Instead of replying in detail, it will probably be better to wait and examine together all the objections that may deserve attention.—*July 24.*

THE BIBLE AND NATURAL SCIENCE.

At the request of a number of friends, it has been decided to republished in these columns the Address on Evolution delivered last May before the Alumni Association of Columbia Theological Seminary.

In the first part, which is published to-day, fundamental principles are set forth, in accordance with which the subsequent discussion is conducted. The chief of these are that the Bible does not teach natural science, and that the true relation between the Bible and science is non-contradiction.

It has been supposed by many persons in all ages of the Church that the Bible does teach natural science both directly

and indirectly, and that those who do not believe the science which is there supposed to be found are infidels. It was at one time maintained that no land inhabited by man could ever be discovered which had not been visited by Christian preachers within thirty or forty years after the crucifixion of our Saviour, for about that time Paul had written that the gospel had then been "preached to every creature which is under heaven". If any people should be discovered whose ancestors had not heard the gospel at that time, the Bible would be proved to be untrue; but this was impossible, therefore there were no such lands. Now, what effect would the discovery of the American Indians have upon those who believed the Bible to teach what has been stated above? They must reject it as false. But we need hardly stop to show that the falseness was not in the Bible, but in the meaning which had been attributed to the Bible.

So, in many other cases, one or two of which are referred to in the Address, the Bible was supposed to be teaching science; then came the discovery of truth entirely inconsistent with what was called Biblical science; then came as an inevitable result a fearful increase of the number of infidels. Men generally must take it for granted that the teachers of the Bible know what it means; and when these insist that it means what has been found to be untrue, all who know the truth must be driven into the ranks of infidelity, just so far as they believe these teachers.

During the past centuries the knowledge of the works of God has greatly increased, and during the present century is increasing perhaps more rapidly than ever. At every step forward in this progress the same sad scene has been witnessed; the knowledge gained has been denounced as not in harmony with Biblical science; and all who have believed the denunciation have been thereby driven to reject the Bible with all its blessed tidings. If this rejection was merely like a refusal to accept a scientific theory, it would be a small matter; but the terrible fact is that it involves the loss of the soul—the eternal death of the rejector. But on whom does the responsibility for the loss rest? God told Ezekiel that he would require the blood of the lost at the hand of the watchman who gave not warning; how must it be in the case of the watchman who sounds as a warning that which leads to death?

Multitudes of the most thoughtful of men in all Christian lands have been driven into infidelity in this way. Is it desirable that this process should continue? Shall nothing be learned from the dreary disastrous history of the past? It has been shown so very often in the past that the Bible was not teaching science where it had been supposed to be doing so that a presumption in the same direction would seem to be raised even in cases where we cannot yet see the whole truth. Is not this presumption so strong that we ought to act on it, unless in any case the contrary can be made very clearly to appear? Shall we persist in driving truth-loving men from the Saviour by our doubtful interpretations of obscure expressions in the word of God?—*July 31.*

WHAT DOES THE BIBLE TEACH?

In the part of the Address on Evolution published last week, it was shown that in cases of apparent disagreement between the Bible and natural science, we should be satisfied when we have proved that the two do not really contradict each other.

In the part published to-day, Evolution is defined; and then the questions are considered, Is Evolution as thus defined consistent with belief in God? If so, how far is it consistent with belief in the Bible?

These questions are discussed without reference to the probable truth or falsehood of Evolution. All that is attempted is to learn what the Bible teaches concerning the matter. The ground taken in the whole discussion is that whatever militates against the fullest and heartiest belief in God or in his inspired word is thereby shown to be false; for we know that he exists and is the Creator and Ruler of the universe, and we know that the Bible is his word, and therefore absolutely true. Hence, whenever we find anything inconsistent with belief in God or the Bible, we know by that fact alone, without further examination, that it is not true, and therefore not worth considering. But, it need hardly be added, we should be very sure that there is inconsistency before giving up our inquiries.

The term Evolution has been used in several widely different senses, and therefore it is very important to know exactly what meaning is attached to it in any particular case.

It has been said that "Evolution includes all theories respecting the origin and order of the world which regard the higher and more complex forms of existence as following and depending on the lower and simpler forms . . . and which assume the cause of this process to be immanent in the world itself that is thus transformed." So it has been described as a "long but uninterrupted series of developments effected *without intervention of any but what are termed secondary causes.*" If this is Evolution, every believer in the Bible must instantly reject it as utterly inconsistent with the teachings of the sacred word. Such definitions must also be rejected, because they are unscientific, as is shown in the Address. It is not surprising that Christians should look upon Evolution with horror when they regard it as a doctrine which denies the existence of God, or at least shuts him out from the government of his universe, and which denies the plainest teachings of the Bible.

But, as a doctrine of natural science, Evolution is merely descriptive of a process or method, and nothing more; and to the believer in God, the question, How far is Evolution true? is equivalent to this, How far did God adopt this plan in bringing his universe into its present condition? With regard to immediate creation, it would be absurd to inquire how God created; we have no means of learning the methods of immediate creation; indeed, it is impossible to suppose we can ever come to know anything on the subject. We must be content with a knowledge of the fact, just as we are in the case of miracles. How was the water made into wine at Cana? How was the iron made to swim by Elisha? How did Christ rise from the dead? We know *that* these things occurred; but we know nothing, and we can know nothing, of the methods. So it is in all cases of creation when we mean by that word immediate creation, as we so commonly do. But in cases of mediate creation, as in the case of a tree now living, it is possible to learn at least something of the *media*—of the process by which God has thus created.

It thus appears that Evolutionists differ very widely from each other; some believing in the process as God's plan of working; others believing in the process without reference to the cause; others still believing in the process as caused by

something immanent in the world itself, and as an uninterrupted series effected without intervention of any but what are termed secondary causes. Not infrequently the sentiments and beliefs of this last class are attributed to the first, who abhor such views. Thus to attribute atheism or materialism to a true believer in God and his word is shockingly wicked, when done knowingly; how far this wickedness is lessened by ignorance it is not easy to decide.

After defining Evolution, the fact that under this definition it cannot affect our belief in God is set forth; and then the next question stated above is considered. Those who are satisfied with the apparent meaning of an isolated sentence would find it easy to answer this question, and to conclude at once that the doctrine of Evolution is throughout inconsistent with biblical teachings. But mistakes so often made in the past respecting similar points ought surely to inspire us with caution. Numerous instances might be given in which passages seemingly as plain have been misunderstood, as all now confess; hence the necessity of the utmost care. Sometimes a single text may establish a doctrine; but very often the true and full meaning of Scripture can be ascertained, if at all, only by laborious research and comparison:—"when there is a question about the true and full sense of any Scripture, it may be searched and known by other places that speak more clearly." (Confession of Faith, Ch. I, Sect. IX.) Happily while "all things are not alike plain in themselves, nor alike clear unto all, yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded . . . that not only the learned, but the unlearned . . . may attain unto a sufficient understanding of them." (Confession of Faith, Ch. I., Sect. VII.) That God is Creator no doubt falls in this category, and is made known with the utmost clearness; but few would maintain that the same is true as to all the details of his creative work; and therefore we are not entitled to look for equal clearness on these points.

The danger of resting an interpretation on a single clause may readily be seen from a few examples. We firmly believe in the doctrine of the perseverance of the saints; yet the Arminian points triumphantly to God's utterance through Paul:

"Ye are fallen from grace." We do not believe that the bread in the Lord's Supper is the Lord's body, but only that it *represents* that body; yet the Lutheran consubstantiationist and the Roman Catholic transubstantiationist prove the contrary, as they think, by repeating the Lord's own words, "This is my body." We say God is omnipresent and omniscient; yet he says of himself: "I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." But why multiply similar instances? The conclusion is, not that we can never ascertain the meaning of God's word, but that it is by no means enough to establish a particular doctrine that we are able to quote a text that seems to teach it.

The results reached in the Address are that the Scriptures do not certainly teach whether God created the earth—that is, brought it into its present condition—mediately or immediately; or whether he created existing organic forms medially or immediately; but that in regard to man's body, there is considerable doubt. The view is preferred, however, though hesitatingly, that the words which seem to teach how man's body was formed do not really so teach.

It is fully pointed out that man forms an exception in God's creation in many ways. It is shown that one human body—Eve's—was certainly not formed by Evolution, and also that man's soul was immediately God-given. It would not, therefore, be surprising to find that in every respect man's creation was exceptional. The difficulty in deciding the question is in the words—"dust of the ground". Do these necessarily mean what we ordinarily understand by dust, namely, inorganic matter reduced to powder? If so, the question is settled—evolution does not apply to man, whether it applies elsewhere or not. Reasons are suggested why we may suppose that it is not intended to describe the nature of the substance employed. The more the expressions are examined, the harder it seems to be to think that we have here a scientific statement settling the point in question. As indicated, the "dust" addressed in "Dust thou art" was flesh and blood and bone. And the "dust" to which we return is chiefly water, and carbonic acid and nitro-

gen gases, with a little phosphate of lime. Which of these was the dust of the ground at first used?

It has strangely been imagined that if man's body had been derived by transformation from an animal, the doctrines of the federal headship of Adam, the descent of all men from Adam, original sin, etc., must all be abandoned. If this were true, then belief in such derivation must be rejected; for these doctrines are undoubtedly taught in the Bible; and, as has been said above, nothing contrary to the Bible can be true. But how can it make any difference as to Adam's federal headship, etc., whether God formed his body from inorganic dust or from a highly organised animal? It is not even remotely suggested that God changed *races* of animals into men; no amount of ingenuity could extort such an idea from any part of the Address. It might as well be said that if God formed man's body from inorganic dust, he must have formed a great many men at once, for there was doubtless a great deal of dust. The question, What became of the rest of the animals belonging to the same species with that used in the formation of man? would be sufficiently answered by asking, What became of the rest of the dust, part only of which was used? The Bible teaches, as all admit, that God at first created one man, beginning with the body; on examination we see that this body agrees in every anatomical and physiological characteristic with that of other mammalia of high rank; God then went on to complete his work by placing his own image in this body as its dwelling place. Is it asked, How and at what stage was this done? We reply, whatever our belief as to the preëxisting material used in the formation of the body, we know not; such knowledge is too high for us; we cannot attain unto it. But observe: the believer in the inorganic dust origin and the believer in the organic origin must both make this same confession.

The practical conclusion from all this is, that so far as the Bible teaches nothing that contradicts Evolution, it makes no difference, as regards our character as Christian believers, whether we believe in Evolution or not. If the Bible is silent as to God's plan of creation, and in any given case does not tell us it was immediate, in that case we may believe that it may

have been mediate, without doubting God's word. In short, what has come by successive steps to be recognised by the Church as true in the case of geography, of astronomy, of geology, not to speak of many other subjects, should be recognised by it as equally true in the case of Evolution, unless, indeed, it is very clear that the Scriptures do really contradict it. Many believe that the teachings of the Scriptures as to the form of the earth, its motion and that of the heavenly bodies, the age of the earth, etc., are much plainer than as to Evolution. May we not learn a lesson here from the past?

Now, suppose the views here presented are true, then how terrible a crime against the souls of their fellow-men it will be for teachers in the Church, preachers of the gospel, to declare in God's name that their hearers cannot believe in any aspect of Evolution without rejecting the Bible! Would it not be well for those who thus teach fully to assure themselves that they are not following the sad examples with which the history of the Church superabounds?—*Aug. 7.*

HOW FAR IS EVOLUTION TRUE?

In the part of the Address on Evolution published last week, the question was examined, Do the Scriptures contradict Evolution as defined? The answer given was that, while the Scriptures teach with the utmost clearness that God created all things and constantly rules over all, they do not teach in detail the methods according to which he proceeded, in bringing the earth into its present condition, in creating the successive species of plants and animals, and, perhaps, in forming the body of Adam.

Here, so far as the questions involved concern the Church, or have any relation to the word of God, the discussion might end. The Church as such is not interested in scientific questions. It makes no difference to the Church whether the theory of gravitation is true or not; whether Kepler's laws are true or false; how many asteroids there are, and how they came to be as they are; whether the interior of the earth is liquid or solid; how granite was formed; which is to be believed—the old chemistry or the new, or neither; whether Galileo or his persecutors were

right. With regard to all these and like matters, the Church is profoundly indifferent. So, if the answer above repeated is correct, the Church is equally indifferent to the truth or falsehood of the similar questions touching Evolution. On the one hand, so far as the Scriptures contradict Evolution, so far Evolution is thereby proved to be false, and it is not worth while to discuss it further, knowing already that it is false. On the other hand, so far as the Scriptures do not contradict Evolution, it *may* be true; and the question as to whether it is true belongs exclusively to science, and in no way concerns the Scriptures; it can never be the duty of the Church, as the divinely appointed custodian and teacher of the Bible, to make any decision on the subject. The Church is to teach what the Bible teaches, and is to be silent where the Bible is silent.

Having shown the silence of the Scriptures, when rightly interpreted, some of the reasons for believing that Evolution may be true are presented in the concluding part of the Address, which is published to-day.

It is chiefly to what is said in this part that the statement refers which was made at the outset: "Additional study has, in some respects, to a certain extent modified my views since I expressed them to many of you in the class-room." In the Alumni Association are members of the classes to which the Perkins Professor delivered his first lectures in 1861, and also of all later classes up to the present time. In 1861, and for a few years later, after presenting all the arguments urged by Evolutionists in favor of their views as fairly as he could, he stated his total disbelief in the conclusions which they reached. But as year after year he continued his studies in zoology and botany, in palæontology and comparative anatomy and physiology, and as he became better acquainted with the objects themselves in the field, in the cabinet, and in the anatomical laboratory, his confidence in the grounds of his disbelief was more and more shaken, and his appreciation of the reasons in favor of Evolution with certain limitations constantly increased; so that in later years in expressing his opinion he was in the habit of saying the reasons for believing were strong and plausible, but yet that he was not convinced by them. This was the state of his mind until 1880, when he last had occasion to

express his opinion in the class-room. The Senior courses of lectures have not been given since 1880; for the Seminary was closed for two years, and during the last two years, as the members of the Senior Classes had not studied the earlier parts of the course in this department, their attention was given exclusively to these, and the Senior courses were not reached. Since that time additional investigation, additional study, additional acquaintance with the subject, have led him to the conclusions which he sets forth in his Address. It was to prepare his former pupils for the changes now mentioned that he made the statement. On all the other points his opinions have undergone no substantial change, though he has seen more clearly how to apply them in certain directions, as the result of further study. He has for many years taught that there is no reason to be found in the Bible why we may not believe in Evolution as applied to the earth, and to plants and animals, even while declaring his disbelief in its application to any part of the organic world. As he himself has needed so many years of careful investigation in so many branches of science to appreciate the reasoning on the subject as he now does, he is not in the least surprised to find that many of his friends who agree with him in his interpretation of Scripture do not agree with him in his interpretation of the facts of science.

But what difference does it make as to his religious views or as to theirs whether their scientific opinion or his is correct, provided the Scriptures teach nothing on the subject? Is it of any more religious importance than whether Calvin and Luther and Melancthon on the one hand, or Copernicus on the other, were right in their astronomical views?—the three Reformers holding that the earth is the centre of our system, and the Roman Catholic priest that the sun is the centre. Are we the less inclined to accept the Reformed doctrines because of the scientific errors of the Reformers; or the more inclined to accept the Papal doctrines because the priest taught what we now believe to be true science? Or would the case be altered if the Reformers had been scientifically right and the Roman Catholic wrong?

But if the Church is not commissioned to teach natural science, why is it taught in Theological Seminaries? The Free

Church College (Theological Seminary) at Edinburgh has had a chair of Natural Science for more than thirty years, and one has just been established in the Free Church College (Theological Seminary) at Glasgow by an overwhelming vote of the Presbyteries; a chair similar to the Perkins Professorship was established at Andover Seminary a few years ago, and still more recently one of somewhat like character at Princeton Seminary. (In this case it is rather science generally and philosophy than natural science whose relations to religion are taught.) It is thus seen that the need of such teaching is more and more generally recognised, notwithstanding the objection suggested above. It is not intended here to answer this objection; but probably few would insist that those who are preparing for the ministry should confine their studies to subjects on which they expect to preach. All would approve of their studying Hebrew grammar; yet who would not condemn the teaching of Hebrew grammar from the pulpit?

The title of the Professorship in the Columbia Seminary plainly sets forth the duties of the Professor: "Natural Science in Connexion with Revelation." Science is not to be taught for its own sake. But inasmuch as many branches of natural science have been thought by both believers and infidels to be hostile to revelation, it is necessary to examine these branches and to ascertain how far they contain the truth; at the same time that the words of revelation supposed to relate to the same subjects are studied, so that their exact import also may be determined. Then the results of these studies are compared. It is only to this extent that science is made the object of Seminary study; only so far as may be necessary to enable the student—the future preacher of the word—to consider intelligently questions connected with the relation of science to the Bible. What a happy thing it would have been if in the past preachers of the gospel had been so taught as to keep them from denouncing astronomy or geology as infidelity, and thus driving into an utter rejection of the Scriptures all who knew these to be true sciences and who accepted such preachers as accurate expounders of the word!

The effect of such study and teaching is absolutely to exclude from the pulpit all discussions of science, and to confine the

preacher to that which alone is his duty—the delivery of the message intrusted to him by his Lord. How constantly do we hear ministers who have had no such training magisterially denouncing as false that of which they are totally ignorant, and with regard to which they have no more right to preach than concerning free trade or the national banking system.—*Aug. 14.*

HOW FAR IS EVOLUTION TO BE BELIEVED?

This is a question which must be answered according to the evidence in the case. This evidence is to be derived from two sources: the word of God, and the works of God. Both are absolutely truthful; but in both are some things “hard to be understood.” So far as they speak of the same things from the same point of view, they must agree; but, however they speak, both being absolutely truthful, they cannot contradict each other.

In the Address on Evolution, the publication of which was concluded last week in this journal, an outline of the kind of testimony given by God’s works on the question is presented. It seems to the writer to be very strongly in favor of the truth of Evolution within the limits pointed out. So far as he knows, there is not the least reason to be found in God’s works for the belief that the organic world was evolved from the inorganic, or that the spiritual nature of man was evolved from the animal; and where there is no reason to believe, he does not believe. But he finds an amazing array of testimony in favor of the belief that evolution has been the process in passing from one condition to another within the inorganic, and from one form to another within the organic; such an array as forbids his disbelief, unless there is satisfactory countervailing testimony. And this testimony must consist not merely in the suggestion of difficulties, but it must *contradict* the testimony on the opposite side, before it can deprive it of all weight.

It may be added that the testimony briefly summed up in the Address has revolutionised the belief of the scientific world during the last twenty-five years. Twenty-five years ago it was the almost universal belief amongst naturalists that species are fixed and unalterable, except within very narrow limits;

now it is the almost universal belief amongst the same class that existing species have been derived from former species—that the doctrine of descent with modification is true. This statement applies to naturalists without distinction of age, country, or religion. Venerable men of science and Christians, like Professors James D. Dana and Asa Gray, who had reached or passed the age of fifty before they changed their views, are now believers in evolution, as well as the youthful and ardent students of natural history. So it is with naturalists in all lands, whether they are Christian theists, deists, agnostics, or atheists. Twenty-seven years ago Professor Gray said: "All the descendants from the same stock compose one species. . . . We are led to conclude that the Creator established a definite number of species at the beginning, which have continued by propagation, each after its kind." Now and for a number of years he has been a leading advocate of evolution. Professor Dana states as the "conclusions most likely to be sustained by further research—

"1. The evolution of the system of life went forward through the derivation of species from species, according to natural methods not yet clearly understood, and with few occasions for supernatural intervention.

"2. The method of evolution admitted of abrupt transitions between species; as has been argued by Hyatt and Cope, from the abrupt transitions that occur in the development of animals that undergo metamorphosis, and the successive stages in the growth of many others."

In these and many like instances, a careful examination of the testimony led to the abandonment of opinions which had been held and taught for years, and to the adoption of that which had been long resisted.

When it is said that a large majority of naturalists believe in evolution, it is not denied that there are some—and some eminent for their talents and knowledge of natural history—who still reject it, and continue to hold the doctrine formerly taught.

It need hardly be added that when naturalists are spoken of, it is not meant to include those who have merely read a few books and essays about natural history in its relations to other

subjects; but only those who have diligently studied the subjects involved and have gained knowledge which enables them to understand and to appreciate the evidence offered.

For reasons given in the Address, it is thought that God's word gives no testimony on the subject, so far as the earth and the vegetable and animal kingdoms are concerned. As to man, there is what seems to the writer very clear and definite testimony to the effect, 1. That man's soul, his spiritual nature, was immediately and not mediately created. 2. That Eve was not derived from ancestors, but was miraculously formed from Adam. But how is it as to man's animal nature? The first witness, as has been seen, has made it seem very probable that the higher animals generally were derived from the lower, and this probability includes man so far as he is an animal. Does the second witness contradict the presumption thus raised? It certainly seems to do so. But a careful examination of the whole record makes it very doubtful. As Principal Dawson—a decided anti-evolutionist—says: "The expression in the case of man—'out of the dust'—would seem to intimate that the human body was constituted of merely elementary matter, without any previous preparation in organic forms. It may, however, be intended merely to inform us that while the spirit is in the image of God, the bodily frame is of the 'earth earthy', and in no respect different in general nature from that of the inferior animals."

Professor Gray says: "Man, while on the one side a wholly exceptional being, is on the other an object of natural history—a part of the animal kingdom. If you agree with Quatrefages that man is a kingdom by himself, you must agree with him that this kingdom is solely intellectual; that he is as certainly and completely an animal as he is certainly something more. We are sharers not only of animal but of vegetable life, sharers with the higher brute animals in common instincts and feelings and affections. . . . Man, in short, is a partaker of the natural as well as of the spiritual. And the evolutionist may say with the apostle: 'Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.' Man, 'formed of the dust of the ground', endowed

with 'the breath of life', 'became a living soul'. Is there any warrant for affirming that these processes were instantaneous?"

From these considerations and those presented in the Address, it seems at least quite doubtful that this witness testifies that man, so far as he is animal, was formed in a different way from other animals. And until this doubt is removed, it may fairly be supposed that, so far as he is an animal, man was formed as other animals are, namely, as has been shown to be most probable, by evolution. However he received it, whether from inorganic dust or through preceding animals, it is certain that Adam, like every one of his descendants, had an animal nature identical in form and functions with that of other animals.

Some persons seem to think that creation and evolution are contradictory terms; that to say that a thing was created is to say that God made it; but to say that it was evolved is to say that God had nothing to do with it. Now, atheists do use these terms in this way. But defining evolution as a process or method, such language is wholly erroneous. Believers in God who are evolutionists regard evolution as one of the ways in which he accomplishes his designs. When it was first taught that the planets move in accordance with the law of gravitation, the outcry was raised that the new teaching was atheistic; that it shut out God from his universe. It was maintained in the interests of theism that it was God that controlled the stars, and not gravitation, that to believe in gravitation was atheistic. So in the case of evolution. Now these natural laws, as they are called, are merely the manifestations of God's will. Not a sparrow falls to the ground without our Father; not a motion of a star takes place except as caused by him; but the uniform way in which he ordinarily causes particles of matter to approach each other, by which he causes the sparrow to fall and the star to move, we call the law of gravitation. But it is his law; it is the ever-present manifestation of his will and power. So in the creation of the successive generations of men, which is effected by the law of descent, we have again his will manifested; in him we live, and move, and have our being. And if, as seems so probable, there is a law of descent with modification, if species have ever been derived from different species, it

is because God has so willed, and the law of evolution is his mode of expressing that will. In every part of his universe he is ever present and working according to his will in ways which, when we know them, we call natural laws, as truly as he is working both to will and to do of his good pleasure in the heart of each of his saints.

Hence, as is said in the Address, God is as truly the Creator of each man now living as he was of Adam, whatever the mode of that creation. So if he chose to create his animal nature by an "abrupt transition", such as Professor Dana speaks of above, from some previously existing animal form, in accordance with what seems to have been his method of deriving other forms from each other, he was as truly his Creator as if he had made him of nothing or of inorganic dust of the ground.

Every believer in the Bible believes that, while God's natural laws are ordinarily uniform, there are exceptions to this uniformity. This is the same as saying that one cannot believe the Bible without believing the miracles there recorded. Yet the presumption is always in favor of the uniformity of the laws of that God with whom is no variableness, neither shadow of turning. And whenever an exception is asserted to exist, it must be proved. That Eve's creation was an exception is proved by the statements made in God's word; if the statements as to Adam were equally clear, no doubt would be entertained as to his forming throughout another exception; but so long as doubt hangs over the meaning of these statements, we must suppose that he formed no exception.

Before closing, attention should again be called to the fact that so far as the Bible is silent, it can make no conceivable difference what we believe as to evolution, any more than what we believe as to astronomy. It is not a question that concerns religion. The chief and perhaps only interest of the Church in it is that those who speak in her name, her accredited ministers and teachers, shall know enough about it to keep from denouncing it as inconsistent with Scripture, or indeed from teaching anything on the subject; in brief, as already repeatedly intimated, when speaking as God's messengers to keep from uttering as a message from him that which he has not spoken.—*Aug. 21.*

OBJECTIONS ANSWERED.

The Central Presbyterian.

Some weeks ago we stated, with regard to objections to the doctrines set forth in the Address on Evolution recently published, that, instead of replying in detail to each as it appeared, it would "probably be better to wait and examine together all the objections that may deserve attention." All the criticisms likely to be made have now appeared; and there is therefore no reason to wait longer.

We need hardly say that we do not intend to reply to all that has been said against the Address and its author. We make no reply to personal abuse; those who think that by indulging in it they can promote the interests of truth and the interests of the religion of our Lord Jesus Christ, may go on to their hearts' content in perfect safety, so far as we are concerned: to their own Master they stand or fall. Further, objections based on plainly intentional perversions of the Address, manifestly prompted by malignity and carried out with dishonesty, will receive no notice. But others, so far as they are honestly made, or may in the judgment of charity be so regarded, will be examined as fairly as possible.

We shall confine ourselves to-day to the criticisms made by the *Central Presbyterian*.

That journal began its criticisms (July 9), as our readers will remember, by asserting that Dr. Woodrow seems not to believe a portion of the Bible, but to regard it as false. Its words are: "The language he uses leaves the impression that he regards it [the Mosaic account of creation] as little more than a Hebrew legend." That is, not as God's word, but as false. What could lead it to say so, we cannot imagine. It was not anything contained in the Address; for that asserts repeatedly in the strongest form the exact truth of every word of the Bible. It could hardly be because of the fact that some interpretations of Scripture suggested were thought objectionable; for then on the same ground we would be forced to declare that our Arminian brethren do not believe the Bible, that they are infidels, because they do not interpret certain passages as we do. How it could allow itself to bring this terrible accusation against any one without a shadow of proof, we cannot conceive.

Two weeks later it says :

"We certainly have no desire to attribute to Dr. Woodrow views which he does not hold, and it gives us pleasure to learn that the impression made on us by the article was incorrect, and that Dr. Woodrow regards the account given of creation in Genesis as intended to be an inspired statement of the manner in which God created the heavens and the earth. It is not necessary for us to go into an explanation as to how we received the impression from his article that he held different views ; it is sufficient that he disavows this construction."

How did it learn that the impression was incorrect? It had not a particle of new light. When we called attention to the charge, and expressed our regret that it had been made, we did not pronounce it untrue, but merely placed side by side with it a quotation from the Address, leaving our readers to judge of its truth for themselves. When it made its charge, it had the Address before it, with the strong assertions therein contained to the contrary ; it knew that at least twice, when he was licensed and when he was ordained, in the most solemn manner the author had asseverated that he "believed the Scriptures of the Old and New Testaments to be the word of God" and not a Hebrew or other legend ; and yet it allowed itself to prepare the minds of its readers for a discussion of his views by holding him up as not believing in a most important part of the Bible. At the time when it stated that its "impression" on this point was incorrect, we repeat, it had not a particle of new light. The charge has been widely copied ; the correction has not been and will not be, so that the cruel wrong can never be undone.

In the next number (July 16), after an introductory statement and flattering remarks respecting the author, it says that Dr. Woodrow "has boldly and plainly set forth his convictions so that there can be no misconception about them ;" and then it proceeds to misconceive them at almost every point, and to represent as his views what he utterly disbelieves, as he plainly shows in the Address under criticism, and as will appear from what is to follow.

It recognises the fact that the term Evolution is used in different senses, but does not quote the author's own definition.

Indeed, it no where quotes anything he says; so that its readers have no means of learning the fact that it is not his views, but generally fancies of its own creation—immediate creation out of nothing—that it is combating. It includes him in a class of evolutionists which it describes, and subsequently attributes to him opinions which it supposes to be entertained by other members of this class. It then says:

“We cannot in the limits of a newspaper article follow Dr. Woodrow in his argument for the gradual evolution of all the animal and vegetable life on the globe from a few original forms. It has struck us as very strange that he has made no distinction between Evolution in its received sense and a genetic connexion in the succession of life. There is a wide distinction between these facts. The whole animal world below man may be connected by an unbroken chain of being, as Prof. Dana seems to believe, and the Darwinian theory of evolution utterly false. There might, for example, be some genetic connexion between the moluscan life of the Silurian period and the vertebrate fishes which suddenly appear upon the scene about the close of that epoch; but the transition is so abrupt and the change so great that it would properly in an account like that in Genesis be called a creation. And so of the sudden introduction of the mammalian life at the beginning of the Tertiary Age. But Professor Woodrow provides for no ‘immediate’ creation even at such points in the geological record as these.”

Can any reader of the Address find there the least foundation for these statements? “It has struck us as very strange that he has made no distinction between Evolution in its received sense and a genetic connexion in the succession of life”! Nothing can be plainer than that this is the very thing he has most carefully done. What it means by Evolution in its received sense, we shall not venture to say; but the author pointedly refuses to say what he thinks of Evolution until he defines it; and in his definition he carefully excludes all other definitions except “derivation”, “descent”, or, in the case of changing forms, “descent with modification”. *And this is “genetic connexion.”* What else is intimated in the Address than that there may “be some genetic connexion between the molluscan life of the Silurian period and the vertebrate fishes

which suddenly appear upon the scene about the close of that epoch;" "and so of the sudden introduction of the mammalian life at the beginning of the Tertiary Age"? We will not dwell on the mistake made in this last clause; any one acquainted with geology knows that mammalian life had been introduced at a vastly earlier period. The possible extent of transition from form to form is no where discussed in the Address; nor is the rate at which changes have taken place, except that the fact is stated that under certain circumstances they take place rapidly, under others slowly (p. 24). We agree that "the transition is so abrupt . . . that it would properly . . . be called a creation"; but we go further, and say that in all cases, whether the transition is abrupt or not, it is still a creation, according to Scripture usage.

The last sentence quoted above is a puzzle: "Professor Woodrow provides for no 'immediate' creation even at such points in the geological record as these." That is, he "provides for no 'immediate' creation" in cases where the creation is *mediate* according to its own showing! Mediate creation is creation by derivation or descent; that is, where there is "genetic connexion". It says the "vertebrate fishes" and also the "mammalian life" may have thus been created, that is mediate; and then blames the author for not calling this mediate creation "immediate."

It proceeds:

"All this, however, would not, perhaps, be regarded as important if the Professor had not expressed the opinion that man, as to his animal nature, was probably introduced on the earth in the same way as the lower animals.

"Here we touch the domain of theology.

"Dr. Woodrow believes that at a certain stage in the evolution of life a new species of animals which we call elephants was introduced, descended from older animal forms. He believes that at a certain stage a new species called the horse was introduced. He believes that at a certain stage a new species called monkeys was introduced. He also believes that at a later stage a new species appeared on the earth identical in its animal structure with man. This being God afterwards

by an immediate miraculous or creative act endowed with a soul, bearing his image.

"This is Professor Le Conte's theory.

"We have, therefore, instead of one pair, Adam and Eve, as in the Biblical account, a new race, the offspring of animal progenitors. This race, scattered over the earth we may presume, is suddenly endowed by God with a rational and moral nature."

The statement of Dr. Woodrow's belief in the third paragraph is hardly such as he would adopt; but it is not necessary to comment on it separately. Nor do we suppose that it makes any difference in this discussion whether it is Professor Le Conte's theory or not, or indeed what his theory may be.

But could there possibly be a more griveous misconception of the teaching of the Address than is next presented? The individuality of Adam and also of Eve is in that Address assumed from beginning to end. There is not one word that could possibly suggest that the author intended to represent a "new race" as simultaneously created, while there are many that prove he could not so intend. And it is an equally grievous misconception to suppose that this necessarily flows from the theory of descent with modification. It may well say, "Scattered over the earth *we may presume*." It may presume it, but the presumption has not the slightest basis in anything taught in the Address; it springs wholly from "the wild imagining of this critic." There cannot be found one word, as there is not one thought, inconsistent with the belief of the author that "*all mankind* descended from ADAM by ordinary generation, sinned in him, and fell with him in his first transgression."

This is what it next says:

"Now it is here that it becomes necessary for Professor Woodrow to harmonise this hypothesis with the Biblical account of the creation of Adam and of Eve, and their being placed in a Garden, where as the representatives of the race, they were subjected to a probation, involving the fate of mankind. It is the failure to realise the logical results of the acceptance of this doctrine when applied to the introduction of man on the earth which has allowed, we think, some most excellent men inadvertently to tolerate it as a harmless opinion.

"It appears to us that all our received theology is sapped at its very base by the destruction of the individuality of Adam, and his relation to us as our federal head. If the theory of Prof. Le Conte and Prof. Woodrow is correct, we should have to rewrite the Confession of Faith, and explain on some new principle the introduction of sin into the world, and our responsibility for that sin. We should have to frame a new theory of Redemption; and when we had learned to believe that the First Adam was not an individual, but the primeval generation of soul-endowed men, we might have to revise our theology about our relations to the Second Adam, and might probably be brought to the conclusion by some future investigators that we had also been deluded in our belief in his individuality and the reality of the scenes enacted on Calvary."

The task here assigned Professor Woodrow, happily for him, he is not called upon to undertake, inasmuch as the hypothesis is not his. It is supposed to be his solely because of an unaccountable failure to understand what he has said. "This doctrine" not being his, he is not concerned to know what "the logical results of the acceptance" of it would be. But he is greatly concerned and amazed to observe that a reputable journal can causelessly say respecting an unimpeached Presbyterian that "if the theory of . . . Professor Woodrow is true, we should have to rewrite the Confession of Faith," and reject its fundamental doctrines. This is only a less wrong than the charge first made, that he seems to regard part of God's word as little more than a Hebrew legend. It surpasses our comprehension how such a wrong could be committed by a journal which had spoken in this very article of being "strictly just" and forming a "fair judgment", and had said:

"It is very important that in the consideration of his case the Church should not be led off by unintelligent clamor, for there is very great ignorance, and much of that sort of blind prejudice which ignorance begets, prevalent on this subject."

What kind of justice and fairness is there in saying that he believes what he has given no reason for supposing that he believes, and that since he believes it (which he does not) he ought logically to desire the rejection and destruction of the Confession of Faith which he has "sincerely received and

adopted as containing the system of doctrine taught in the Holy Scriptures"? That journal knew that he professed so to receive it; what ground can it find in his Address for assailing the sincerity and truthfulness of his profession? Must there not be indeed "very great ignorance, and much of that sort of blind prejudice which ignorance begets, prevalent on this subject"?

The next three paragraphs are as follows:

"Paul undoubtedly believed in the individuality of Adam, when he explicitly declares, 'By one man sin entered into the world'; and again—"The first man Adam was made a living soul, the last Adam was made a quickening spirit.'

"If, as Prof. Woodrow would seem to teach, the first Adam was not one, but many, how did it happen that all of the race fell? It would have constituted a marvellous unanimity; and if all did not fall, what became of the sinless ones?

"And what shall we do with the genealogical tables in Genesis, and the longevity of the patriarchs, and the narrative of Cain and Abel, and that of Enoch, and the story of Noah? and above all with the account of the creation of Eve?"

All that needs to be said touching these, is, 1. That the author of the Address shows that he believes just what Paul did; 2. That Professor Woodrow does not "seem to teach that the first Adam was not one", and hence these questions are not put to him; and, 3. That we should believe everything said about the patriarchs, Cain and Abel, Enoch, Noah, and Eve, and indeed everything else in the Bible from beginning to end, exactly in the sense in which God intends we shall believe his inspired word, so far as he may enable us to discover what that sense is.

In the rest of this article the objection is made that the doctrine of the slow development of the animal nature of man from lower animal forms is contradicted by the ascertained facts of science—by the absence of connecting links, etc. It is sufficient to say in reply to this, that the Address does not speak of "slow" development—it states that the rate varies greatly; and further that no naturalist ventures as yet to define the possible amount of modification consistent with genetic connexion in passing from stage to stage; while the connecting

links in other parts of the animal series are constantly discovered in increasing numbers.

The closing paragraph is:

"It has, therefore, struck us with astonishment, that as Professor Woodrow was allowing a divine intervention just at this point in behalf of the moral nature of man, he should almost have gone out of his way to derive the other half of this new and wonderful being by slow modifications from the apes or the monkeys."

If Professor Woodrow had been framing a plan of his own, this suggestion might have weight. But as he was not, but was seeking to know God's plan, it has none. In God's word he finds reason to believe that there was a special divine intervention in the creation of the spiritual nature of the first man, Adam, with nothing in God's works to contradict this view; in God's works he finds reason to believe that the animal nature of the first man, Adam, may have been derived from other animals (he says nothing of apes or monkeys), in accordance with what seems to be God's ordinary plan, with probably nothing in God's word to contradict this view. He therefore reverently believes according to the evidence set before him in the word and in the works.

The next number of the *Central Presbyterian* (July 23) contains two columns of objections to Professor Woodrow's supposed views.

The first consists of quotations from the Scriptures to show that the first man Adam and the first woman Eve were individuals, and not races. As this is precisely what Professor Woodrow believes and teaches in his Address, no reply is needed. But we cannot forbear again expressing our wonder how it came to attribute these views to him, when there is no hint of them in his Address, but exactly the contrary. The misfortune is that the great body of its readers have no means of knowing any better, for they have not seen the Address, and, as before stated, it gives not a line of quotation from it. The only explanation we can think of—for we reject the suggestion that the misconception is intentional—is that it classes the author amongst the "disciples of Darwin", and attributes to him what-

ever may be found to have been taught by any one of them. But how can such a course be defended?

The second column is taken up with arguments to show that there is no evidence from Science that man is the product of evolution. Enough has been said on this point above, and in previous articles, as well as in the Address. It would be useless to present the evidence more fully or in minuter detail; for beyond its general outlines it is of a character that cannot be appreciated or even understood by those who have not carefully studied several important branches of natural history.

It is not claimed that there are no scientific difficulties in the way of the hypothesis. But the scientific evidence for so far outweighs the scientific evidence against, that a conviction of the probability of the supposition will almost certainly be produced, which can be removed only by proof that the word of God teaches otherwise.

We suppose no one will seriously claim that we are not to believe anything, or even regard it as probable, until all difficulties have been removed. We believe that God foreordains whatsoever comes to pass; we believe also that we are free agents—do we find no difficulty in reconciling these two beliefs? Shall we wait until we have discovered how an infinitely good and infinitely powerful God could allow sin to enter his universe before we believe that he *is* infinitely good and almighty? No; but in each case we weigh the evidence, and decide accordingly.

As regards the main object of the Address, the scientific question is of subordinate importance. The view there presented is that whatever the Bible teaches is to be believed without question; that, while it seems at first sight to be taught that the first man's body was made of inorganic materials, further examination renders it doubtful whether or not that is really the meaning; and that just to the extent of this uncertainty he may be believed to have been formed of other than inorganic materials. When this point is reached, and we proceed to examine the evidence in favor of the probability of genetic connexion between the first man's body and a previously existing mammal, it appears simply overwhelming to those who have it presented to them and whose studies have prepared them to appreciate it. But then, as in the case of astronomy, it makes

no difference as to our confidence in the Bible what is believed; for neither belief nor disbelief affects that which is of infinite importance, and the only thing of much importance, namely, our whole-hearted belief and trust in the Bible as the very word of God.

The *Central Presbyterian* of July 30th contains nothing that calls for notice from us. But that for August 6th contains a most remarkable editorial article. The single thought presented is that the demonstration in the Address that the Bible does not teach science was intended to attack the veracity of the Bible's statements. It is true the Address is not mentioned; but we give the following quotations in order that our readers may judge for themselves as to the accuracy of the statement we have just made:

"It is perfectly true that the Bible was not intended to teach science. It uses popular language, and employs terms in the sense in which they are understood by the common people. But we must not infer from this that the Bible may not sometimes undertake to *state facts*.

"It is not the object of the Bible to teach profane history, but when it makes a plain historical statement about Babylon, or Nineveh, or Egypt, its veracity is involved in the correctness of that statement.

"It is not the object of the Bible to teach the science of ethnology, and yet it undertakes in the tenth chapter of Genesis to make many statements with regard to the various races and families of mankind, and its veracity is involved for the correctness of these statements."

And so its repetitions go on through the whole length of a dreary column. There is no apparent reason why it did not go on repeating each verse in the Bible from Genesis to Revelation with the same introduction and the same refrain. Now, did it not know that it was misleading its readers by thus implying that Professor Woodrow's teachings would cause us to doubt the "veracity of the Bible" in any statement here made? No; it cannot have known; for we do not think it would intentionally misrepresent. But how could it help knowing? Ah, that is a question we do not know how to

answer. It had the Address before it. It knew that it was there stated that "it is not correct in any of these cases to say that the language of the Bible does not express the exact truth." But why repeat what must be clear to every one who has read it, that it teaches the "divine inspiration of every word of the Bible, the absolute truth of every expression which it contains"? No, it is impossible for us to account for its misconceptions. We can suggest no excuse or even palliation for them.—*Aug. 28.*

THE ONLY QUESTION AT ISSUE.

The only question at issue in the Evolution discussion which affects the Bible seems to be:

Does the Bible certainly teach that the dust of which Adam's body was made was inorganic matter?

Professor Woodrow's opponents are certain that it does so teach.

He thinks that probably it does not.—*Sept. 4.*

OBJECTIONS ANSWERED.

The Central Presbyterian—Continued.

We regret that it seems to be necessary to occupy so much space with Evolution, etc.; but we are persuaded that the great majority of our readers will agree with us that under the circumstances it cannot be avoided consistently with justice to the truth and to ourselves.

In our number for last week we considered in detail the objections urged against the teachings of Professor Woodrow's Address on Evolution by the *Central Presbyterian* in its successive numbers from July 9th to August 6th. It continues its criticisms in its numbers for August 13th, August 20th and August 27th. In the number for August 13th it reiterates its sincere desire "to do Dr. Woodrow no injustice"; and says: "We think it is due to him that he shall state and express in his own language the opinions he holds." Accordingly on the 13th and the 20th ult., it publishes two of our editorial articles. We are glad that it has at length come to recognise the fairness

of this course, which it did not at first perceive; for as we stated last week, it criticised the Address week after week, without ever quoting a line from it. We are fully persuaded that it is perfectly sincere in its desire to be fair and just; we know it would not intentionally misrepresent; it honestly wishes to arrive at the truth—of all this we have not felt a doubt. If we are asked how we can be so confident in view of its total misconceptions of the teachings of the Address and its attributing to the author disbelief in the Bible and the holding of other opinions which require him to reject the Confession of Faith, we must reply that we have every reason to believe that its editors are upright Christian gentlemen, and it is not possible for those who deserve to be so characterised intentionally to misrepresent; hence we adhere to our belief, notwithstanding the unaccountable misconceptions. In the case of some criticisms which have appeared elsewhere, it is quite otherwise—the intention to misrepresent is unmistakable; but as we stated last week, of these we shall take no notice.

The *Central Presbyterian* next insists upon the right to criticise. Here again we heartily agree with it. This is a right it should never surrender. But we cannot help wishing that when it says it is criticising Professor Woodrow's views, it should criticise what he has really taught, and not what it erroneously attributes to him—what he disbelieves and abhors.

It then proceeds:

"Our present object is to ascertain precisely what are the opinions which Dr. Woodrow holds. We must in candor say that we have found this difficult to do. There is not that clearness and explicitness on certain fundamental points which we should have desired. We find already from this article of Dr. Woodrow in his newspaper that we did not understand him correctly on a very important point. In fact, he has corrected us twice; and we are compelled to think that in both cases it was his own incompleteness of exposition in propounding his views which led to the misapprehension."

May we not here suggest that a more earnest effort at an earlier stage to ascertain these opinions would have been desirable, before such reiterated misconceptions and sweeping condemnations? We cannot judge so well as others whether

its conspicuous failure resulted from a want of clearness and explicitness in the Address or not. But we find that others have not generally experienced that difficulty. Indeed, it says itself: He has "plainly set forth his convictions so that there can be no misconception about them." We think that this time it was right. One of its own correspondents (July 23rd) called its attention to one serious mistake it had made—as to Adam's federal headship—but the reply was:

"Of course Dr. Woodrow may take this position. We do not think, however, that this is his view. It will be time enough to notice it when we learn that such is the fact."

One of the first principles of interpretation is that if the different expressions of an author's views admit of reasonable interpretations which will prevent inconsistency, such interpretations must be adopted. Applying this principle in this case, it would have proved beyond doubt that Dr. Woodrow had taught nothing inconsistent with Adam's federal headship, provided his language could be reasonably interpreted in accordance with that doctrine. That it could be, the *Central Presbyterian* itself admits. Hence it was bound to take its correspondent's view.

But as we are not the best judges of the author's perspicuity, we rest satisfied on this point with the testimony of numerous correspondents who have assured us that the Address was perfectly clear. We can, perhaps, best show that the misconceptions were not due to a want of explicitness by quoting (without endorsing in other particulars) the editorial article from the *South Atlantic Presbyterian*, which conclusively proves in various ways that the fault was not in the Address:

"We hail the attempts made by the *Central Presbyterian* in its last number (Aug. 13) to extenuate its unpardonable misunderstanding of Dr. Woodrow's Address as the beginning of a return to reason and fairness. We would do all we could in kindness and forbearance to encourage this return. But the consequences of its recklessness are beyond the reach of any sacrifice it might be willing to make to repair its mistake. We ask it, therefore, to review with us its course in this controversy, and to contemplate with due contrition the evil it has done.

"We are not defending Dr. Woodrow. He is able to take care of himself, and neither needs nor wishes any assistance from us. It is the cause of truth we are espousing. And we say unequivocally, that, no matter what the motives influencing it, the *Central Presbyterian* is responsible more than any other journal in the South for the erroneous impression in regard to the Address on Evolution which has been spread abroad throughout the Church, an impression not justified by anything in the Address itself. On account of its attacks upon the Address some unsophisticated contemporaries, influenced by its 'reputation as a scientist', changed from one side of the fence to the other, and without reason or method joined in the clamor which has disturbed the Church and irreparably damaged Columbia Seminary.

"Without publishing Dr. Woodrow's Address, which we think it was in honor bound to do, the *Central* declared (July 16) that the hypothesis maintained therein 'saps at its very base all our received theology'; that 'if it be correct, we should have to re-write the Confession of Faith, explain on some new principle the introduction of sin into the world, and frame a new theory of Redemption'. Could anything be more startling or alarming to the Church? The impression was made that the foundations of Christian faith in the minds of our Seminary students were unsettled. Letters are now published in some Church papers, and we have received others, expressing fears that anti-Christian heresy has been taught our young ministers so that they cannot be trusted in the Church!

"And now, brethren and fathers throughout the whole Church, what were the grounds for such charges made by the *Central*? Are there any in the Address itself? We will prove to every fair, candid, and truth-loving mind that, as the *Interior* says, 'they existed only in the wild and free imaginings of its critics'.

"First: The Address itself proves that it is capable of a different construction from that put upon it by the *Central*, by the fact that it made an entirely opposite impression on the *Interior*, the *Independent*, the *Christian at Work*, and ourselves, who never thought for a moment that Dr. Woodrow's hypothesis destroyed the individuality of Adam. The week

following our own review of the Address (the first favorable one which appeared), the *Independent* thus criticised the *Central*:

“Our contemporary imagines that Prof. Woodrow would hold that the race of man was developed, so far as their body is concerned, by a gradual process, which brought them by degrees out of apedom into humanity, so that there was really no first man. We are greatly in error if he holds any such view. *It would not be a natural view* in this day when the Darwinian theory of gradual evolution has been so far discredited. We suppose him rather to suggest that a single and sporadic case of sudden development *per saltum* occurred, and that from this one first man the whole race is descended. And, *in accordance with that view*, he seems to hold that the woman was exceptionally created, as related in Genesis. If that be Prof. Woodrow's view, then all this long argument from Scripture against his view falls to the ground.’

“The *Interior*, referring also to the *Central Presbyterian*, says:

“‘But Prof. Woodrow ought to have fair play, which he does not get, by a long way, from his critics. Our contemporary first imputes to him the theory that a widely scattered and perhaps numerous race of anthropoids were suddenly endowed with a rational and moral nature, *i. e.*, made into men. The truth is, that Prof. Woodrow only teaches that the dust employed in making the *original pair* was red dust in an organic form.’

“The *Christian at Work*, in the extract we gave last week, while objecting to and ridiculing Dr. Woodrow's theory, scientific attainments, and capacity to teach, bears this unqualified testimony to his orthodoxy:

“‘There is nothing that we see in Prof. Woodrow's position inconsistent with his character as an evangelical teacher. He holds to Evolution as a means used by God in extending the work of creation: there is no Hæckelism here—no atheism, nothing of Mr. Spencer's “Unknowable Power”. God working through Evolution is Prof. Woodrow's position. It is an allowable position. . . . We do not doubt Prof. Woodrow's

thorough evangelicalism and profound reverence for God and his written word.'

"Our own impression of what Dr. Woodrow meant was given two weeks ago, but is here repeated:

"'In regard to the creation of man's body mediately, through descent, Dr. Woodrow shows by analogies that the language of Scripture does not necessarily exclude it. It does not decide whether the dust of which man's body was made was of inorganic matter, like that to which it returns at death; or whether it was organised dust, like Adam himself when God said to him, "Dust thou art".'

"This last quotation is made to show how the word 'man' is used by one who had no suspicion that Dr. Woodrow gave to the term any other meaning than it had in the word of God he was considering. Dr. Woodrow himself in an explanatory editorial quoted in the *Central*, says:

"'It is not even remotely suggested that God changed *species* of animals into men; no amount of ingenuity could extort such an idea from any part of the Address. . . . The Bible teaches, as all admit, that God at first created *one* man, beginning with the body. God then went on to complete his work by placing his own image in this body as its dwelling place. Is it asked, How and at what stage was this done? We reply, We know not.'

"Now, what excuse does the *Central* give for so far misunderstanding the Address as grossly to pervert its meaning, and charge an innocent man, an instructor of our candidates for the ministry, with 'holding opinions which imperil the theology taught in our standards'; and to imply that 'he ought not to expect to represent the Church at the very source where its doctrines were taught'? Its defence is:

"'When told by a scientific man, that man was the product of evolution, we inferred, as a matter of course, that (like other naturalists) he was speaking of the evolution of species.'

"And again:

"'We thought (naturally and logically) that Dr. Woodrow having avowed in his Address that man's animal structure was, like the animals below him, and the plants, the product and outcome of evolution, he must hold with Prof. Le Conte that Adam in the Bible was a mere figurative term for the Adamic race.'

"Such a view was only possible on two suppositions, both of which the *Central* would reject with indignation: Either that Dr. Woodrow was not intelligent enough to see (what the *Central* so quickly saw) that this view 'sapped at its very base all our received theology by destroying the doctrine of federal headship', etc., etc., as already quoted above; or that if Dr. Woodrow was intelligent enough to see these consequences, then he was, without mitigation or qualification, a liar, just as unworthy of trust by the Church, when he so solemnly protested in his Address—'I have found nothing in my study of the Bible and of natural science that shakes my firm belief in every word of the Bible, and in the consequent absolute truth, the absolute inerrancy, of every expression it contains, from beginning to end'. And with this alternative staring it in the face, the *Central* dashes recklessly in with its unwarrantable assumptions, and inflicts greater damage upon the Church than any other religious paper has done in a century!

"But let us see what reason there is in its excuse for this misunderstanding of Dr. Woodrow's language; let us turn to the Address itself and read its very words. On page 16, Dr. Woodrow passes right on from considering 'the plants and the animals below man, as the product and outcome of evolution' to the account of the origin of man. And how does he introduce it? Why, in the very words of Scripture. He says:

" 'When we reach the account of the origin of man we find it more detailed. In the first narrative there is nothing that suggests the mode of creating any more than in the case of the earth, or the plants and animals. But in the second, we are told that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." '—Gen. ii. 7.

"And now every word that follows as to man, all that the *Central* criticised with such gross perversion, has for its antecedent this 'man' of Gen. ii. 7. It is this that is 'a matter of course', it is this which we are to 'think naturally and logically'—that if the language of Scripture meant an individual, then Dr. Woodrow was speaking of that individual man and none other; and that you cannot suppose that he was using the word man as 'a mere figurative term for the *Adamic race*, or an

ethnic designation', unless just previously used by inspiration in the same sense. There is no escape from this conclusion, or evading the force of this argument to show how natural it was to the unprejudiced reader to suppose Dr. Woodrow was speaking of the first man Adam—the type of Christ, in more ways, perhaps, than we have yet found out.

“Having shown how the perversion of Dr. Woodrow’s language by the *Central*, though without malice, was entirely gratuitous in itself, and could only have proceeded from what the *Interior* calls ‘the wild and free imaginings of his critics’, we have a very important question to ask in regard to the *Central* itself as an organ of the Church for the enlightenment of its people. And we wish the *Central* to ‘face the music’, and not hide under the evasion of a dislike of personal controversy. Has not the *Central* proved itself utterly unfit to be trusted in a discussion of the kind which has been going on for a month in the Church? Should it not have had intelligence enough to see the dilemma we have just pointed out, into which it has brought itself—of maintaining that Dr. Woodrow is either a fool not to see the consequences in theology of the opinions he professed; or granted that he was as intelligent as the *Central*, and saw the evident and necessary consequences of his own opinion—of maintaining that he could falsely declare his belief in the doctrines contradicted by his science, when he explicitly declares in this very Address that ‘contradictions are falsehoods’? And would not this dilemma, from which it cannot possibly escape, have preserved one of true scientific habit of thought from making such sweeping and reckless charges against a Professor in Columbia Seminary to the scandalising of the whole Church, to the impaired usefulness of every young candidate in that Seminary by bringing him under suspicion of unsoundness in doctrine, and to the alienating from that Seminary of thousands of friends? The rising consciousness that it has, perhaps, made a great mistake is plainly manifest to the careful reader in the involved repetitions of the *Central’s* last editorial (Aug. 13.)”

The *Central Presbyterian* then proceeds to say that it sees no force in the distinction made in the Address “between science

'not contradicting' the Bible and being 'in harmony with' the Bible." It adds:

"All that Dr. Woodrow has, therefore, said on this subject in his Address and article, we regard as of no value."

Here, again, we do not like to trust our own opinion too implicitly. But after many years of observation of the working of this principle, and the testimony of large numbers of devout and intelligent persons who have practically applied it in their pastoral work, we are persuaded that it is of the highest value, and that its adoption and fair application would at once honorably end the sad conflict which has been carried on in the name of science and of religion for the last fifteen hundred years; while if the principle of "harmony" shall continue to be insisted on, we shall continue to witness the ridiculous and humiliating and death-bringing spectacle of scheme after scheme of "reconciliation" and "harmony" scarcely formed before some increased knowledge of God's works or some clearer apprehension of the meaning of God's word shall relegate these "harmonies" to the limbo of exploded absurdities. But recognising the two principles of non-contradiction and of the non-scientific character of Bible language and teachings, the war between the noble armies of the expounders of the Sacred Scriptures and the interpreters of nature is ended and ended for ever.

It continues:

"The second observation we would make is, that it is not Dr. Woodrow's views on the general question of Evolution which concerns the Church, but what he thinks of these views as applied to man. If any one chooses to believe in the doctrine of Evolution, but recognises certain immediate creative acts on the part of God at certain points (including the appearance of man on the earth), his belief in the doctrine thus limited is perfectly harmless. Therefore, what we are concerned to know is simply Dr. Woodrow's views as to the origin of man."

With this observation we fully agree. The "harmlessness" of the doctrine of Evolution as he defines it, without reference to its truth or falsehood, is precisely what Professor Woodrow has been teaching for many years. The recognition of the fact that "the only question at issue," as we elsewhere term it, is

the relation of Adam's animal nature to Evolution, is a decided step forward in this discussion.

It proceeds:

"The third point we would comment on is that Dr. Woodrow strangely assumes that if he can make it appear that the 'dust' out of which man was created was 'organic dust', he has proved that man was the product of Evolution. This does not follow at all."

And this is not his assumption at all. But he rightly assumes that if the Bible does not necessarily mean that the dust was inorganic, then we may inquire elsewhere what it was, and try to find out otherwise what the process of its transformation was. The Bible teaches that it was God's creative work, whatever the material and whatever the process; but so far as it is silent respecting either, it cannot contradict any supposition that can be made. Then, no Biblical reason to the contrary existing, the origin of man, so far as he is an animal, might properly be referred to the same category as the origin of beings which are merely animals.

Both here and in the number for August 27th, it quotes Professor Dana as opposing Professor Woodrow's views. But the truth is that he teaches exactly what Professor Woodrow does. The *Central Presbyterian* represents him as believing "that Adam was probably the direct offspring of one of the lower animals." And it quotes (August 27th) the following from a letter written by Professor Dana in 1879:

"I admit that it [man's creation] may have been, and probably was, creation from an inferior species, and not directly from lifeless or inorganic matter; in this agreeing with the late Professor Tayler Lewis among theologians."

Now, this is exactly what is taught in the Address as probably true. This is what is there termed Evolution—descent with modification. It is true that Professor Dana goes on to say: "But I show that either is rightly a creation if it be the direct consequence of a divine fiat." Just what he means by this and similar expressions, we are not sure, and it does not concern us to inquire; but it remains evident that he regards Adam as to his animal nature as "probably the direct offspring of one of the lower animals"—as illustrating therefore the doctrine of

descent with modification. And all Christians agree that in any case man's creation is the result of the divine will.

The *Central Presbyterian* next reiterates what it had previously said as to Adam's individuality, slow evolution, missing links, the evolution of *species*, etc. Probably what we said on these points last week and the week before may be sufficient. As we have shown, Professor Woodrow does not say anything in favor of "slow" evolution; and he could not have been supposed to believe that it was necessarily slow on the ground that all evolutionists so believe, for they do not; indeed, there has been a decided tendency for some years to believe in "abrupt transitions", "paroxysmal evolution", as all students of natural history know.

It is hard for us to understand what it means as to the evolution of species when it says:

"Evolution moves by modifying species No. 1, species No. 2, species No. 3, species No. 4, etc., until finally some new species widely removed [a new order in the case of man] is formed."

It surely can hardly mean that all the individuals of species No. 1 are simultaneously similarly modified so as to produce species No. 2, all of No. 2 changed into No. 3, etc.; we do not suppose any evolutionist ever held such a view as this. But we cannot understand what it does mean.

Without undertaking to explain the steps, we may refer, as perhaps throwing some light on the subject, to the manner in which varieties are now formed. Every one acquainted with the subject knows that frequently, say in a flock of sheep, or a herd of cattle, a single individual appears widely different in some particulars from the rest of the flock or herd, which remain wholly unchanged. These cases we call accidental; but that means only that we do not know the causes; they are not the less manifestations of God's will. The whole flock does not change, but only a single individual, and from this proceeds the variety or race. Why may it not be in the production of species as it often is in the production of varieties and races—in each case the series beginning with an individual?

Its last two paragraphs (Aug. 13th) are:

"The only possible way in which Dr. Woodrow can escape this is to adopt the idea suggested by the *Independent*, that the

evolution of man was sporadic and paroxysmal, that he made the leap from the brute form at a single bound. And as Dr. Woodrow concedes that Eve was created this way, we cannot conceive why he should balk at allowing Adam to originate in the same manner. In fact, we do really think that Dr. Woodrow's position is thoroughly illogical, and that it would only be just to himself to revise his theory at this point. At present it is unique, arbitrary, and, we add without meaning to be disrespectful, fantastic. It is indefensible on either scientific or theological grounds.

"The *Christian at Work* has well remarked on this that 'when Professor Woodrow's position makes Adam's body the product of evolution, and Eve's the result of creation—it involves a muddle and jumble which ensures its downfall'. 'We can understand,' says the same paper, 'how a scientist can hold to a theory of development from a few lower organisms. But when one puts man in the category with monkeys, and woman with the angels, he takes a position as unscientific as it is untenable and absurd.' "

As to Dr. Woodrow's "balking at allowing Adam to originate in the same manner" as Eve, we have to say he certainly would not *balk* at it, if there were any proof of it. The Bible does not say that he originated in the same manner, but on the contrary that the manner of creation in the two cases was wholly different. But we do not profess to understand the details in either case. We believe that Adam's "rib which the Lord God had taken from man, made he a woman;" but just how he did it we do not claim to know; we believe he did it because he has said it. We likewise believe all that he says of the formation of man, though for reasons given the description of the process in part seems not so clear as in the case of woman. If it is "fantastic" or "illogical" to believe exactly what the Bible says and not to be very positive where its meaning seems not quite clear, we must plead guilty. We confess likewise that we can offer no scientific explanation of Eve's creation, or of the creation of Adam's spiritual nature, any more than we can of the creation of the wine at Cana or any other extra-natural event. Science has to do with God's ordinary methods and

with them alone. But none the less do we believe every statement which God has made in his word.

The *Central Presbyterian* and the *Christian at Work* agree in finding Professor Woodrow's position to be a "muddle and jumble," "as unscientific as it is untenable and absurd." However this may be, he finds no difficulty in holding it. It may be very consistent and logical and scientific to believe that all men have been created in the same way, but he cannot believe what is so contrary to God's word. He believes that Adam was created in one way, Eve in another, their first-born in another; do his critics believe otherwise? So he believes in the "fantastic" "muddle and jumble" that one part of the wine at Cana was the juice of the grape, and that the other best part was not; what do they believe? He believes that the first-born of Mary was as truly and really her son as that the first-born of Eve was hers; but that to the mere human nature of Mary's Son was added another nature which caused him to be adoringly called "God with us." This all may be "fantastic," "unscientific," and a "jumble"; but from this belief by nothing in the universe can he be separated.

It is hardly necessary to say more in reply to the *Central Presbyterian*. Its criticisms and objections in the numbers for Aug. 20th and Aug. 27th have already been answered above or in what was said last week.—*Sept. 4.*

OBJECTIONS ANSWERED.

The Texas Presbyterian.

The *Texas Presbyterian* begins its objections (Aug. 8th) to the views maintained in the Address on Evolution by stating that there are many among the most learned of scientists "who say that it [evolution] is clearly disproven, so far as the present state of knowledge is concerned, by the facts of geology." We are inclined to doubt the accuracy of this statement; but of course the journal making it must have known who the learned scientists are to whom it refers, and we beg that it will do us and its other readers the favor of giving their names.

After modestly saying that it does not "claim to be learned in the matter," it proceeds to state that

"To admit the possibility of it, we must suppose that a race of animals was slowly evolved through thousands or millions of years, till their bodies attained the present perfection of the human body and then one of them called Adam became the possessor of a human soul, and, if we stick to the Bible narrative, no female of the race had attained to the same perfection of structure, and a rib had to be taken out of Adam to make for him a partner of his joys. That the females of the race were so inferior to the males may be no objection to the theory, but this by the way. Such a race of animals must have been at some time during their slow progression, very numerous."

Then after asking what became of this race, and what evidence there is that such a race ever existed, it concludes by adding that the "Professor's theory" "involves things too absurd even to laugh at."

The following week (Aug. 15th) it again offers brief comments, without adding materially to what we have quoted above. except that it speaks of the theory as one "which shows such a tendency to run into an atheistical theory."

Beginning with the last quotation, we would say that it is hard to see how a theory can be of atheistical tendency which describes one of God's modes of working. Theists holding this theory ascribe every step in the process to God. If the atheist claims that it excludes God, he can do so only by wickedly perverting the truth.

We suppose it is not necessary to repeat here, as our readers have had the Address recently laid before them, the various lines of argument which show the probability of the view that existing species of animals have descended from other and simpler forms. If descent with modification is the mode by which God ordinarily introduces new species, then when we are inquiring as to the origin of any particular species we must attribute it to the ordinary mode unless there is evidence that that mode has in that instance been set aside. If now we inquire as to the origin of man, and listen to the replies given by the word of God, we learn that man's spiritual nature came immediately from God; that Eve was made in a way wholly different from that in which either Adam or his sons were made. But now, how was it as to Adam's animal nature? If

the word of God settles it, then it is settled for all the parties to this discussion. But for reasons given in the Address, the author thinks the word may not be intended to settle it. And if not, then according to the principle stated above, the formation of man's animal nature must be referred to what is thought to be God's ordinary way of producing new species, namely, to descent with modification. This may be too absurd to laugh at; but we are unable to see where the absurdity is.

If it is said that to be consistent we must believe that Adam and Eve were created in the same way, we are forced to reply that we cannot do it, and we must be content with inconsistency; for the Bible tells us that they were not created in the same way—that Adam's body was created "of the dust of the ground", his spiritual nature immediately created, and Eve made of Adam's rib—and we cannot contradict the Bible for the sake of such consistency. We believe in all the miracles which the Bible narrates, without giving up our belief in the laws by which God ordinarily manifests his will, but we do not believe in miracles which the Bible does not narrate; and when it describes an event which may have been produced by the ordinary laws, we believe that it was so produced, unless the contrary is stated. The student of science believes in the uniformity of the operation of God's laws of nature; but at the same time, if he accepts the Bible, he believes that the Author of these laws can and does suspend this uniformity when and as he will, and he as rigidly believes in the cases of suspension when there is evidence in the Bible of their occurrence, as in the cases of the ordinary operation. The intimations frequently made during this discussion that there is a desire to set aside the evidence in favor of interruptions in the law of uniformity are wholly without foundation. The sole aim has been to discover what God has taught, by a fair interpretation of his word and his works.

We have in former articles answered objections based upon the supposed length of time demanded by those who accept the doctrine of derivation, but perhaps it may not be out of place to quote the statements of two of the best known advocates of the doctrine, (without, however, becoming responsible for their opinions in other respects,) who yet widely differ with each

other on other points. As we have previously stated, it is now and has for a number of years been a common, if not the prevailing, view amongst evolutionists that variations do not take place by infinitesimally small steps requiring an immense period of time, but that they are often sudden and great. Professor Huxley said twenty years ago: "We have always thought that Mr. Darwin has unnecessarily hampered himself by adhering so strictly to his favorite '*Natura non facit saltum.*' We greatly suspect that she does make considerable jumps in the way of variation now and then, and that these saltations give rise to some of the gaps which appear to exist, in the series of known forms." (Lay Sermons, p. 312, Fourth Edition.) Professor Richard Owen says more positively as to the origination of species in the third volume of his "*Anatomy of Vertebrates,*" p. 795, that natural history "teaches that the change would be sudden and considerable: it opposes the idea that species are transmitted by minute and slow degrees." Should this view be adopted, it will be at once seen that the formidable difficulties arising from the absence of connecting links, slowness of development, etc., at once disappear—there never were any such links, and the change was not slow.

It is further to be observed that the sudden change in question would be the change of a single individual and not of a number of individuals; though in process of time a "race" would spring from the changed single individual. If it is insisted that at least a pair must have been changed so as to originate the new species, we reply in the case of man we know that the second half of the pair was created from the first in an extra-natural way; so that the objection does not apply in that case. But we may say further that in the actual origination of races which have been observed, the first of the race has been one and not a pair. We suppose that our readers are more likely to know the facts in the cases of the Ancon or otter and the Mauchamp or silky-haired races of sheep than other illustrations that might be used, and therefore we refer to them. The former originated with a single male born in Massachusetts in 1791, from which came a race which transmitted its peculiarities with unvarying uniformity through many generations. The Mauchamp race originated in France in 1828, also with a

single male lamb, from which likewise sprang a race uniform and unchanging in character. It has been well said of these: "If the Mauchamp and Ancon breeds had originated a century or two ago, we should have had no record of their birth; and many a naturalist would no doubt have insisted, especially in the case of the Mauchamp race, that they had each descended from, or been crossed with, some unknown aboriginal form."

We present these illustrations to show how much weight should be attached to the idea that the doctrine of derivation requires the belief that the human species must have originated in a multitude of individuals simultaneously, and not in a single individual. Races or breeds are groups closely analogous to species; indeed, the most acute naturalist is often unable to distinguish the race from the species; hence it is reasonable to think that what is true of the origin of the one is also true of the origin of the other, where we have no special reason to think otherwise.

The St. Louis Presbyterian.

This journal is distinguished from all the others whose objections we have noticed or expect to notice by the fact that it gives a clear, fair, and just outline of the main points in the Address. This none of the others have done, so that their readers have no means of discovering the real character of that which is criticised, and which, we are sorry to add, is so often misunderstood and inaccurately represented, however unintentionally.

The *St. Louis Presbyterian*, after fairly stating the purport of the Address, proceeds to express its decided dissent from much that it contains, and thinks especially that it "necessitates a strange and strained interpretation [of the Sacred Scriptures] as, for example, the explaining away of the words, 'man was formed of the dust of the ground.'" This is an important suggestion; and if it can be made to appear that the real meaning of the expression is "explained away", we know that the author of the Address will at once abandon his doubt on the subject. But so far he has seen nothing to satisfy him that he has erred.

It further refers to Professor Virchow as opposing Evolution, though perhaps too confidently; inasmuch as Virchow

says he "has never been hostile to Darwinism," and if not to Darwinism, much less to Evolution as defined and limited in the Address. The Evolution which Professor Virchow opposes, as he says, is the "extreme and arbitrary development which it has received in Germany", where "it is presented as including the primal beginning of life, as well as the method of its continuance."

It closes by speaking of the "missing links", and inquiring why the process of Evolution has "never got beyond man." We have spoken sufficiently of the missing links. In reply to the last question, all we can say is, We do not know, and cannot even guess at the reason. But our ignorance on this point has no tendency to drive us from our belief in the probable truth of Evolution. The denial of its truth would not relieve us at all. For we know of a certainty from an examination of the records in the rocks that God has created many successive groups of species, beginning with the lower and gradually adding one higher form after another, up to the present time when he has placed on the earth man in his own image and likeness. This we do not merely believe to be probable, but we know it to be true. Now, if we are asked, Why has God not gone further, and created something still higher? we must answer equally, We do not know; but again this ignorance cannot lead us to give up the knowledge we have gained.

The North Carolina Presbyterian.

During the last two months this journal has had numerous articles respecting the Address and its author, but they do not contain many objections that it seems necessary to answer. Its first article calls for information on a number of points which do not affect the questions under examination. And in several of its articles it discusses the exact nature of Dr. Woodrow's offence in holding such views as he does—whether he is guilty of heresy or only of heterodoxy, and what punishment ought to be inflicted upon him, whether he has been sufficiently tried by newspaper to be now turned over to Presbytery for further trial, etc. It is hardly to be expected that we should say anything on these matters.

It objects decidedly to the suggestion we made some weeks ago that in discussing the Address argument should be met by

argument, and that "at least some knowledge of the subject is requisite to those who engage in the discussion." It says touching this suggestion that "it is not usual in warfare that one side shall direct the mode of attack, or name the weapons to be employed by the other; nevertheless, it is evident that there are great advantages in such an arrangement—to the party on the defence." We sincerely disclaim all intention of taking any unfair advantage, and we honestly thought that all would approve of our suggestion; but of course if anyone prefers to employ some other weapon than argument, and insists on discussing any topic without "at least some knowledge of the subject", we cannot prevent it.

The only thing we find that requires further notice is its article (July 30th) entitled "Evolution Again", in which it answers the question, "What is Evolution?" As the question presumably is asked with reference to the existing discussion, it might have been supposed that it would be answered by a reference to Professor Woodrow's definition, as that is the only kind of evolution under examination. Yet there is not a hint as to the sense in which the term Evolution is used in the Address; but instead there are a number of definitions quoted from the "Vestiges of Creation," Darwin, and others—no one of which the author of the Address would accept; and therefore they need not be here considered. Is this the weapon which is chosen in preference to argument against the doctrines of the Address?—*Sept. 11.*

THE CENTRAL PRESBYTERIAN.

The following extract from an editorial article in the *Central Presbyterian* for Sept. 10th shows the present position of that journal:

"We are certainly very glad (if there is no misunderstanding) to have reached this happy conclusion of a very disagreeable controversy. There may be those who believe that God created man from materials derived from the mineral world; there may be others who believe that he created him from materials derived from the vegetable world; there may be others who believe that he created him from materials derived from the animal world. It all depends on the more or less

literal interpretation put upon the phrase 'dust of the earth'. A man may follow his own fancy in adopting any one of these views; it does not affect his orthodoxy."—*Sept. 18.*

OBJECTIONS ANSWERED.

The Southwestern Presbyterian.

On the 17th July the *Southwestern Presbyterian* published an article containing several objections to the doctrines set forth in the Address on Evolution, which we shall presently notice. Then in its numbers for August 21st, August 28th, and others, it quotes largely from Darwin's "Descent of Man," and goes quite fully into the subject of Darwinism in general—all the while evidently under the impression that the doctrines of the Address and of Darwin's "Descent of Man" are identical. Inasmuch as the views stated in the Address and in Darwin's work are not only not the same but do not even resemble each other, and inasmuch as the author of the Address utterly repudiates many of the opinions expressed by Darwin, as may easily be seen by a reader of the Address, we do not feel called on to notice further the later articles referred to. All the care taken to define the sense in which the term Evolution is used in the Address goes for nothing with the *Southwestern Presbyterian* and other critics. It is insisted that when it is held that Evolution is probably true within certain defined limits, it is held that anything that has ever been called Evolution is also true. Was not Darwin an Evolutionist? Are not Hæckel the atheist and Spencer the agnostic Evolutionists? Does it not clearly follow, then, that if you believe in Evolution at all, you believe all that Darwin, and Hæckel, and Spencer believe? If you are an Evolutionist, you must, like Hæckel and Spencer, either deny that there is a God, or say that if there is you cannot find it out.

The unfairness of holding Professor Woodrow responsible for the views of Darwin and other Evolutionists may be seen by looking at a parallel case. Let us suppose that one declares himself a believer in Christianity, and carefully explains what he means by the term, since very different meanings may be attached to it. Instantly he is assailed with the charge that he denies the supreme authority of the Bible, and places the

Church above it; that he believes that it is right to worship the Virgin Mary and other saints; that he holds the doctrine of purgatory, of transubstantiation, of works of supererogation. Now his critic sets about disproving one or another of these doctrines, and when he thinks he has succeeded, congratulates himself that he has gained a complete victory. If the believer in Christianity replies that he does not hold those doctrines, that his Christianity is wholly different, and refers to his own definitions, he is told that that is of no use—he has declared his belief in Christianity, and he must be judged not by any private definition of his own, but by the sense in which the term is accepted by the majority of professed Christians. And does not every one know that Christianity thus defined means exactly what has been set forth above? The body of Christians styling itself the Church Catholic, Apostolic, and Roman, outnumbers all others claiming the name, and has done so for centuries; and are not its definitions therefore to be accepted as authoritative? Therefore you have no right to say that you believe in Christianity at all, unless you believe in it according to the standard authoritative catholic definition. And when we have shown that to be wrong, we have convicted you of being wrong. If this reasoning is not conclusive, how can the *Southwestern Presbyterian* and other like critics defend their course?

In the article first alluded to above this journal says (July 17th):

“1. The advocates of the theory admit that man has been at least six thousand years, some claim a hundred thousand years, on this earth. Why, then, has the process of evolution stopped? Were such a force in existence it could easily be shown by the production out of man, during that period, of some higher species of being than man. Where is it?

“2. No instance is known to history, nor can any be discovered in the geological strata, where one species of organised life is proved to have been transformed into one of a specifically different kind. If the theory be true, there ought to be found somewhere in the entire record of creation at least one clear, indisputable illustration of it. If there be a universal law of

this sort, produce a single illustration of it, by showing where the seed fails to 'bring forth fruit after its kind'.

"3. In fact, the result of general observation is just the reverse of what evolution predicts. The natural character of species is, not a tendency to wander and get lost in other species, but to fixity. And when from special circumstances there seems to be occasional modification, the tendency, if left alone, is to revert to the original type.

"As long as these things are so, evolution rests on conjecture, and has not the slightest right, that we can see, to call for the endorsement of revealed truth."

Touching the last point, it is to be said that Evolution does not claim "the slightest right to call for the endorsement of revealed truth." If the advocates of any form of the theory have ever set up such claim, we have not heard of it. Professor Woodrow certainly does not; indeed, a larger part of his Address is devoted to showing that the Bible teaches no scientific theories, and no exception is made in favor of Evolution. But he does claim, that, whether true or false, the Bible does not contradict the theory as regards plants and animals, and perhaps not as to man's animal nature.

The question is asked, "Why has the process stopped?" How is it known that it has stopped? Six thousand and a hundred thousand years are spoken of, as if men had during all that time been making observations on the variation of organic forms; whereas such observations in any scientific way are almost wholly confined to the present century. How then can it be proved that no new species have originated by descent with modification since man was created? But though the period of direct observation has been so brief, yet we know, as was shown last week, that important modifications have taken place since man's creation. In the case of man and of the animals associated with him, we know that modifications have occurred and are continually occurring. Every one knows that five generally recognised and well-marked races of men, with numerous subordinate varieties, have sprung from Adam and Eve; and the greatest of these variations occurred between the time of Noah and the time of Abraham. Between these dates from a common stock the white man and the negro had sprung; and

these two most diverse races have not materially changed since. Nor do these races show any "tendency to revert to the original type." We do not know what the original type was—we cannot tell whether Adam was white, black, yellow, red, or brown; but races of all these colors have descended from him, and they manifest no tendency to revert to the original type, whatever it may have been.

It will no doubt be said that all the variations that can be clearly ascertained are within the limits of a species—that varieties and races may indeed spring up within species, but that the differences are never such as to warrant us in saying that new species have arisen. This brings up the question, "What is the difference between species and races or permanent varieties?" Most persons, perhaps, regard this as a question easily answered; but naturalists, who have devoted their lives to the study of plants and animals, find it one of the most difficult that can be asked. We shall not enter upon a discussion of it, but content ourselves with the following sentences from Professor Gray, who has with minute care been studying the question for half a century: "You will ask if lack of capacity to interbreed is not a criterion of species. I must answer, No. As a matter of course individuals of widely diverse species cannot interbreed; those of related species not uncommonly do; but it is said that when they do interbreed the hybrid progeny is sterile. Commonly it is so, sometimes not. The rule is not sufficiently true to serve as a test, either in the vegetable or in the animal kingdom. The only practical use of the test is for the discrimination of the higher grade of varieties from species. Now in fact some varieties of the same species will hardly interbreed at all; while some species interbreed most freely, and produce fully fertile offspring. So the supposed criterion fails in the only cases where it could be of service." . . . "What then is the substantial difference between varieties and races? Just here is the turning point between the former view and the present. The former doctrine was, that varieties come about in the course of nature, but species not; that varieties became what they are, but that species were originally made what they are. I suppose that, even before the day of Darwinism, most working naturalists were reaching the conviction that this distinction

was untenable; that the same rule was applicable to both; and therefore that either varieties did not come in the course of nature, or that species did."

We conclude what we wish to say in reply to the objections quoted above in the language of the same distinguished naturalist in correcting a common impression that "Evolution predicates actual or necessary variation of all existing species, and counts that the variation must be in some definite ratio to the time." "That," says he, "is not the idea, nor the fact."

The *Southwestern Presbyterian* next proceeds to speak very facetiously of "that primal cell, or form, out of which all living things come." We do not know what the first immediately created forms were, nor is there any suggestion as to that point in the Address. But if they were cells, there would be nothing very ridiculous about it. It might seriously speak of them as most wonderful. It asks:

"Where did the sagacity of the elephant, the cunning of the fox, or the wisdom of the ant come from? The plain answer is, from our ever-to-be-admired cell. Habits, instincts, intelligence, all that the whole living world in every department of its being needs."

This is supposed to be a *reductio ad absurdum*. And yet every one who has studied natural history knows that it has pleased God to begin each individual plant and animal with just such a cell as is thought by the *Southwestern Presbyterian* to be so funny. The God-revering student would not say,

"Not only does this wonderful cell produce forms—it must produce the dispositions, feelings, capacities, and habits and intelligence by which they carry on their individual and social life."

It is not the cell that produces all these things; but the "plain answer" he would give is that all these things came from God through his "ever-to-be-admired cell". It exclaims, "Tell us something about that cell, for if this be true, it is a more wonderful thing than creation itself!" It is wonderful indeed. Instead of telling anything about it ourselves, we shall let Prof. Drummond answer:

"If a botanist be asked the difference between an oak, a palm-tree, and a lichen, he will declare that they are separated

from one another by the broadest line known to classification. Without taking into account the outward differences of size and form, the variety of flower and fruit, the peculiarities of leaf and branch, he sees even in their general architecture types of structure as distinct as Norman, Gothic, and Egyptian. But if the first young germs of these three plants are placed before him and he is called upon to define the difference, he finds it impossible. He cannot even say which is which. Examined under the highest powers of the microscope they yield no clue. Analysed by the chemist with all the appliances of his laboratory they keep their secret.

"The same experiment can be tried with the embryos of animals. Take the ovule of the worm, the eagle, the elephant, and of man himself. Let the most skilled observer apply the most searching tests to distinguish one from the other and he will fail. But there is something more surprising still. Compare next the two sets of germs, the vegetable and the animal. And there is still no shade of difference. Oak and palm, worm and man, all start in life together. No matter into what strangely different forms they may afterwards develop, no matter whether they are to live on sea or land, creep or fly, swim or walk, think or vegetate, in the embryo as it first meets the eye of Science they are indistinguishable. The apple which fell in Newton's garden, Newton's dog Diamond, and Newton himself, began life at the same point."

The *Southwestern Presbyterian* next condemns the views set forth in the Address as to man as "illogical and inconsistent", and commends the logic and consistency of the "unchristian evolutionist" who "assures us that evolution provides both intellect and morality; and, carrying out the theory to its logical result, declares that there is no need of God; the first cell provides everything!"

We answered this objection two weeks ago, and need add but little here. The question is not what God could or should have done, but what he did do. Doubtless he could have done what is here demanded, but we learn from his works and his word that he did not; he chose to vary his modes of procedure. So, doubtless, he might have so ordered that there would have been abundance of wine at the marriage at Cana all the fruit of the

grape; but he did not so order, and no love of supposed logic or consistency will drive us to believe that because he created in one way the first part of the wine used, he did not and could not create in another way that which was last used. In like manner, if the Bible teaches that Adam's animal nature was formed from inorganic dust, we would not find the least difficulty in believing it. But, since we regard this as doubtful, just so far must we refer that animal nature to God's ordinary mode of operation, whatever that may be.

It next quotes from the Address the remark that the "reasons urged against it [evolution in certain respects] are of little weight." It replies to this that the author of the Address "will perhaps be surprised to see how many conscientious and well-informed men entertain just the opposite opinion," and goes on to illustrate by referring to the journals of our Church. Now we cannot sit in judgment on the competency of the editors of these journals to act as judges, or on the question of their knowledge of the subjects involved; but we would call attention to the fact that the word used is "reasons" not "persons." We have no doubt that the vast majority of persons in the world would pronounce Christianity to be false; we know that multitudes of "conscientious and well-informed men" who profess to be Christians reject the doctrine of the divinity of Christ, and that multitudes more reject the doctrines of Calvinism; but no amount of vote-counting can affect the truth.

The last objection urged by the *Southwestern Presbyterian* is that the "essence of the theory of evolution is Materialism." When we first read this statement, we were amazed. But then we remembered that this is an old stock objection to every law or mode of divine operation that is discovered. Whenever it is ascertained that God produces certain effects according to a certain regular method, the cry is raised that the existence and power of God are denied, and that it is claimed that the method produces the effects or that they produce themselves. So it was even when the law of gravitation was discovered and established by Newton. Even so great a thinker as Leibnitz fell into this error. But it is surprising that with the discovery of each one of God's laws, it should be necessary to pass through the same experience.

Professor Diman says on this point: "As a theory simply to account for natural phenomena, evolution may be likened to gravitation. Before Newton's law of gravitation was understood, it was met with theological objections. To some devout men it seemed to substitute the action of a physical force for the direct action of Deity. It removed God from the world by the hypothesis of constant and omnipresent law. But no one would now for a moment claim that a universe governed by laws was a universe without God; on the contrary, the presence and uniform operation of law is one of the strongest proofs of the divine existence to which natural theology makes her appeal. In the same way, to some, evolution seemed, at first sight, inextricably bound up with atheism. To explain the complex from the simpler forms of being wore, at first sight, the aspect of a materialistic hypothesis. But a little consideration must convince any candid mind that while evolution pushes the first cause a little further back, it does not lessen, in the least, the intellectual necessity which forces the conception of a first cause upon the mind. And in furnishing us with a hypothesis of the method of creation, it does not in the least account for the method as an actual fact."

We may conclude what we have to say on this point by comparing a definition of Materialism with the doctrine of Evolution as presented by Professor Woodrow. Materialism is the "theory that the material universe is self-existent and self-directed, and that the functions of life, sensation, and thought, arise out of modifications of matter." On the other hand, in the Address Evolution is referred to as one of "the laws by which God is now governing his material works"; as the method by which "it pleased God, the Almighty Creator, to create present and intermediate past organic forms"; as "in accordance with laws which God has ordained and executes"; and finally as "God's plan of creation". Is any argument needed to show that this is not Materialism, and that it has no tendency towards it?

In its number for last week the *Southwestern Presbyterian* continues its discussion of the question, "Is Darwinism Science?" As intimated above, we are not particularly inter-

ested in this question; for much that Darwin taught we cannot believe. But we must notice its roll-call, by which it undertakes to prove that the question should be answered in the negative. We shall say nothing as to the argument that because unhappily Darwin was not a Christian, therefore Evolution is a dangerous doctrine. But the Rev. Dr. Boggs had said that "Prof. Dawson, of Montreal, is the only naturalist of extensive reputation of whom I can learn in America as continuing to reject the Evolution hypothesis, and he only as to the organic kingdom." It is well known to all who have extensive acquaintance amongst the working naturalists of the day that Dr. Boggs's statement is strictly correct, and that an overwhelming majority of naturalists are evolutionists. But the *Southwestern Presbyterian* attempts to disprove it by setting forth a grand array of the following distinguished naturalists: Dawson, Agassiz, Guyot, McCosh, Tayler Lewis, Mark Hopkins, N. A. Porter, Rudolph Schmid, Clerk Maxwell, Dr. Elam, Frank Buckland, Max Müller, Sir William Thomson—thirteen in all. Not to speak of the fact that Dr. Boggs specified American naturalists and that six of these are not Americans, it is to be noticed that until now no one has ever claimed that Lewis, Hopkins, Porter, Schmid, Maxwell, Müller, or Thomson were naturalists. Lewis was a linguist and general scholar; Hopkins and Porter are metaphysicians; Schmid is a theological professor; Maxwell (deceased) and Thomson are greatly distinguished as mathematicians and physicists, but not at all as naturalists; Müller is a philologist. Agassiz is rightly referred to—he was a naturalist of the highest genius, and a stout opponent of Evolution in every form, so much so that he insisted that all the varieties of the human family were independently created, and that the unity of man is a fancy without foundation. Referring to this diversity of views, Professor Gray said four years since: "Half a century ago, when I began to read scientific books and journals, the commonly received doctrine was, that the earth had been completely depopulated and repopulated over and over, each time with a distinct population; and that the species which now, along with man, occupy the present surface of the earth belong to an ultimate and independent creation, having an ideal

but no genealogical connexion with those that preceded. This view, as a rounded whole and in all its essential elements, has very recently disappeared from science. *It died a royal death with Agassiz, who maintained it with all his great ability, as long as it was tenable. I am not aware that it now has any scientific upholder."*

But to continue the examination of the list of the thirteen. Dr. McCosh is counted as an anti-evolutionist! Taylor Lewis, speaking in 1855, as an interpreter of Scripture, says: "We are not much concerned about the mode of the production of his (man's) material or merely physical organisation. In regard to this there is nothing in the expressions 'He made', or 'He created him', or 'He made him from the earth', which is at war with the idea of growth, or development, during either a longer or shorter period. . . . We can merely say the Bible *seems* to imply an immediate formation, even of the material nature, as though man were altogether a new thing wholly severed from all physical connexion with any previous states of being; still the language is not inconsistent with the other supposition." . . . "The declarations, 'He created,' 'He made,' 'He formed of the earth,' might, as we have seen, be interpreted in perfect consistency with a long as well as with a short, a mediate as well as with an immediate process, an instantaneous production as well as a slow natural growth through the operation of natural law."

An examination of others of the thirteen would yield similar results, but it cannot be necessary to say more on this point. But we must call attention to the effort of the *Southwestern Presbyterian* to press even Professor Gray himself into service as a very doubtful hesitating witness in favor of Evolution. It quotes the following sentence from his pen:

"In our opinion, it is far easier to vindicate a theistic character for the derivative theory, than to establish the theory itself upon adequate scientific evidence."

But it fails to state the fact that this sentence is taken from a review of Darwin's *Origin of Species* in March, 1860, *written before Professor Gray had accepted the doctrine of Evolution*. By adopting the same course it could triumphantly disprove Dr. Boggs's statement: by quoting from the writings of all the

most distinguished naturalists of twenty-five years ago, it could easily show that there was then as overwhelming a majority against Evolution as there now is in favor of it. And it could do this without being under the necessity of including amongst its naturalists, metaphysicians, philologists, mathematicians, physicists, and theologians.—*Sept. 18.*

INAUGURAL ADDRESS.

In accordance with the suggestion of several friends we to-day begin the republication of the Address delivered by Professor Woodrow when he was inaugurated Perkins Professor in 1861. The views then presented have ever since guided the course of instruction given.—*Sept. 25.*

THE EVOLUTION DISCUSSION.

We have now answered all the objections urged by the journals of our Church against the views set forth in Professor Woodrow's Address on Evolution, within the limits described in the statement we made four weeks ago. The same objections have been repeated over and over, but it is hardly necessary to repeat the answers. The *Southwestern Presbyterian* continues to fight earnestly against Darwin's views; but as we have before stated, those are not at all Professor Woodrow's views, and therefore we are in no way interested in that fight. So the *Central Presbyterian* has numerous articles on the subject—it had five editorial articles touching the matter in its number for September 10th, and ten in that for September 17th—but they call for no reply. It professes to find difficulty in understanding our views, and to think that we are changing from week to week; but we have spoken as clearly as we know how to do, and we are perfectly sure that our views have not undergone the slightest change. The first of its editorial series last week consists of objections to Professor Dana's views which it had previously quoted with approbation; the last of the series we give in full:

"They do not speak of shingling a house now—they call it the evolution of the roof. When the cat has kittens, they call it 'descent with modification.'"

The distinguished New Haven Professor can defend himself if he wishes to do so; to the "roof" and "kitten" argument we confess our inability to reply.

To the Northern journals, both Presbyterian and of other denominations, and secular, we cannot undertake to offer any answer. To do so would require all our pages for many weeks. But fortunately it is not a matter of any importance, for we have not seen an objection of the least consequence which we have not answered as found in our Southern journals. Some of the journals in the North have spoken of the doctrines of the Address with approval; others, while dissenting and opposing on certain points, have done so with courtesy and fairness; while still others have indulged in personal abuse, have misrepresented the views taught, and have assailed them with scorning ridicule. One of them after condemning the views as dangerous, afterwards confessed that it had not read the Address! And it is plain that others that have uttered the same condemnation ought to make the same confession. The following article is from the *New York Evangelist* of last week:

A HUE AND CRY SUDDENLY HUSHED.

The Southern Presbyterian Church has been greatly agitated for some weeks by a discussion over an article by Dr. Woodrow of the Theological Seminary at Columbia, S. C., in the last number of the *Southern Presbyterian Review*. Dr. Woodrow advocates the scientific doctrine of Evolution so far as the human body is concerned. This advocacy of a mild form of the Evolution hypothesis created quite a sensation in the ultra-conservative South, and the excitement was communicated to several of our Northern Presbyterian newspapers with the like ultra-conservative tendencies. We have refrained from the discussion partly because we did not care to intrude upon the affairs of a sister denomination, at least until the lines of battle were clearly drawn, and partly because it seemed to us that the position of Dr. Woodrow himself was not sufficiently definite, and that the whole tumult might after all go off in smoke.

We are glad to announce to our readers that the discussion seems about to come to an end. The whole debate seems to have arisen, as so many have arisen before it, from misunderstanding. The *Central Presbyterian* of September 10th, at the close of a long editorial, tells us:

"Dana and Dr. Woodrow thus agreeing, the only difference between Dr. Woodrow, as at present understood, and the tradi-

tional interpretation put upon Genesis, in respect to the creation of man, is that the old interpreters of the Bible generally regarded the 'dust' out of which Adam was created as 'inorganic' or literal dust, while Dr. Woodrow regards it as 'organic dust'.

"We are certainly very glad (if there is no misunderstanding) to have reached this happy conclusion of a very disagreeable controversy. There may be those who believe that God created man from materials derived from the mineral world; there may be others who believe that he created him from materials derived from the vegetable world; there may be others who believe that he created him from materials derived from the animal world. It all depends on the more or less literal interpretation put upon the phrase 'dust of the earth.' A man may follow his own fancy in adopting any one of these views; it does not affect his orthodoxy."

But if this be the case, who is responsible for these weeks of agitation, with the charges of heresy so freely made and industriously spread throughout the country against a professor (the senior professor, we believe) of one of the Theological Seminaries of the Presbyterian Church of the South? Must not these over-zealous newspapers take the blame for rushing into the discussion without cause? We know that the very word Evolution is a bug-bear to many, who do not always understand what is meant by it; for within the general theory there are several distinct hypotheses. Scientific men who reject Evolution, such as Sir William Thomson and the late Professor Agassiz, do so not because they are afraid of its bearing upon religious opinions, but simply because it does not appear to them supported by sufficient proof. On the other hand, some of the ablest divines as well as scientists of our day, have adopted the theory of Evolution in part, and feel in no wise embarrassed by it, as if it shook the foundations of their religious belief. Is it not then the part of wisdom, instead of going into a panic at such a suggestion, to leave all fair-minded thinkers to study the subject and think for themselves? It was therefore an offence against reason and charity, to raise a hue and cry against an able and useful professor because he had ventured to express such an opinion, and to class him at once with infidels, agnostics, and heretics!

It is bad enough for the secular press to be ever at work attacking the opinions and characters of our public men. It is still worse for the religious press to make theological professors and leading clergymen the targets for their arrows whenever it suits their convenience. It has been made evident in more than one instance in recent times, that sheer ignorance on the part of the critic or assailant was the bottom fact in the charge of

heresy or unsoundness, which was freely made against divines greatly superior to the critic in wisdom and in character.

We have no sympathy with this heresy-hunting spirit in the North or in the South. The old Adam in us at first was inclined to reflect: "The Southern Presbyterian journals have been free with their charges of unsoundness in the Northern Church. They now have enough to do at home." But our better nature soon led us to regret that so much Christian zeal and energy was not only wasted, but really used against an excellent Christian scholar. We rejoice in the words of the *Central Presbyterian*, and hope that this will be the end of it.

It is probably a mistake on the part of the *New York Evangelist* to suppose that the "Hue and Cry" is so nearly "hushed." But if the discussion is to continue, we would be glad to see it take a more profitable direction. As most of the objections which we felt obliged to answer were directed against the hypothesis of Evolution, our answers were necessarily on the same subject. But the question of the truth of Evolution is of wholly subordinate importance. As was stated in the beginning of the Address, "On the present occasion it is doubtless the relations between science, or that which claims to be science, and the Bible, and not science itself, that should receive our attention." Accordingly, while an outline of the reasons in favor of Evolution was presented, and the opinion expressed that it was probably true as there limited and defined, the greater part of the Address was devoted to pointing out the relations of science and the Bible; that since the Bible does not teach geography, astronomy, or geology, it makes no difference, so far as our belief of the Bible is concerned, whether the theories of geography, astronomy, and geology, which we hold, are true or false; and in like manner, since the Bible does not teach the method of creation, except in the particulars pointed out, it makes no difference whether the theory which we hold as to the method of creation is true or false.

The important question then is, Does the theory of Evolution, as limited and defined in the Address, contradict the Bible? If it does not, then it makes no difference, so far as our belief in the Bible is concerned, whether the theory is true or false. If it does, then according to the teachings of the Address, it must be rejected.

It may be worth while to republish here the exact words used:

"In the Bible it is said *that* God created; but, so far as I can see, it is not said *how* he created. We are told nothing that contradicts the supposition, for example, that, in creating our earth and the solar system of which it forms a part, he brought the whole into existence very much in the condition in which we now see the several parts; or, on the other hand, that he proceeded by the steps indicated in what is called the nebular hypothesis. Just as the contrary beliefs of Calvin and ourselves touching the centre of the solar system fail to contradict a single word in the Bible, so the contrary beliefs of those who accept and those who reject the nebular hypothesis fail to contradict a single word of the Bible.

"I regard the same statements as true when made respecting the origin of the almost numberless species of organic beings which now exist and which have existed in the past. In the Bible I find nothing that contradicts the belief that God immediately brought into existence each form independently; or that contradicts the contrary belief that, having originated one or a few forms, he caused all the others to spring from these in accordance with laws which he ordained and makes operative."

This is the fundamental doctrine of the Address. All who receive it as true are wholly indifferent, as Bible believers, as to what may have been the particular mode of originating species.
—*Sept. 25.*

USELESSNESS OF FURTHER DISCUSSION.

However useful debate may generally be as an aid in ascertaining the truth, we are inclined to think that it is useless to continue the discussion of evolution with some of the journals whose objections to Professor Woodrow's views we have recently been answering. It is clear that we cannot understand each other; and when this is the case, debating becomes wrangling, and in that we are not willing to engage. And there are other reasons why discussion with the journals referred to must be unprofitable, which will presently be pointed out.

Notwithstanding all that has been said, the *Southwestern Presbyterian* still week after week insists that Evolution as

defined in Professor Woodrow's Address is Darwinism. It proves it in this way: Professor Woodrow's definition is that it is "descent with modification," Darwinism also involves "descent with modification," therefore they are the same throughout. With equal propriety it would be said: Christianity, as defined by Presbyterians, involves the doctrines of the Trinity, the divinity and humanity of Jesus Christ, and others; so does Roman Catholicism; therefore they are the same throughout. If that journal should ever find out the difference, and should show that Evolution as defined in the Address is untenable, we will give it up at once. But as we have before said, we are not interested in its assaults on Darwinism; they do not in the least affect our position.

Besides this misconception, and in connexion with it, we have to point out the fact that it does not always quote accurately, where accuracy is of vital importance. In criticising the Address the *Southwestern Presbyterian* asserted that the "essence of the theory of Evolution is Materialism." Four weeks ago we showed that this assertion has no foundation. In replying to our answer, it quotes itself as having said, the "essence of Darwinian Evolution is Materialism." But this is a wholly different proposition. It had not spoken of *Darwinian* evolution; it was criticising the Evolution defined in the Address, and such misquotation is inexcusable.

Perhaps we need hardly give a formal reason for not replying to a correspondent of the *Southwestern Presbyterian* (an intelligent gentleman, we believe, in his profession) who closes an article demolishing theistic Evolutionists with three unanswerable questions. He says: "I have only three questions to ask these theistic Evolutionists: . . . 2d. Why is the *pelvis* only found in man?" Now, is it possible that the writer has the remotest conception of what the *pelvis* is? Why did he not ask, Why is the *foot*, or the *head*, or the *leg*, only found in man? This question would have been just as effective in crushing Evolution; it would have been just as applicable, and every way as true and as proper. Was not the suggestion needed which we ventured to make some time ago, that "at least some knowledge of the subject is requisite to those who engage in the discussion"? Before this correspondent comes to

sit in judgment on any question connected with the matter, may we not ask him to spend a few seconds in finding out what a *pelvis* is, and a few minutes in finding out whether after all it is only found in man?

Coming back to its editorial articles, we next notice as a reason for regarding as unprofitable a continuation of the debate the misunderstanding and consequent misrepresentation of the views of various writers referred to. One instance of this is that it represents Mr. Mivart as opposing Evolution, and to prove it quotes from him a passage in which he strongly condemns "the Darwinian doctrine." This passage is quoted from an author whose chief work (*Genesis of Species*) closes with the following statement of its design:

"The aim has been to support the doctrine that these species have been evolved by ordinary *natural laws* (for the most part unknown), aided by the subordinate action of 'Natural Selection', and at the same time to remind some readers that there is and can be absolutely nothing in physical science which forbids them to regard those natural laws as acting with the Divine concurrence and in obedience to a creative fiat originally imposed on the primeval cosmos, 'in the beginning,' by its Creator, its Upholder, and its Lord."

On page 275, he had declared his belief

"That from time to time new species are manifested by ordinary generation, just as *Pavo nigripennis* appeared suddenly, these new forms not being monstrosities but harmonious self-consistent wholes. . . . That these 'jumps' are considerable in comparison with the minute variations of 'Natural Selection'—are in fact sensible steps, such as discriminate species from species."

And yet the *Southwestern Presbyterian* would have Mr. Mivart figure as an opponent of Evolution!

Perhaps a still more remarkable example of its misunderstanding facts is contained in its editorial article of last week in which it quotes the late Professor Guyot as opposing "Evolution as held at Columbia." Let our readers judge for themselves. We give its entire quotation, and at the same time quotations from Professor Woodrow's Address on the same points.

Prof. Guyot says:

"Before we leave this grand history of the creation, let us offer a few remarks on the relation that it holds to Evolution, the favorite doctrine of the day.

"Though the narrative is, on the whole, singularly non-committal in regard to any specific scientific doctrine, there are a few points on which it is positive. It teaches that:

"1. The primordial creation of matter, the creation of the system of life, and the creation of man, are three distinct creations.

"2. They are not simultaneous, but successive.

"3. God's action in the creation is constant.

"As we have already observed, each of these great orders of things is introduced by the word *bara*, so that Moses seemed to distinguish the three great groups of phenomena as distinct in essence.

"According to this, the evolution from one of these orders into the other—from matter into life, from animal life into the spiritual life of man—is impossible.

"The question of Evolution within each of these great systems—of matter into various forms of matter, of life into various forms of life, and of mankind into all its varieties—remains still open.

"The relation of these three worlds is no less remarkable. Matter—the lowest order—is a general substratum for all the others. Aided and fashioned by the principle of life, it performs higher functions in the plant and animal. Matter, plant life, and animal life perform higher intellectual and moral functions under the guidance of the human soul. Every one of the lower powers, associated with the higher element, becomes instrumental: the higher as a cause, the lower as a condition of existence, or as an instrument, both coöperating to a common progress.

"But after each of these factors has performed its part, something yet remains to be explained. The result, varied as it may be, is never arbitrary confusion, but order and beauty; and this shows the constant and indispensable supervision of God over his work."

Professor Woodrow says:

"Just as there is no scientific basis for the belief that the doctrine of derivation or descent can bridge over the chasms which separate the non-existent from the existent, and the inorganic from the organic, so there is no such basis for the belief that this doctrine can bridge over the chasm which separates the mere animal from the exalted being which is made after the image of God. The mineral differs from the animal in kind, not merely in degree; so the animal differs from man in kind; and while science has traced numberless transitions from degree to degree, it has utterly failed to find any indications of transition from kind to kind in this sense.

"Recognising that it is God's PLAN OF CREATION, instead of being tempted to put away thoughts of him, as I contemplate this wondrous series of events, caused and controlled by the power and wisdom of the Lord God Almighty, I am led with profound reverence and admiration to give glory and honor to him that sits on the throne, who liveth for ever and ever; and with fuller heart and truer appreciation of what it is to create, to join in saying, Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."

Professor Guyot, as may be seen, maintains that according to the Sacred Scriptures, the question of Evolution within each of these great systems *remains still open*. Could more complete agreement with Professor Woodrow's views be expressed? And he divides the three great systems just as is done in the Address—the dividing lines occurring between matter and life, and between animal life and the spiritual life of man.

Does not the *Southwestern Presbyterian* in this do Professor Woodrow a great wrong in representing Professor Guyot's views in these particulars as opposing his, just as it has been continually doing him another great wrong in representing his views as Darwinism?

The *Central Presbyterian* contains page after page of what professes to be a discussion of our views; but here, too, utter misconception continually shows itself. It has much to say of our change of opinions, recantation, etc. As we have already stated, our views have not undergone the slightest change; and every word we have uttered in these columns is in perfect

accord with the doctrines set forth in the Address. And all that has been said of change, recantation, and the like, is purely the result of amazing, unaccountable misconception.

It further, week after week, expresses great anxiety to know how far we agree with Professor Dana's views. We do not see how we can state this more clearly than we have done. September 4th we said:

"Both here and in the number for August 27th, it quotes Professor Dana as opposing Professor Woodrow's views. But the truth is that he teaches exactly what Prof. Woodrow does. The *Central Presbyterian* represents him as believing 'that Adam was probably the direct offspring of one of the lower animals'. And it quotes (August 27th) the following from a letter written by Professor Dana in 1879:

"I admit that it [man's creation] may have been, and probably was, creation from an inferior species, and not directly from lifeless or inorganic matter; in this agreeing with the late Professor Tayler Lewis among theologians.'

"Now, this is exactly what is taught in the Address as probably true. This is what is there termed Evolution—descent with modification. It is true that Professor Dana goes on to say: 'But I show that either is rightly a creation if it be the direct consequence of a divine fiat.' Just what he means by this and similar expressions, we are not sure, and it does not concern us to inquire; but it remains evident that he regards Adam as to his animal nature as 'probably the direct offspring of one of the lower animals'—as illustrating, therefore, the doctrine of descent with modification. And all Christians agree that in any case man's creation is the result of the divine will."

That is as clear a statement of the nature and extent of our agreement as we can make. Is it not clear enough?

Like the *Southwestern Presbyterian*, the *Central* continues its efforts to prove that distinguished naturalists oppose our views, and with like success. It says, for example:

"Professor Dana, of Yale College, while yielding a qualified assent to some general doctrines of Evolution, which, as he explains it, is hardly true evolution, holds that man, 'both as to his body and spirit', was an immediate and direct special creation."

Now compare this with what it stated in the quotation above: Professor Dana believes "that Adam was probably the direct offspring of one of the lower animals;" "I [Prof. D.] admit that it may have been creation from an inferior species, and not directly from lifeless or inorganic matter." And yet in the face of all this the *Central Presbyterian* asserts that "Professor Dana holds that man, 'both as to his *body* and spirit', was an *immediate* and *direct* special creation". An *immediate* and *direct* creation by being the *direct* offspring of a lower animal, and creation from an inferior species, and *not directly* from lifeless matter!

Again like the *Southwestern*, the *Central Presbyterian* asserts that Mr. Mivart opposes Professor Woodrow's opinion as to the probable origin of man's animal nature. It says:

"3. But there are others, who, while they may accept the theory [of Evolution] as applied to the lower animals, loudly and earnestly oppose it as applied to man. St. George Mivart stands in the front rank of the naturalists of Great Britain, and holds this opinion."

Is this statement true? To enable us to answer this question, let us read what Mr. Mivart says:

"Man, according to the old scholastic definition, is 'a rational animal' (*animal rationale*), and his animality is distinct in nature from his rationality, though inseparably joined, during life, in one common personality. Man's animal body must have had a different source from that of the spiritual soul which informs it, owing to the distinctness of the two orders to which those two existences severally belong.

"Scripture seems plainly to indicate this when it says: 'God made man from the dust of the earth, and breathed into his nostrils the breath of life'. This is a plain and direct statement that man's *body* was *not* created in the primary and absolute sense of the word, but was evolved from preëxisting material (symbolised by the term 'dust of the earth'), and was therefore only *derivatively created*, *i. e.*, by the operation of secondary laws. His *soul*, on the other hand, was created in quite a different way, not by any preëxisting means, external to God himself, but by the direct action of the Almighty, symbolised by the term 'breathing': the very form adopted by Christ when

conferring the *supernatural* powers and graces of the Christian dispensation." (Genesis of Species, page 325.)

"From the foregoing observations we seem to find a perfect harmony in the double nature of man, his rationality making use of and subsuming his animality; his soul arising from direct and immediate creation, and his body being formed at first (as now in each separate individual) by derivative or secondary creation, through natural laws. By such secondary creation, *i. e.*, by natural laws, for the most part as yet unknown but aided by 'Natural Selection', all the various kinds of animals and plants have been manifested on this planet." (P. 331.)

"Derivative creation is not a supernatural act, but is simply the Divine action by and through natural laws." (P. 301.)

We ask again, is the assertion made by the *Central Presbyterian* true? What weight can it expect will be given to its statements, in view of these two instances? It cannot be necessary to multiply examples of a similar character, as might easily be done. Will it not hasten to correct its erroneous statements, for its own sake? We cannot believe that it would intentionally thus directly assert what is so exactly opposite to the facts, though we have no theory or hypothesis to offer in explanation of how it has come to do so. But now that its grave error has been pointed out to it, it will surely lose no time in telling its readers how far it has gone astray.

We shall say but little of another illustration of the uselessness of discussion, namely, that which is furnished by what is said respecting our opinion as to the different origin of Adam and of Eve. This opinion is ridiculed as unscientific, etc., without stint. If it were based on science as to Eve, it would deserve all the ridicule and condemnation heaped upon it. But it is not; it is based on what seems to us a correct interpretation of the word of God. And with us a statement of the word of God is final; it is the highest possible authority. If with Delitzsch we thought the Bible statement as to the formation of man's body means to refer to a pile of red clay, we would find not the least difficulty in believing it. But as this is not clear to us, we must believe that what is not said to have been created extra-naturally was created according to God's ordinary methods—and we think that "descent with modification" proba-

bly describes God's ordinary method in passing from one animal form to another. The intimation frequently made that we subordinate the authority of the Bible to the authority of science is so palpably untrue that we cannot consent to discuss it.—*Oct. 16.*

Speech Before the Synod of South Carolina.

Moderator, Fathers, and Brethren:

It affords me, notwithstanding the peculiar circumstances which surround us to-night, no little pleasure once more to meet with the Synod of South Carolina. It is not the first time that I have enjoyed the pleasure of addressing this body; many years ago I met with you in the dark time that tried men's souls. And therefore I come to you as no stranger. At that meeting, Moderator, I had the satisfaction of communing with my brethren touching the interests of the same Seminary which is occupying so much of your attention at this time. We had been broken and blasted by the fortune of war; we were in the deepest depression, and despair well-nigh filled every heart: and under these circumstances we came together to consider what we should do for our beloved Church. Stout-hearted as is my brother and father who is sitting there before you [Dr. Adger], wrapped up in the Theological Seminary as its venerated Chairman, the Rev. Dr. Howe, so much loved by all—wrapped up in the Seminary as he was—even they were ready to give up all, to retire, the one to his farm in one direction, the other to seek a home in another, and to give up the ship. But however little it may have been that I could do, when this beloved Seminary seemed to be so near temporary extinction, I have ever thought with infinite satisfaction that, little as it may have been, I could contribute at least something to the restoration of hope and to the resumption of the exercises of that institution absolutely necessary to the well-being of our Church. I come to you, Moderator, as no stranger for another reason also: for thirty-two years I have been your servant. You know my manner of life; I have taught you, and you,—but how can I enumerate, as I look around on this body, all those whom I have taught? You have seen me; you have tried me; and if I am guilty of aught, you know it. I come, however, fearlessly, because you have known me—not fearing that one recollection of all my past will cause you at this time to distrust or doubt one word that I shall utter. Whatever others may do, *you* know that there is no room for distrust.

But, Moderator, I have to confess that though I have these reasons for thinking that I am not a stranger, as I have been sitting here during the last few days I have wondered of whom the members of this Synod could be speaking. As I listened to words of praise, I felt that they could not apply to me, I did not deserve them. When I listened to words of blame, I knew that I did not deserve them; I knew that they must apply, if applied truthfully, to some one else than myself. I am not guilty, Moderator, of those things which have been said touching me, and of those things which have been charged against me since your sessions began. But I said "guilty." Am I on trial, Moderator? In what capacity do I appear before you? Am I a prisoner at the bar? Am I on trial for my ecclesiastical life? I have been told, as I have been listening day after day, that I am not on trial; and I might have known it, Moderator; because, when one is to be tried, a bill of indictment is prepared; specific charges are laid against him; he is told of the offence that he has committed; he has legal safeguards thrown around him; he may appear and answer for himself, not to vague rumors, not to indefinite utterances, but to the sharp, accurate, definite specifications of the evil that he has done. And, Moderator, no charge has been laid against me; no accuser has appeared to challenge a single thought or utterance of mine before any tribunal of the Church. Moderator, I know by that that I am not on trial; I know that this Church which you represent is a law-abiding Church; I know that when it has thrown the ægis of its protection around me it will not mob me; it will not take away my ecclesiastical life by lynch law. And therefore I have known, notwithstanding the appearances, that before such a body—a body made up of honorable, truth-loving, righteous men—I could not be on trial when no forms of trial are observed, when no charge is made, when no utterance of mine has been challenged in accordance with those rules which you have ordained by your authority. And yet, Moderator, this, well as I know it, seems inconsistent with much that I have heard. I have heard definitions of offences read to see whether or not they applied to me; I have heard the question discussed whether that of which I had been supposed to be guilty was heresy or not. "Supposed to be guilty"? "Offence

committed"? Committed by whom? It was not said; it was intimated; the whole discussion took it for granted that offences were laid to my charge, and that the only question to be decided was: What is the nature of the evil that you have done? Now, Moderator, what has been my offence? But before attempting to answer in any way that question, let us see how it happens that I am here before you in any capacity—what is the cause of my presence. I was not summoned as I would have been if I had been a prisoner at the bar; but I came. Why did I come? I can give most readily, perhaps, an account of the reasons of my coming by referring to the initial stages in this—what shall I call it?—in this process? Why, I could hardly keep from saying "process"; and yet, is this a process? Of what nature is the process? Pardon me, Moderator, if I forget to discriminate sufficiently before this body in the use of the terms that will exactly describe my position.

To begin, then, at the beginning, Moderator, let me read from an account of the origin as I suppose. You will find it contained in the journal which I hold in my hand. I find from this that in the year 1882-3 the Board of Directors of the Theological Seminary invited me to deliver an address on the subject of "Evolution" as it is taught in the Theological Seminary. They told me that this invitation was given because skepticism in the world is using alleged discoveries in science to impugn the word of God; and they thought that, as my studies had lain in that direction, I possibly might be of some service in removing the objections to our sacred word, the foundation of our hopes, by pointing out that the charges made against it were not true. In obedience to that request, I delivered an address on the subject which had been assigned to me. I had this address, in accordance with the request of the Board, printed, and I sent a printed copy of it to the Board, which met on the 16th of September in the present year. I said to the Board that "in the autumn of 1882 your report to the Synods contained certain expressions touching evolution which led me to regard it as my duty to take the earliest opportunity to call your attention specially to my instructions on that subject in the class-room, although I had already frequently done so at the successive annual examinations." Delight, joy, was expressed

in that report sent to the associated Synods in 1882 "that evolution and other insidious errors" were not taught in the Theological Seminary. Now, that was certainly true, Moderator; evolution as an insidious error was not taught nor referred to in the remotest way. But it was known to the Board of Directors that for years I had been pointing out the fact, in the discharge of my duties, that evolution, whether true or false, did not in the slightest degree impugn the absolute truthfulness of a single word in the blessed Bible. Still, I supposed that it was my duty at the earliest opportunity—that self-respect demanded it of me—that I should give the Board of Directors an opportunity of correcting any mistakes in their future reports to the authorities of the Church. After I had called their attention specifically to the teaching of evolution, as it is called (the teaching, that is to say, in the sense that was explained this morning, of *handling* the subject), the Board of Directors sent precisely the same report to the General Assembly, and thus proved that they could have no possible reference to me or to my teaching, in speaking of evolution in connexion with insidious errors, and that it must have been, consequently, that which was on the face of their invitation that had led them to make the request which they did. The rest of my letter from which I was quoting is simply a reference to the occasion which I have already in other words stated. On the receipt of this address, after full and exhaustive discussion, the following paper was adopted by the Board by a vote of 8 to 3: "The Board having carefully considered the address of Dr. Woodrow, published in pursuance of its request, adopts the following: 1st. *Resolved*, That the Board does hereby tender to Dr. Woodrow its thanks for the ability and faithfulness with which he has complied with its request. 2nd. That in the judgment of this Board the relations subsisting between the teachings of Scripture and the teachings of natural science are plainly, correctly, and satisfactorily set forth in said address. 3rd. That the Board is not prepared to concur in the view expressed by Dr. Woodrow as to the probable method of the creation of Adam's body; yet, in the judgment of the Board, there is nothing in the doctrine of evolution, as defined and limited by him, which appears inconsistent with perfect soundness in the faith. 4th.

That the Board takes this occasion to record its deep and ever-growing sense of the wisdom of our Synods in the establishment of the 'Perkins Professorship of Natural Science in Connexion with Revelation,' and of the importance of such instruction as is thereby afforded, that our ministry may be the better prepared to resist the objections of infidel scientists and defend the Scriptures against their insidious charges."

Moderator, such approval from the representatives of the Church was a full reward for all the labors of the past twenty-four years. It is not as if another occupant of the chair, or the chair itself, had been commended, for the Perkins chair, from its beginning to this day, has been occupied by myself alone, and, consequently, whatever is said of the importance and value of the teachings of that chair is said of the importance and value of my teachings; and when these words, upon which I will not now further comment, are uttered by eight such men, representatives of the different Synods of this Church, I am satisfied—I am satisfied that I cannot have been walking far astray in the paths of infidelity or heresy.

But, Moderator, how came I to speak of natural science in any of its aspects in the Theological Seminary, and of evolution in particular? In order to show this, it will be necessary for me to carry you back for some years, to give a distinct history of the origin of my connexion with the Theological Seminary and the teaching of natural science there in any of its aspects.

In the year 1857 the initial steps looking to the establishment of the Perkins chair were taken, first in the Presbytery of Tombeckbee, and afterwards in the Synod of Mississippi, all based upon this resolution:

"Whereas we live in an age in which the most insidious attacks are made upon revealed religion through the natural sciences; and as it behooves the Church at all times to have men capable of defending the faith once delivered to the saints; therefore,

"Resolved, That this Presbytery recommend the endowment of a professorship of the natural sciences as connected with revealed religion in one or more of our theological seminaries, and would cheerfully recommend our churches to contribute their full proportion of funds for said endowment."

The Synod of Mississippi subsequently adopted the same resolution; and so began this chair. To that chair, Moderator, the Synod of Georgia, representing the three Synods, covering four States, which had control of the Seminary, called me. I did not seek the honor or the labor. When I was named as a suitable person for it, I knew nothing of it; when subsequently I was urged to allow efforts to be made in behalf of my election, I sternly forbade it, and by no word or act of mine was a single step forward taken in the direction of my occupancy of the chair. You took me from other duties; you took me from other church work, from teaching by your authority and in your name, and spending as much of my time as I possibly could in preaching to the poor and neglected in the regions round about. You knew, Moderator, what my opinions were; I had been serving you for eight years. I taught one, and another, and another of those who are now to-night in this house, principles which I have heard, since I came here into this city of Greenville, denounced as contrary to the Confession of Faith and the standards of our Church; and you knew it. The very men who called me to that chair had either sat under me, or had been my associates, or had been members of the Board of Trustees of Oglethorpe University, or had been of those who confirmed or approved of my nomination and my teaching. Consequently you were not electing some one who might have entertained opinions that were wholly and grossly different from those which you would have taught the theological students of this Church. And now, what was I to teach, Moderator? To what was I called? At the earliest possible moment after my election I met with the Board of Directors, presented myself before them, to consult, to advise with them, as to what I was to do. The chair was new; it was without parallel in the world; no theological seminary in America or Europe had anything that could even remotely serve as my guide. And what was I, a youth, to do without the help of the Church, through its representatives, to guide me? I presented to that Board, (not the Synod of Georgia; it was the Board of Directors of this Seminary, representing all of the constituent Synods, although it met indeed at the same time and in the same place with the Synod of Georgia), I presented to that

Board an outline of what seemed to me to be my duty, and asked their counsel; and they freely gave it to me. They approved my suggestions; they sanctioned all that I proposed to do; and from that day to this I have been carrying out in good faith, with pure conscience, the instructions which I thus received from the Church; because, though this was only a Board of Directors, you may say, yet when one part of the Church is authorised to speak on any point, it is the whole Church that is speaking, and I so regarded it. So strengthened I have gone forward as I have done to this day.

I will, by reading a portion of the Inaugural Address which I delivered on that occasion, indicate as briefly as possible the work that you, Moderator, gave me on that occasion to do, you sitting as the representative of the Church. It was not a different body, it was this body; and therefore I claim that until I am condemned, until disapprobation of my course has been expressed, I may assume that I am walking in the narrow path which you pointed out to me at this long time ago. After stating other duties that might have been supposed to belong to the professorship, I say: "In the third place, it may be the design of the professorship to evince the harmony [between natural science and revelation] only where it has been doubted or denied, or where opinions prevailing among scientific men either are, or are supposed to be"—*either are, or are supposed to be*—"inconsistent with our sacred records; in other words, to scrutinise the nature and the force of current and popular objections to the Scriptures; to meet them, to set them aside by proving"—proving what, Moderator?—"that they spring either from science falsely so called, or from incorrect interpretations of the words of the Holy Bible." I was warranted, then, Moderator, in scrutinising the interpretations of the Bible which might be prevalent around me. You gave me that work to do; and now are you going to make the objection that I have ventured to indicate that possibly some interpretations of the Bible that have been floating around in the popular mind are incorrect? No, Moderator, you are not going to treat me so; you are not going to tell me to scrutinise with all vigilance interpretations of the Bible and interpretations of nature to see whether they are correct or not; and when, with all modesty, I venture to

suggest that here may possibly be some popular interpretation that is incorrect, turn upon me and say, "You are a heretic. You are destroying the Church; you are tearing up the foundations; you are denying the word of God; you are violating your vows."

I proceed:

"This would involve a careful study of the fundamental principles of the various branches of science from which the objections are drawn, and of their details, carried far enough to enable one to judge correctly of the amount of truth in each objection." Will you now say that I may teach, that I may handle nothing in science, except that which some ecclesiastical council has pronounced to be a verified hypothesis? Why, then, did you let me say to you twenty-three years ago what I have just read, and approve of my saying and of my doing it? And now, when I have done it, will you charge me with all of those things which I have heard echoing and reëchoing through this house these last few days, and flooding the land in the religious and in the secular journals from Maine to Texas and California?

I say further:

"It would involve, further, the careful study of the principles of biblical interpretation, as far as these relate to the mode in which the works of God are spoken of. The comparison of the results obtained thus, if the processes have been properly conducted, must inevitably evince entire harmony, or at least the entire absence of discord." Moderator, that was twenty-three years ago. In those twenty-three years I have tried to learn something, and I think that I know more now than I did twenty-three years ago of these relations; and I find that this is the chief thing, perhaps, that I have learned in that direction: that the last phrase which I used is the one which I ought exclusively to have used, instead of the alternative proposition which I then presented, and that the connexion is that which I then, youth as I was, pointed out: *the entire absence of discord*. Now it is this which I regard as constituting the field on which most of my labor is to be expended. I had marked other passages to read from my Inaugural Address to show the design of this chair, but I will not weary your patience by reading them.

And now to what extent and how am I required to "teach" science, by this compact to which I have been referring you? Why, teach it so that its connexion with revelation can be clearly understood in all cases where that connexion is to be discussed. As you have been told over and over on this floor, I have not been teaching science for its own sake. I have been teaching it, indeed; but in no case have I taught or presented—or handled, if you prefer the word—in no case have I handled the subject of natural science, except for the express and limited purpose of pointing out the connexion which you had ordered me to do by the voice of the Church, representing the voice of God. That is the extent.

And now, how have I taught, Moderator? Did I ever teach you that you were to receive at my lips, by my authority, a single sentiment—a single opinion? Did I ever inculcate upon you the duty of receiving one opinion that I expressed, because I expressed it? Yes, one—one, not with regard to natural science, however. The only thing that I ever inculcated upon any of these dear brethren, whose faces I see turned up towards me at this moment, was that there is but one authority before which you must bow. You must bow before the Lord God Almighty; you must accept his word; you must submit to his control; and beyond that you must submit to no control. You are freemen in the Lord. If I have with weariness to you taught any one thing, it was: "*Nullius jurare in verba magistri.*" I have not inculcated science upon you; I have insisted that at every step that you took you must judge for yourselves as you were to answer to the sole authority. You know this, as do those, not yet members of this body, who are still sitting under my instructions. I am to be forbidden to inculcate? I never have inculcated, except in the sense explained. If you call that *inculcation*, I have done nothing else. But science, as I repeat—and this seems to me to include all the information that you desire on that point—science for its own sake I have never even remotely referred to in the hearing of any human being within the walls of that Theological Seminary.

Let me say, further, as is perhaps sufficiently evident—but for fear it may not be, let me refer very briefly to another point—that the object of this chair is purely apologetic; it is

purely defensive. Let me recur to the Synodical resolution establishing the chair and then you will see:

“Resolved, That in accordance with the conditions annexed to the generous donation of Judge Perkins, there be added to the existing departments of instruction in the Seminary, a chair, to be entitled the Perkins Professorship of Natural Science in Connexion with Revelation; the design of which shall be to evince the harmony of science with the records of our faith, and to refute the objections of infidel naturalists.” When I had the opportunity for consultation with it, I found that the Board, that is to say, the Church, agreed with me that the last clause of this resolution chiefly set forth the intention which it had in establishing the chair: “to refute the objections of infidel naturalists.”

Moderator, to refute, to answer objections, what does that require? I see learned members of the Bar sitting in this house. When the evidence of two witnesses is said to be contradictory, what do they do? Do they undertake to show that the evidence of the one is identical with the evidence of the other? Do they not rather maintain confidently before the judge and the jury that they have refuted the objection that was made against the evidence of the two witnesses when they have presented some probable hypothesis which would entirely remove the apparent contradiction which had existed? It is not necessary—it would be absurd, impossible—to require that it shall be shown that the two witnesses, who may be speaking of entirely different things, agree with one another. But when they have shown that there is a reasonable interpretation of their testimony which is consistent with the absence of contradiction, they have accomplished all that any court of justice would ever require, or the common sense of any man living, whether in a court of justice or not. Therefore this is the point of view from which I have regarded the subject.

But you have heard, Moderator, frequent reference to the formula of subscription.* I will not take time to read that

*Const. Theo. Sem., Section III., Article 5: “Every Professor, when inaugurated, shall publicly subscribe the Confession of Faith and other standards, agreeably to the following formula: ‘In the presence of God and these witnesses, I do solemnly subscribe the Confession of Faith, Catechisms, and other standards of government, discipline, and worship of the Presbyterian Church in the United States, as a just summary of

formula ; I will simply remind you that it includes my vows, my solemn oath before God and the Church, that I accept the Confession of Faith as containing "a just summary of the doctrines contained in the Bible," and pledging myself that I would teach nothing directly or indirectly in opposition thereto. And with regard to this I may say again in all good conscience, I have kept my vows. But during the progress of the single act of inauguration or introducing me into my chair, I called the attention of the Church—for remember, Moderator, that it was the Church that was assembled in the Board of Directors—I called the attention of the Church to that which I might have assumed they well knew before, and insisted that they should observe that I was going to teach, in the sense explained, this : that the teachings of geology respecting the antiquity of the earth are true. A vow is binding in the sense of those who impose that vow. The Church was assembled in the Board of Directors when this vow was imposed upon me, and I took it in the sense in which they imposed it. They imposed it in such sense that it was not to be regarded as inconsistent with it that I should teach that this world was created more than one hundred and forty-four hours before Adam. The Board knew, and they accepted my subscription with this understanding, that I was going to teach something very different from the doctrine that the world was created only one hundred and forty-four hours before Adam ; if that is in the Confession of Faith, that is not what I am going to teach ; I am going to teach that the world is more than ten days even older than Adam ; yes, more than several months older. Moderator, I told them, in telling them what I did, that I was going to teach that the world was so old that the mind of man would utterly fail to grasp not the years alone, but the centuries and the thousands of years during which I not only believed but knew it had been existing. And Moderator, having taken this oath in the sense of those who imposed it upon me, I repeat I have kept it in all good conscience to this day.

The part of the Confession of Faith which refers to the matter of which I have just been speaking is this : "It pleased

the doctrines contained in the Bible, and promise and engage not to teach, directly or indirectly, any doctrine contrary to this belief, while I continue a Professor in the Seminary."

God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good." I will not enter upon an argument as to the meaning of this; I am perfectly willing to admit the argument of my learned brother from Columbia [W. A. Clark, Esq.], or the argument of my learned colleague [Rev. Dr. Girardeau] on the opposite side. I am perfectly indifferent as to what its meaning is. Following a principle which I have always adopted, whenever any interpretation of any doctrine has been favorable to myself or to my supposed opinions, I have leaned against it and away from it. And therefore I have never sought to show that this meant anything else except that which my colleague insists that it means; I have always assumed that it meant what he supposes. And it was under the influence of that principle at that early date that I guarded against any possible misconstruction—against the idea that by any attempt, any effort of mine, I was stealing into public office in the Church with the intention of violating my vows and corrupting the youth of the Church by my false teachings.

I wish to say at this stage, for fear I shall forget it later, that from that day to this, with regard to all of my teachings, there is not one other word or syllable that I would wish to have changed in this Confession or in these Catechisms, from beginning to end. With regard to all the rest of what is said of the work of creation, there is not, "evolutionist" though I may be, there is not one syllable that I would have altered—not one syllable that does not express my interpretation of the word of God. The rest of this chapter is as follows: "After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image," etc. And the Larger Catechism says: "After God had made all other creatures, he created man, male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man," etc. There is not one word here, not one syllable, which I would have changed, if I had the power of the entire Presbyterian Church in my hands this moment. This

expresses my exact belief as to the meaning of the word of God; and in that word—though the opposite may be charged again and again, as it has been charged—in that word I find not one syllable which I disbelieve. Shall I again be met by the taunt, “So says the Unitarian; so the Arian of every grade”? Whether this shall be repeated jeeringly against me or not, I will say once more that every word of the Bible I receive as coming from the God of all truth.

Now, Moderator, after this historical statement, I may repeat that it was the Board’s invitation that I publish my views, the Board’s report upon my Address, and the protest against that report—it was these things which brought up this case—case I suppose I can call it, inasmuch as a recent determination of the General Assembly in one instance was that anything that might be presented before an ecclesiastical body is a “case.”

In the next place, let me ask what right has the Church to teach anything directly or indirectly with reference to natural science? Does the Church exist for the purpose of teaching natural science? Had the Church any right to establish such a chair as that which I occupy? Let us consider a little while this question, What right has the Church to do anything? Moderator, what is the Church? What commission has been placed in its hands? I will not read that commission as recorded in both the places where I find it, but content myself with reading it as it is presented in one of these. As our blessed Lord was about to leave this earth as to his bodily presence, he said to the assembled eleven, representing you, representing me, representing there the entire body of those who should be collected in subsequent ages as constituting the members of his kingdom and the subjects of it upon earth: “Go ye into all the world and preach the gospel to every creature,” or as it is given in a parallel passage, “the things that I have commanded.” There, and there alone, do we find our commission. Whatever is inconsistent with that commission, you have no right to do. If you go one step beyond the things here commanded; if you authoritatively undertake to teach anything that is outside of the gospel or the “things commanded,” that is to say, the contents of the Holy Bible; if you go a hair’s breadth outside of that, you are adding to what the Lord, the King of this kingdom, has

enjoined upon you; you are transgressing his law; you are preparing the way for the addition of the plagues which are written in this book to your lot, if you so do. You may preach the gospel, you may teach that; and you may authoritatively teach nothing else. Here is the foundation, then, upon which we rest.

But, Moderator, that does not exhaust the statement, although every addition to it must come within it. I suppose that it will be conceded without argument that the principle is true that whenever a duty is commanded or a right conferred by competent authority, everything necessary to the proper performance of that duty or enjoyment of that right is also commanded or conferred. Is this admitted? Then it follows that since the Lord Jesus Christ has commanded his Church to preach the gospel to every creature, he has also thereby empowered it to do what is necessary to obey that command in the best possible manner—among other things, to train and educate those who shall preach the gospel. If there is anything “expressly set down in Scripture,” or by good and necessary consequence deducible from the Scriptures, showing how this is to be done, such methods must be rigorously followed, and the slightest departure from them is sin against the headship of the King. But no methods being prescribed in the Scriptures, then such and only such are to be adopted as “are ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.” All that relates to the training or educating of the ministry, according to the universal interpretation of our Church for ages, falls under the last sentence just quoted from the Confession, and consequently that wisdom, that prudence with which the King of Zion has endowed his subjects, is to be exercised in selecting the methods by which his great command is to be best observed.

But what are the limits, Moderator? I do not mean now, in asking that question, the limits so far as regards simply the matter of educating or training those who shall preach the gospel; but what are the limits universally? Moderator, the Church may not only teach those things which tend to prepare preachers efficiently to preach the gospel, but it may do any-

thing that will directly or indirectly promote the efficient preaching of the gospel. It may buy land ; it may build houses ; it may go to Wall Street and buy exchange ; it may set type and print books ; it may build ships ; in short, there is nothing that it may not do, all under this limitation : that the building, that the printing, that the buying of exchange, is done with reference to the accomplishment of the one great aim, the proclamation of the gospel with the utmost power and efficiency. Do you believe that, Moderator? I know that you believe it ; I know that there is no one here who can fail to believe it, if he will but exercise his unprejudiced reason upon it.

But, next, as to this matter of teaching—let me call your attention to the fact that it is not teaching in the Theological Seminary alone ; but in accordance with the principle just stated, the Church may, if it is necessary to accomplish the object which I have pointed out, take the little child and teach it its alphabet ; it may take the boy and teach him in the academy ; it may teach him in the college ; it may teach him in the theological seminary ; it may do whatever fairly and honestly comes within the limitations presented. And accordingly the Church, recognising this principle, has established colleges and schools of all grades ; and its relations to each—its relations to the college, to the seminary, to the parochial school—its relations in every case are identical, without the slightest modification. The Church as truly teaches mathematics as it teaches theology. At Davidson College, for example, you find that the relations subsisting between the professors and the ecclesiastical bodies controlling that institution, are exactly the same as those which exist between myself and the Board of Directors of the Theological Seminary and the Synods associated in control of the Board of Directors. Prof. Martin and Prof. Blake and Pres. Hepburn are as really the Church's representatives, clothed with church power, as is any theological professor under your control. It is you who are teaching mathematics ; it is you who are teaching political economy ; it is you who are teaching chemistry, just as truly as it is you who are teaching church history or theology at Columbia ; and you have the same right to do it, provided always that the exercise of wisdom and prudence shows that thereby you are preparing

for the most efficient preaching of the gospel, which is your sole duty. It is useless, therefore, in view of the facts which I have now stated—it is useless for you to attempt to make any distinction between teaching in a theological seminary and teaching in a college. That which you do by your agent, you do yourself; and President Hepburn is as much your agent as I am your agent; and if you have no right to teach metaphysics or political economy through President Hepburn, then, and then only, have you no right to teach any subject that it may please you to teach through me in the exercise of your wisdom and prudence.

And now, Moderator, having, as I think, established your right to have a Perkins Professorship, let me ask you, What is your responsibility for my teaching? How far are you responsible for the details of my instruction? Are you to see to it that every word that I say is strictly scientifically correct? I suppose that we can best examine this question by examining another similar case. How is it in the matter of chemistry? When you, the Church, teach chemistry through Prof. Martin, what is your responsibility for the kind of chemistry that he teaches? Did you, as a Synod, a few years ago, when the chemistry of the world underwent a revolution, and that which thirty years ago was supposed to be true came to be regarded as not true in this science, did you expect Prof. Martin to come before you and say, "The chemistry that I am going to teach in the future is not like the chemistry that I have taught in the past; I tell you now that I believe that what I formerly taught was not true"? As we have now an entirely new chemistry, why did Prof. Martin not come before you and urge upon you the consideration of the question: "Shall I teach the new chemistry? Or, am I, because I taught the old when I was elected, under obligation to continue to teach it whether I believe it or not?" Moderator, the idea is preposterous that you are responsible for the kind of chemistry that is taught. I do not ask it in any personally slighting way—I hope you will understand me—but how could you tell which was right? What do you know about it? What does this Synod know? I have the utmost respect for your knowledge; but just imagine yourselves undertaking to direct your agents as to what they shall

teach in Davidson College. I will not apply this question to myself, Moderator! I will assume that you know exactly what I ought to teach with regard to scientific matters. But speaking of these other gentlemen, I am not so sure. And it would be an unfortunate thing if this Synod's time should be occupied year after year in considering whether the changing aspects of science did not require that you should say to the professors at Davidson, "You shall teach this and not this," or "You shall not teach the other, because we, sitting as a court of the Lord Jesus Christ, pronounce it to be an 'unverified hypothesis.' " Is that the function of a court of the Lord Jesus Christ? But I ask, what is your responsibility then? Your responsibility terminates when you have selected those in whom you confide as to their general knowledge, as to their ability, and as to their fidelity, and, above all, as to this: that they shall teach nothing that contradicts the word of God. There, and there alone, is the limit of your responsibility. Your professors, like yourself, Moderator, as pastor—your professors are of the nature of professional counsel. You indeed employ your professors; so do I employ a lawyer or a physician—and in the same sense. But when I have employed him and put the case into his hands, and told him which case of mine I wish him to attend to, do I venture to say how he is to bring suit? Am I to watch him and see that he pleads law correctly and that he makes no mistakes? Or when you are called as pastor, does the Presbytery undertake to prescribe for you your texts; whether you shall preach extemporaneously or otherwise; whether you shall preach chiefly from the Old Testament or the New; whether you shall use poetic language or plain simple prose; whether you shall confine yourself to the very words of the Bible, or make it the basis of your ideas without using its very words? No, Moderator; when you are called to be pastor of a church, you become the professional counsel of that church; and you teach what you think to be the truth of the Scriptures in the way that you think best; and the only control—the only rightful control—which the Presbytery has over you is that you shall teach nothing contrary to the word of God. There is no other limit; and as to any supposition that you may make in the course of your exposition of the Sacred Scriptures respecting

the meaning of this passage or that, there is no control over you except within the limits that I have pointed out: that your teachings shall not contradict the word of God as interpreted by our standards. The Church teaches natural science, Moderator; teaches it, that is to say, as I need hardly continue to repeat quite so often perhaps, with the intention of training by the culture and absolute knowledge that is conveyed; teaches it so that thereby it may prepare one the better to preach the gospel, which alone it may authoritatively do. Here is its authority in both directions. Now, as it may teach authoritatively nothing except the word of God and the things intrusted to it by its King, is it competent to sit in judgment on anything else? Is it competent to the Church of the Lord Jesus Christ to sit in judgment on the truth or falsity of any proposition in science? Has it a right to consider whether the multiplication table that is used throughout its schools is correct or not? You are abundantly competent, Moderator, no doubt, to tell whether the multiplication table is correct or not; but it is not competent to you, sitting as a presbyter, in the Church, to express any opinion on that subject. The Lord Jesus Christ has not intrusted you with that work. Truth indeed is involved; it may be a false multiplication table. It may be filled with ruinous errors, as to the business man who conducts his business according to it; it may lead astray in many directions; but it is not your business to correct it. However competent you may be, it is not competent to you to sit in judgment upon it.

And this brings me to that which is the conclusion of this part of what I have to say to you: that you can have, that you dare have, no opinion on any subject except as that subject is related directly to the word of God. As to whether an opinion is correct or not, as to whether a hypothesis is proved or not proved, you may not open your lips when you are speaking as the representative of Christ Jesus our Lord. He has not commissioned you to do that thing; and if you do it, you will be going beyond the authority that he has given you. Just as, according to one of the illustrations used in the debate now in progress, you may not interfere with my political opinions or discuss the question as to whether on the 4th of November next I should vote for Blaine or Cleveland, just so you have no right

to discuss any of my opinions or any of my teachings in the discharge of the duties to which you have appointed me, except in the one particular as to whether or not they contradict the word of God. Where do you get such authority? In the charter containing the things commanded? No, Moderator; you don't get it anywhere; and what you don't get in that charter is withheld from you; and if you claim such authority, you are usurping the rights of others, you are stepping out of your sphere, you are claiming that which the Lord the King has carefully kept out of your hands.

Now, Moderator, having established these principles, as I trust and believe all will agree, I proceed to the examination of the paper which was presented to you by the minority of the Committee on Theological Seminaries, but prepared, as the writer of it informs us, from notes furnished by the Rev. Dr. Girardeau, my colleague in the Theological Seminary. The first resolution in this minority report is:

"Resolved, That the question whether Dr. Woodrow's views in regard to evolution involve heresy is not before the Synod."

Moderator, I am perfectly certain that every word of affection and of care for the reputation of his colleague which was spoken by Dr. Girardeau is strictly true in its fullest sense: I know that all that he said in that direction is not to be questioned. But, Moderator, I cannot blind myself to the conviction that his heart has interfered in this particular with the usual clearness of the working of his head. "The question whether Dr. Woodrow's views with regard to evolution involve heresy is not before the Synod." Well, why did you say anything about it? Suppose I were to say and publish to the world "that the question of the Rev. J. Spratt White's honesty and truthfulness is not now before the Synod;" what would you think of that, Moderator, if I introduced a paper containing that expression? Would you be content with the disclaimer, going out with the paper to the world, that it never occurred to me to question your honor and truthfulness and integrity? Why say anything about it, if your honor and truthfulness and integrity are not called in question? But, Moderator, that is not all; let us read on and take in connexion with this the fourth resolution of this minority report: *"Resolved, That the action of the*

Board of Directors virtually approving the inculcation and the defence of the unverified hypothesis of evolution in the Theological Seminary at Columbia, is, the majority of the Synods of Georgia, Alabama, South Georgia and Florida concurring, hereby reversed; and that the inculcation and defence of the said hypothesis, even as a probable one, in the Theological Seminary, as being contrary to the interpretation of the Scriptures by our Church and to her prevailing and recognised views, is, a majority of the associated Synods concurring, hereby prohibited." Now, it seems to me that that is a charge which comes very near placing me on trial. If I use very inaccurate language on this point, Moderator, and speak of myself as being on trial, remember I don't mean it—I don't mean, of course, that I am on trial; but if I do slip, let me slip, and I won't correct myself, but I'll take it for granted that you'll understand that I don't mean that. But, Moderator, here I am before this Synod directly charged with teaching in the Theological Seminary that which is contrary to the interpretation of the Scriptures by our Church; and yet you are told that I am not charged with heresy. Well, I care very little about the words employed; but so to teach is an "offence," isn't it? Let us see.

"An offence," as you heard read by the author of this paper in direct reference to this particular matter, "the proper object of judicial process, is anything in the principles or practice of a church member professing faith in Christ which is contrary to the word of God." Now it is stated in this paper which this Synod is asked to adopt, that what I do, what I teach, what I believe, is contrary to the interpretation of the Scriptures by the Church, which is the Scripture. I am then charged with an offence; so much, at least, is clear. But an offence is the proper object of a judicial process. If then I am charged with an offence, and the safeguards of a judicial process are not thrown around me, is justice done me? But this offence is not heresy, you are told. Oh no, it is not heresy that you are charged with; that is not before the Synod. Well, what is?

What is heresy, Moderator? I will not inquire of Blackstone, I will not inquire of Webster; I will read what the nature of heresy is from our sole guide in this matter: "Heresy and

schism may be of such a nature as to warrant deposition; but errors ought to be carefully considered, whether they strike at the vitals of religion, and are industriously spread, or whether they arise from the weakness of the human understanding, and are not likely to do much injury."

Now, under which of these categories does my contradiction of the Holy Scriptures come? Is my false teaching, that is, this teaching that is contrary to our interpretation of the Scriptures, such as arises from the weakness of the human understanding? I will not express any opinion on that point. Is it that they are not likely to do much injury? O Moderator, what have you been hearing as to the injury that has come from my false teaching? Why, Moderator, you have been told that the vital doctrines of our blessed gospel are utterly uprooted by my false teaching; you are told that the federal headship of Adam is denied; you are told that therefore our connexion with the Saviour is denied; you are told that the Church is likely to be rent. O Moderator, is teaching attended with such effects not likely to do much injury? That your future ministers shall be taught to doubt and disbelieve the Bible, to deny the supernatural, is that not likely to do much injury? And then as to the other qualifying phrases, let us see: "carefully considered, whether they strike at the vitals of religion"—well, you know what that is; "and are industriously spread": I cannot deny the industry, if my teachings are false; and whether they are false or true, I have industriously spread them, and the Board of Directors has helped. The Board, after it had heard these dangerous teachings, after it had heard all that I had to say on this particular subject, and in this direction, requested that they should be widely disseminated, so far as the circulation of the *Southern Presbyterian Review* extended; and then—I will not shield myself behind the Board of Directors and its request—I printed a great many besides and widely disseminated them. I printed thousands of copies in a religious journal and in pamphlet form; I cannot shield myself under the plea that I have not widely and industriously spread the poison that some of you profess to have found in my teachings. No, Moderator; my offence of teaching that which is contrary to the word of God comes under the very gravest specifications that

are here presented; and whether, after having seen this so clearly, it is heresy or not, I will not venture to express an opinion. If such an offence has been committed by me, ought I not to be deposed? If I thought that you, Moderator, had done a tithe of what I have been charged with, I would say, much as I love you, that you ought to be deposed; and if you think deposition is not warranted by the enormity of my offence, it is only because the clear working of the mind is obscured by the loving heart.

And then it is to be observed still further in this direction, Moderator, that this is not my first offence. For all these twenty-four years—as to the eight years before, you need not count them; when I was serving you then I had not promised to regard the Confession of Faith as the expression of my faith—but for twenty-four years I have been, according to the author of this paper [Dr. Girardeau], violating my vows. As you have been told by him, it was too late when in my Inaugural Address I told the Board what my views were; it was then too late, I had already signed the Confession; and I was bound to take the Confession in the sense that has been pointed out to you by him, as teaching that the whole universe was created only six times twenty-four hours before Adam; and here year after year I have violated that vow.

Whether or not there might be any propriety in pleading a statute of limitations, I will not undertake to say.

But there is one comforting thought. Is it a comforting thought, Moderator? I am not sure. Misery is said to love company, and I suppose under the same general principle, it may be a comforting thought that he who charges you with a sin, if he has not committed it along with you, at least has never reproved your sin and your folly, although he knew it all the time. The author of this paper was a member of this Synod, and in that sense one of the controllers of this Seminary, twenty-four years ago; for years he was a Director in that Seminary; for eight years he has been my colleague; and yet he has allowed me to go on in sin all this time without ever having breathed to me that I was guilty of such enormities. As he has told you, we have taken sweet counsel together in the house of God. He suffered this sin in me, although he knew, according

to what he has been saying to you during these last few days, how grievous my fault, my sin against God, was every day

The second of the resolutions in the minority report reads as follows:

"Resolved, That the Synod is called upon to decide, not upon the question whether the said views of Dr. Woodrow contradict the Bible in its highest and absolute sense, but upon the question whether they contradict the interpretations of the Bible by the Presbyterian Church in the United States."

Moderator, are you going thus to publish your shame to the world? For is it not a shame if you proclaim that the meaning of the Bible as interpreted by your standards is not what you believe to be the absolute and highest sense of the word? Are you going to say to the world, "We don't believe our standards." "We think that there is a high and absolute sense which is inconsistent with our standards." "When we preach to you and interpret to you the word of God according to the standards, we are preaching and interpreting in a way that we believe to be false." Are you going to say that? Are you going to put that on record? Is not what I have intimated in these last few sentences most strictly true? Let us imagine a case, Moderator: there are a number of your flock and of your neighbors sitting under my instructions in South Carolina College. I teach them that geology is true; that this world was created more than a week before Adam. Suppose that one of these when he returns to your pastoral care, anxious for the salvation of his soul, shall come to you and ask you what he is to do. After you have told him that he is to believe on the Lord Jesus Christ and he will be saved, he tells you, "I feel that that is true; I believe what you say; but don't you remember that when you last expounded in church the first chapter of Genesis, you taught in obedience to your church principles and to your Confession of Faith, that the world was created only six days of twenty-four hours each before Adam?" You look incredulous and are not willing to sit as the original of that picture, Moderator. But you must; you are bound from what you have heard on this floor to do so; if you undertake to explain the first chapter of Genesis and explain it in any other way, you are told that you are violating your vows, you are bound to teach

that very thing; and so the young man goes on: "I believed that to be true before; but I have been down at Columbia for the last year or two, and I have been taught in such a way that I have come to believe that that is not true, and consequently I cannot receive this Lord Jesus Christ whom you urge upon me, because the book that contains the lessons touching him is one that you told me contradicts the truth as I have ascertained it elsewhere." And so the poor young man, your lips being sealed—if you open them to say that that is not the meaning of the Bible, you are violating your vows, and you may not say it—so the poor young man goes away, there is no hope, no Saviour for him, and he is lost. Would you let him go away? Wouldn't you call him back, notwithstanding all that has been said about violating your vows, and teach him what you believe to be the highest and absolute sense of the Sacred Scriptures, and say, "The Scriptures don't teach that lie; the Scriptures do not teach that this world is only 6,000 years old, and the Scriptures are true. Come, accept the Saviour whom they present, without fear of believing two contradictions at the same time."

This is the inevitable result of the teaching as you will send it forth if you adopt the minority report: that the highest and absolute sense of the Sacred Scriptures is different from that which you pledge yourselves to teach as ministers and to support as ruling elders in the Church of Christ. Isn't it? Why, Moderator, I am under no more obligation to teach received interpretations than you are, am I? Didn't you accept the Confession of Faith in the same sense in which I did? And are you going to charge me with violating my vows, are you going to hold me up as a perjurer before God and man, if I teach the highest and absolute sense of the Sacred Scriptures as I can find it, untrammelled by that which, you yourself being judge, is not true? No, Moderator, I am bound by no vows by which you are not bound in substance; and if you can justify yourself in holding up the gospel and earnestly entreating the enlightened youth to come and embrace the Saviour, I may teach the students that you send me that they may do it—that they must do it, or be recreant to the King himself. And yet,

Moderator, you are asked by adopting this resolution to proclaim to the world that these two things are entirely different.

In the next place, you find in the third resolution this:

"That the declaration of the Board of Directors that 'the relations subsisting'"—observe, Moderator—"that 'the relations subsisting between the teachings of Scripture and the teachings of natural science are plainly, correctly, and satisfactorily set forth' in Dr. Woodrow's Address, was inexpedient and injudicious."

Moderator, observe what is commended here, or for what approval is expressed. It is not said that anything else in the Address is approved; it is not said that Dr. Woodrow's ideas about evolution are approved; no, there is not a syllable about that; but that the relation subsisting between natural science and revelation is non-contradiction, because the Bible does not teach natural science, that that is plainly, correctly, and satisfactorily set forth. The Board do not become responsible for any of my scientific errors; the Board knew their duty too well, as it seems from what they have sent here, to venture to express any opinion on such points. It is true there is an ambiguous expression in one of their resolutions: "That they are not prepared to concur," and, if you choose, you may press that, as has been done, into an expression of non-concurrence or disapprobation. I will not venture to express any opinion, although I may just say privately to you, Moderator, that I know that that is not what they meant. But I will not argue that matter. They simply express in this resolution their approbation of what they were pleased to regard as a demonstration: that the relation that ought to be regarded as subsisting between the teachings of Scripture and the teachings of natural science is the relation of non-contradiction, and that based upon the proved truth that the Bible does not teach natural science.

But I am told that this definition of the relation is defective; that I ought not to have said that the relation is that of non-contradiction; I ought to have said that the relation is to be expressed by the terms "the harmony of non-contradiction." It is not non-contradiction; it is agreement, it is unity, it is "harmony of non-contradiction." Now, Moderator, I don't

care much for refinements of language; but I really, soberly, honestly do not think that that expresses the true idea any better than the simple plain words that I used. As an illustration, we may inquire what are the relations between these two expressions: "General Washington commanded the American troops during the Revolutionary War in the last century;" "Christopher Columbus several centuries ago discovered America." What is the relation now between these two statements that have—I was going to say no connexion, Moderator; I must not say that; I must be more careful. But do these two statements contradict each other? Oh, no; they do not contradict. Well, would it do to say that the relation is that of non-contradiction? According to my idea, that would express it. But then you begin to criticise me; you say, "That is defective. George Washington and Christopher Columbus were both men; isn't that harmony? And didn't God make them both? And are they not thus taken up into a higher harmony? You ought not to have said 'non-contradiction'; you ought to have said that those two expressions are related to each other in the 'harmony of non-contradiction.'" Now, I can't understand that; that weakness of comprehension of mine is again shown; it is too deep for me, or something.

But the basis of the statement commended by the Board is a fact, namely, that the Bible does not teach natural science. I don't intend to talk, as my Brother Martin did, of the law of identity, and the law of excluded middle, and all those things. But it has been said that the Bible does teach natural science. If I was wrong in saying that the Bible does not teach natural science, then the opposite of that must be to some extent true, and the Bible must teach natural science. And this proposition has been gravely maintained before you. Not for the first time, Moderator, has that proposition now been maintained. It was maintained during not only the Middle Ages, but the ages before the Middle Ages. Yes; and it is maintained now, as you heard the other night, down into the latter part of the nineteenth century. The Bible teaches natural science, Moderator; why, of course it does. For example, doesn't the Bible speak about the stars, and doesn't astronomy speak about the stars? And since they both speak about the same thing, if astronomy

teaches about them, isn't the Bible also teaching about them? Of course, therefore, the Bible teaches astronomy; and I might here appeal to received interpretations of the Sacred Scriptures, and cite these in proof of my assertion. And then, again, with regard to geography, with regard to every subject that you can think of that forms the subject-matter of natural science in any of its aspects, doesn't the Bible speak of those objects, and is not the Bible therefore teaching natural science? That is the argument; and it is an argument that has convinced the world for hundreds and hundreds of years, and therefore, no doubt, ought to be spoken of with the utmost respect. But now let us examine it. If I call your attention to the fact that that book is lying there, am I stating a scientific fact? Am I teaching science when I say that there is a book lying on the Moderator's table? Is that what you would call teaching science? I suppose you would say, "No; that is not teaching science." But now suppose when I go back to Columbia, in lecturing before my class in physics, there is a book lying upon my desk, and I call attention to it as to its form and its color; I take hold of it and attempt to raise it up, and find that I am resisted by some power—something is holding it down when I try to raise it; when I go through with all this, and thus call the attention of those young gentlemen to that fact, am I teaching them science or not? Yes; I am teaching science then. But why? Because I say, "There is a book lying there"? No, Moderator; that is not the reason; but because I am calling their attention to the relations existing between that book and other things; I am speaking of the forces by which it is operated upon; I am calling attention to the way in which light is affected by it; I am presenting an orderly view of the relations between things, and not simply stating the fact of their existence; and, therefore, in this latter case I am teaching science; but in the former, when I merely asserted the book was lying on your table, I was not; was I? Was I teaching science then? You are not going to say so, Moderator; nor are you going to pronounce my analysis of the relation between the Sacred Scriptures and natural science false on the ground that I made a mistake in saying that, notwithstanding the fact that the Bible speaks of man, it nevertheless does not teach human anatomy. You are

not going to say that because the Bible speaks of woman, it therefore discourses on the science of loveliness and beauty; or that because it speaks of the earth, therefore it teaches geology. No, Moderator; it does not teach any of these things; it does not teach anything concerning the orderly arrangement of the facts which constitute a science; and it is to no purpose, it is misleading, to imagine for an instant that natural science in any of its aspects is taught in the word of God.

In the next place, Moderator, I recur to the fourth resolution, which I read before for another purpose. I need not now say much with reference to it, because I have probably already said all that was necessary. "*Resolved*, That the action of the Board of Directors virtually approving the inculcation and defence of the unverified hypothesis of evolution"—Moderator, they did nothing of the kind: the Board of Directors neither virtually nor otherwise approved of the inculcation and defence of the unverified hypothesis of evolution. If they had, they would have committed that sin which I have pointed out to you, of arrogating, when they were speaking in the name of the Lord, to decide that which the Lord had not committed to them; they would have been expressing an opinion that a hypothesis of natural science was true, and inasmuch as they were speaking as representatives of the Church of matters most closely connected with the faith of the Church, they might not utter any sound on that subject; and, Moderator, neither may you. When you are sitting as the court of the Lord Jesus, when your utterances are utterances touching the faith of the Church, you may say nothing whatever that even looks in that direction. As to the remaining portion of this resolution, I suppose that it is not necessary for me to speak at present; I will confine myself to this matter of the "unverified hypothesis." I have already said that you have no right to consider it at all; but inasmuch as it has been considered, you must pardon me for following the example of those who have been so largely discussing it.

Now I ask first, Moderator, how do you know that it is an "unverified hypothesis"? Putting aside the question as to whether it is competent to you as representatives of the Lord Jesus to consider the question, how do you know that it is an

unverified hypothesis? Well, the answer has been given already by those who have preceded me: "You think so, and have told us in your Address, and you have told the world so; you have said it was only probable in your opinion, and you are supposed to know something about it. At any rate you have said that, and you have no right to object to our calling it an 'unverified hypothesis,' whatever right other people may have." But, Moderator, I was called on for my opinion in that case as an expert; I was appealed to to state what I knew myself—what I had found out by examining into the evidence personally. I was not giving my opinion; I was called on to state what I knew, and that is all I know on the subject up to the present time. I cannot say that I know evolution, within the limits that I have applied, to be true; but I have followed the various lines of evidence connected with the matter during these past years so far that I can say that it is probably true. And I do say it; I don't conceal it; I have no concealed opinions, notwithstanding all that has been said about my trying to teach without letting the Church know. But if you ask me with regard to the evidence on this point that may possibly carry conviction to others, if you ask me in any other direction on this matter, I would have to say that the answer must be quite different. But before undertaking to give an answer, let me ask how you are to find out when a hypothesis is verified. Of course one way is by examining into the evidence yourself. Well, Moderator, I know that you are not gray yet, and I am becoming so; but you have not, with your other duties, years enough, however long your life may be—and may it be very long—you have not years enough to inquire into the evidence and form an opinion of your own. And what then? Why, take the concurrent testimony of those who have, you say. Just so soon, we are told over and over again, as the experts will tell us that this hypothesis is verified, why, then we will believe it. But some of you refuse to do that. Well, now, Moderator, we want to be consistent, do we not? We do not want to apply one rule in one direction and another in another. How are we to find out the truth concerning the Scriptures? First, what are the Scriptures? I suppose if I were an outsider, and should come to you, I would learn from what I have been

listening to here during the past few days, that there is a good deal of difference of opinion among you about the Scriptures; and I might learn that though you have been studying them for a good many years, you don't agree as to what the Scriptures are. Now, I might say to you, You first agree among yourselves, and then come and tell me, and I will take your opinion as the opinion of experts. But you don't agree yet, and I will not accept your opinion that the Scriptures are true; I find that you don't agree even as to what the Scriptures are: whether it is the word of God which constitutes the Scriptures, or whether it is only that the Scriptures contain the word of God, and containing the word of God contain much else that is not the word of God. I find that large numbers of professing Christians exclude much that you ask me to believe as the word of God. Agree among yourselves before you ask me to receive the Scriptures. After you have found out what they are, I come to you and ask you what is the truth with regard to this matter of predestination? I hear a great deal about it; I come to you as experts; you have had time to study the question; I have not much time, and I don't know anything about it. Is your Methodist brother there right, or are you right? He doesn't believe it; you do believe it. He is as pious as you are; he loves the Scriptures as much as you do; the word and Spirit of God will enlighten him as much as they will enlighten you, for anything that you know to the contrary. And yet he comes and tells me that the doctrine of predestination is not true, and you tell me it is true. Now settle your difficulties among yourselves before you come to me about this matter; just so long as I can quote respectable witnesses on this matter contradictory to your views, your views are not worth anything to me. There must be absolute unanimity. And so I might go down the whole list of doctrines. What is the absolute, divinely appointed form of church government? Is there any? What is the proper mode of performing the rite of baptism? If I put it to vote here in this city of Greenville and in this State of South Carolina, will I get an answer from the majority that will carry conviction to you? Why, our Baptist brethren will out-vote you ten to one. And yet are not Dr. Broadus and Drs. Manly, Basil and Charles, and Dr. Boyce, and all the other

Baptist worthies whom I might name—are they not as learned as you, and don't they love the Scriptures as much, and are they not as likely to be right as you? And yet you will not believe them. You cannot settle this matter by votes. You cannot look for substantial unanimity, yourselves being judges; and if you will not apply this rule in one case, you are not going to be dishonest enough to insist upon applying it in another. And then with regard to other matters. Is the Copernican system a proved hypothesis? Is it true that this world is a sphere, and that it rotates on its axis? Why, Moderator, I was told by one of your number on our coming here the other day that he knew of a most devotedly excellent Christian man who did not believe that. Well, he had as good a chance to know perhaps as I. I know a respected and prominent citizen of Columbia who scouts the idea of the world's being a sphere: "Why, if it was a sphere and turned on its axis, we'd spill out." Although I might multiply them almost indefinitely, I will not add more than one other illustration. Some thirty-four years ago I spent a delightful evening in company with Judge Ezekiel Pickens, whose name I give because I dare say that some of his relatives may live in this region, and who was a prominent Judge in Alabama, where I was residing at the time. He spent the whole evening in presenting in the most ingenious manner, and to not a few present there in a convincing manner, arguments to prove that all that had been said with regard to the rotundity of the earth and the rotation of the earth upon its axis, was—to use the expression that has been here repeated so often—an unverified hypothesis. Now, Moderator, I can quote these cases when you want to prove to me that that is a verified hypothesis.

Now, without going further in that direction, let me ask you what are the facts as to the opinion of experts touching evolution? I do not like any more than is absolutely necessary to refer to myself in any way; but in this case I must be allowed to stand here as a witness for the time being, if indeed I can combine the characteristics of witness and prisoner; as I am not prisoner formally, perhaps you will let me be witness. Now, Moderator, what is the state of opinion touching this question of evolution, within the limits that I have applied in the

Address which I delivered? Well, Moderator, I suppose that if any persons are likely to know about these things, it will be college professors who have been studying the question at issue all their lives whether long or short. Beginning in the far northeast at Harvard University, there are the distinguished Professor of Botany, Asa Gray, and a number of younger men associated with him; and near by, Alexander Agassiz, the son of the distinguished Louis Agassiz, and very like his father in the extent of his knowledge, however unlike him in his belief on this particular subject—all evolutionists. Coming, without exhausting the number at Cambridge and Boston, to the university at Providence, Brown University, there is the son of a Congregational minister, Prof. Packard, who is a pronounced evolutionist. At Yale there is the venerable Dana, and there is the learned Marsh, and Verrill, and Brewer, and the younger Dana—all evolutionists. And, let me say in passing, not a single anti-evolutionist. At the Academy of Natural Sciences in Philadelphia there are the earnest Profs. Heilprin, and Cope and Leidy and Lewis; they are all evolutionists, and there is not an anti-evolutionist. Perhaps I ought not to speak of Johns Hopkins, as we have been told [by President Shepherd] that the learned Professor of Biology there is an infidel; but Prof. Brooks, I don't know whether he is an infidel or not, and it does not matter—he is an evolutionist. While I cannot say of my own personal knowledge, I am told that in the University of Virginia the same doctrine is taught. May I go on? What does Prof. Blake teach by your authority in Davidson College? If I make a mistake, I hope that any one who knows that I make a mistake will correct me. He teaches the nebular hypothesis as probably true. And while his colleague, Prof. Martin, does not believe in evolution, he does believe what I believe, that belief in evolution is perfectly consistent with belief in the Sacred Scriptures, as he has written to me himself. And so, when we come within thirty miles of this place, I am told that Prof. DuPre, the ardent young scientific professor at Wofford College, teaches it. I am not informed as to the belief of Prof. Purinton who adorns the University in this place, and so I say nothing with regard to him. I know that in the University of Georgia evolution is taught. I know—shall I tell

it?—that the Synods of Nashville and Alabama and other Synods of the Southwest are teaching evolution at the Southwestern Presbyterian University. I know that the Synod of Kentucky is teaching evolution at the Central University; and so I might go on; but this surely is enough. Along the whole line of these colleges which I have named I have failed to find an exception.

Now as to the belief of naturalists in foreign lands. When I was in feeble health some twelve years ago, in order that I might recover I went away from this country. I spent a portion of my time in the enlightened capital of Saxony, where I was warmly received and invited to become a member of the scientific association of that city. I visited the Scientific Association of Switzerland in 1872, and I spent days in conversing with my fellow-members upon this very subject. In 1873 I had the pleasure of attending the meeting of the German Naturalists' Association at Wiesbaden, and there too I pursued my inquiries. Amongst others I had the pleasure of making the acquaintance of one who has been continually named during this discussion, Prof. Virchow, with whom I conversed freely touching this very subject. In London I had the opportunity of attending the Geological Society and the Anthropological Society, and making the acquaintance of the distinguished naturalists in those great Societies. Now, Moderator, do you want to know what I found? I didn't then believe evolution to be true; I believed it to be not true, and I wanted—we all want, don't we?—I wanted to be upheld and strengthened in my opposition; and I was trying to find all the help I could in that direction. So far as the capital of Saxony was concerned, the Professor of Comparative Anatomy, in whose laboratory I was dissecting day after day, did not believe in evolution. The Professor of Geology, distinguished highly in that kingdom, was in doubt. But every other naturalist in that association, so far as I could learn, except those two and myself, were decided evolutionists. At the meeting which I have referred to at Freiburg, in Switzerland, I found no anti-evolutionist except one Presbyterian minister, who had paid a little attention to science and so had become a member of that association; but he had paid only a little attention to science. Whether or

not there was any connexion between that fact and his not believing in evolution, I am not going to express an opinion. At the meeting of the German naturalists at Wiesbaden, the subject having been brought prominently before the association by Prof. Oscar Schmidt, who delivered on that occasion a lecture that contained much that was offensive and untenable, the greatest interest was felt. Every one was ablaze with regard to the matter: and yet, though I prosecuted my inquiries with great diligence, I could not find a single member who agreed with me. From my conversations with Prof. Virchow, I feel sure he would be greatly amused and amazed if he knew how he has been quoted during this controversy as an anti-evolutionist.

I beg pardon of North Carolina for neglecting to speak of the University of that State in the enumeration that I was giving a little while ago. If I am wrong, I hope that the brother or the father of Prof. Holmes will correct me: in the University of North Carolina evolution is taught by the eager young professor from Laurens.

REV. Z. L. HOLMES: "I think, sir, that he is undertaking to examine the subject, and I am trying to bolster him up as much as I can."

REV. DR. WOODROW: I would not have referred to him but for the fact that I knew that I could by this inquiry obtain respecting his teachings immediate information.

I had begun to think that I must really have been mistaken in supposing the great body of naturalists the world over to be evolutionists. I thought that perhaps the constant reiteration of the statement that naturalists generally rejected evolution, or at least regarded it as a mere unverified hypothesis, might have some foundation. Hence, besides making the inquiries to which I have referred, I have continued them recently on this side of the Atlantic. During a recent visit to Philadelphia, where I met many members of the American Association for the Advancement of Science, I asked each of them to what extent evolution was received. On being invariably told it was almost universally believed, I asked if they knew of any exception among leading naturalists in America; the answer was always the same: "Yes, one, Sir William Dawson, of Mont-

real." During the same visit, I met a member of the British Association; and to my stereotyped question, I received the answer that evolution is accepted as true by nearly all British naturalists. In France, I have been able to hear of but one anti-evolutionist who is eminent, the distinguished De Quatrefages.

Wishing to gain all the information I could on this subject, a few days before coming here I wrote to Prof. William H. Brewer, of Yale College, a Christian gentleman, my former fellow-student, as I knew his opportunities of knowing the views of scientific men. I knew that he had been engaged in various geological surveys and other scientific work in the field, and thus had become intimate with many working naturalists; and as Professor in Yale and member of scientific associations he must know many others. Hence I wrote to him to inquire what proportion of active working naturalists believe in evolution, and also requested him to give the names of such as do and such as do not, as far as might be convenient. I will read his reply:

Yours of the 18th is just received. You ask my views on two questions:

"1st. What proportion of the working naturalists of this country and abroad believe in evolution?

"2d. The names of as many as do so, as far as your patience will allow you to write them?"

I know of but one EMINENT naturalist in America who does not "believe in evolution"—that is the venerable Sir William Dawson, of Canada, who is an illustrious geologist and a good man.

Precisely what his belief is, I do not understand; but my impression is that while he does not believe in evolution, he holds that the idea of species that was held thirty years ago is not tenable, and our conception of them must be greatly modified.

When I speak of *naturalists*, I include all geologists, whether structural or experts in palæontology; and from my earlier work in the field and later associations here and with societies, I have a somewhat wide personal acquaintance with this class in this country, less so in Europe.

I have an impression that in Europe a few naturalists are still left, all old men, who have not accepted the modern doctrine of evolution, but who they are, and what their present belief is, I do not know. While I can repeat many names of eminence

there who believe in evolution, I cannot cite one who does not, although I think some still exist.

Among my personal (scientific) acquaintances there is a wide range of belief and view as to the details—as to the comparative force of several causes, as to the paths along which lines of evolution took place, but this does not affect belief as to the general fact of evolution.

I think that the working naturalists of the world are as substantially agreed as to the truth of the doctrine of evolution as the educated men of the world are as to the rotundity of the earth.

I am a member of the National Academy of Sciences. Of the ninety-four living members (I have run through the list), I am acquainted personally with thirty-two naturalists who believe in evolution (I exclude from this all the mathematicians, astronomers, physicists, engineers, etc., and all others whose belief I have no knowledge of), and I do not know of *any* member, naturalist or otherwise, who denies it; but then I have no positive knowledge as to the beliefs of a number of the members.

As I look down the first page of the list, I find the naturalists (including geologists) Alex. Agassiz, Spencer F. Baird, W. K. Brooks, W. H. Brewer, C. Comstock, E. D. Cope, E. Coues, J. D. Dana, C. Dutton, W. G. Farlow, G. K. Gilbert, F. N. Gill, Asa Gray, and so on down the list.

There is an annual "Scientific Directory," or "Naturalist's Directory," published at Salem, and some years ago I looked over the list as then constituted and marked the names of all those scientists whose religious belief I had any knowledge of, and I was struck with the large number who were connected with some evangelical Church—I then thought and still think a larger proportion by far than would be found to be the case with a similar list of lawyers or doctors.

I have among my scientific acquaintances devout and zealous Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, etc., etc., who believe in evolution, and who are no more disturbed in their religious faith by this belief than by the belief that the earth is round, the sun the centre of the solar system, or the world more than 6,000 years old.

It seems to me that the doctrine of evolution is now as surely and firmly established as either of the three doctrines (dogmas if you choose) I have named. Many of my friends will not discuss it now, except as they might discuss either of the other three beliefs named, and it seems to me most unfortunate that the clergy should be the last and most reluctant to accept, even as an intellectual belief, a doctrine so firmly placed, and so generally accepted by other classes of educated men.

As a teacher, I see much of young men, and know their difficulties. Some years ago I had much experience with the rougher elements of society, when at work on explorations and surveys; and my belief is that this attitude of so many good clergymen against scientific progress is a more powerful factor in the turning of the masses away from religious teaching which so many are deploring, than all the writings and all the arguments of all the infidels in Christendom.

You and I are both old enough to have seen its sad effects in the discussion of the geological question. That is now settled; the evil appears to be renewed in the matter of evolution, with the same sad results.

He ends with the prayer that this Synod may be kept from similar folly.

Now, Moderator, I have given you the evidence on this point fully, and as clearly as I could, setting before you the sources of my information even at the risk of doing that which was immodest.

But have we not much evidence on the other side? Haven't we heard a great deal of Sir William Thomson's opposition to evolution? And is he not a distinguished scientific man? And ought not his testimony to be decisive? Undoubtedly he is one of the most eminent men of science living. But on a question of natural history, is he an expert? The sphere of his greatness lies outside of that department of science. He has studied mathematics, the molecular constitution of matter, electricity and heat, and various other physical subjects; and in these departments of knowledge he is a master. But he has not so studied natural history, and there he cannot speak with authority. But let us suppose that he is here a competent witness, and let us hear what he said some years ago. When he was delivering an address before the British Association, he gave it as his opinion that the way life originated on this planet was that it was brought hither by meteorites wandering through space and falling on the earth, and that all present life came from that source. Now, as anti-evolutionists have introduced Sir William as their witness, they are bound to accept his testimony. Will not Judge Walsh there tell you that that is the rule? So here we have a person introduced as a witness to prove the orthodox belief, maintaining evolution by the most fanciful ideas ever uttered in relation to it. Why, Darwin

himself was nearer the orthodox belief than that. He held that God did create immediately *some* things—the first forms of life on the earth; but this good Presbyterian elder, Sir William Thomson, tells us that he thinks it most probable that the first germs of life were brought by these wandering meteorites wildly careering through space!

Another anti-evolutionist witness is that prince of naturalists, the great Louis Agassiz, my friend and my teacher. We are told that he pronounced the theory of evolution a scientific blunder; and surely he knew if anybody did. Well, if we must receive his testimony as conclusive on one point in natural history, we must receive it as equally trustworthy in all. As believers in the Bible, we are much interested in the question of the unity of the human race. Ask this master what he believes on that point. He replies: "All the members of the human family belong to a single species." "Oh," you will say, "that is all right; that is just what we believe." But he would stop you before you rejoiced too much. "Yes," he adds, "a single species, but that species consists of many varieties; and each of these varieties had entirely different ancestors. There is the red man, the negro, the white man, and the Chinaman; and I know too much about natural history to believe that all of these could come from the same source. Instead of a single pair being created as you think, there must have been hundreds of negroes created at the same time, and hundreds of Chinese, and hundreds of white men. There is no such thing as unity of origin." That is what he would tell you. But I am not going to accept the testimony of even so eminent a man as conclusive against that of the cloud of witnesses I have produced before you, when I find him going so far astray and teaching what I know to be not true.

Now are you going to commit the Synod of South Carolina and the whole Church to the assertion that evolution is an "unverified hypothesis" on such evidence? Is that to be the belief of a body that has no business to have any scientific belief? If you are going to have a scientific belief in this matter, it would be well perhaps to study the subject somewhat longer, lest you meet the fate which has befallen every council in every part of the Christian Church which has ever under-

taken to formulate its belief with regard to natural science or natural history from the earliest ages down to the present time. I know that the Holy Office of 1633 has its defenders and upholders upon this floor; but if you can consistently with a proper sense of duty, abstain from putting yourselves in the same category, surely you will do it.

The next allegation in the report against the hypothesis is that it is "contrary to the interpretation of the Scriptures by our Church and to her prevailing and recognised views." Now what is the interpretation by our Church on this subject? I have read to you what it is so far as the Confession of Faith and the Larger Catechism are concerned.

So far as I have been able to discover, that is all there is in our standards on the subject. Do the Confession and Catechism teach anything concerning the *mode* of the creation of man? Do they say whether the creation was mediate or immediate? I presume that no one will say they do. But this report does not confine itself to "the interpretation of the Scriptures by our Church," (to be found in the standards of the Church and only there), but speaks of "her prevailing and recognised views." What are they? Well; I suppose it would be the prevailing opinion of the prominent Christian men, the ministers throughout the Church. If I desired to find out what were the prevailing ideas or opinions concerning any branch or department of learning, wouldn't I ask the leading men in those departments? If I had wanted twenty-five years ago to find out the prevailing views concerning geology, wouldn't I have gone to that class of men? When scarcely more than a lad, I became Professor of Geology in Oglethorpe University, I found that the honored President, Dr. Talmage, held the view that the world was only six thousand years old, and that the Scriptures so taught. That was the prevailing view there. When I came to Columbia I found that the loved Thornwell held the same views, and so did his successor. They knew better than I, didn't they? If I were to go to the Union Theological Seminary, I know that a few years ago the three senior professors there believed just as Dr. Talmage did; but it isn't worth while to go any farther in this enumeration, after giving such names as these. Well, those were the "prevailing

and recognised views" of our Church twenty-five years ago. But because these good and learned men believed thus, and I didn't, was I disbelieving the truth of the Scriptures? Their judgment, great, good, and learned as they were and are, couldn't affect the opinion of any one who looked into the subject for himself. If you wish to go farther— [Dr. Adger here moved for an adjournment.]

PROF. WOODROW: I am in the hands of the Synod; but as my life, my ecclesiastical life, is at stake, I know you will not be angry with me if I do weary you a little in trying to show that I do not deserve to die. But I feel that there are a great many of those who are present whose home duties will not allow them to remain much longer; therefore I would beg that those who desire to withdraw should now do so.

[Some persons having retired, the speaker continued.]

Thanking you for the rest allowed me, permit me to say (and I shall omit as much as I possibly can of what I intended to say) that much of the difficulty on this subject arises from the failure to perceive that evolution and Scripture do not stand in opposition to one another. I know that it is supposed that if one believes in evolution in one sense, he must believe it in every sense. No argument I think is necessary to prove that that is not the case. Is it true that what Haeckel believes as to evolution, I must likewise believe? Must I believe what Herbert Spencer and Darwin believe, because I have declared that I regard something else as probably true? So you have been told; and has it not been proved by quotations from the *Southwestern Presbyterian* to show that whatever Darwin believes I also believe? You have heard seven reasons given, drawn from that source, to prove that what Darwin believed I believe; although I have kept saying, "I don't" "I don't," and I say so still, the seven reasons of the *Southwestern Presbyterian* to the contrary notwithstanding. I ask you if it is fair, or right, to attribute to me views that I utterly disclaim? I do not say that this is done through either inability to understand or a desire to misinterpret; but I ask if it is fair or just that I should be held responsible for views that I absolutely abhor, and which I have proved over and over again that I do not hold? I know and knew the difficulties surrounding the

subject; and therefore in preparing my Address I took the precaution, before giving my opinion upon evolution, to state as accurately as I could what I meant by it. I gave my definition of evolution, which, as it relates to the organic world, is contained in the three words, "Descent with Modification." That is, as animals and plants descend from generation to generation, at length modifications appear. In my definition I do not say anything of the power under whose influence the modifications appear. So far as the earth is concerned, I define evolution as derivation of one state from another previous state, such as is illustrated in the *résumé* I give of the nebular hypothesis. That is to say, evolution is simply a process, a description of a mode according to which changes take place, not a description of the power which produces the changes. On this point I shall read what I have written:

"This definition or description of evolution does not include any reference to the power by which the origination is effected; it refers to the mode, and to the mode alone. So far as the definition is concerned, the immediate existence might be attributed to God or to chance; the derived existence to inherent uncreated law, or to an almighty personal Creator, acting according to laws of his own framing. It is important to consider this distinction carefully, for it is wholly inconsistent with much that is said and believed by both advocates and opponents of evolution. It is not unusual to represent Creation and Evolution as mutually exclusive, as contradictory: Creation meaning the immediate calling out of non-existence by divine power; Evolution, derivation from previous forms or states by inherent, self-originated, or eternal laws, independent of all connexion with divine personal power. Hence, if this is correct, those who believe in Creation are theists; those who believe in Evolution are atheists. But there is no propriety in thus mingling in the definition two things which are so completely different as the power that produces an effect, and the mode in which the effect is produced."

Moderator, knowing that that was what I had believed and maintained, and knowing that I had so explicitly repudiated all atheistic forms of evolution, I could not but spring to my feet when I heard two or three days ago, for the first time, that

which I had denounced as atheism attributed to me. If I erred in my vehemence in repelling the charge, I crave your forgiveness.

Perhaps it may be well to make clear by an illustration that which may be too abstract for ready comprehension by those who have not studied such subjects. Take an oak, for instance. First observe the acorn. You notice that under the influence of heat and moisture it begins to swell. Then little leaves make their appearance; then these leaves are repeated and repeated until at last the full-grown oak stands before you. Let us now try to see what is the religious character of the process of this growth. Is the passage from the acorn to the oak a religious or an irreligious process? Do I need to show that the idea that it was God who made the acorn to develop into the oak is not involved in the description of this process? So the idea of God is not involved in the definition which I have given of evolution.

DR. JUNKIN: I desire to ask for my own information this question: Does this process of evolution which you have thus described carry with it the presumption of a growth from one form of life into another? That is, does it carry along with it the presumption of divine power or supervision in the change from vegetable to animal life; or is that done without the immediate intervention of a divine creative act?

DR. WOODROW: As to that I would have to answer at length, instead of saying yes or no. In describing the changes from the acorn to the oak, I am stating the results of observation. So if that particular oak gives rise to a slightly different form, I simply note that as a fact. I am not then considering the power that has produced the changes when I am merely describing the changes. The mere observation of the process or mode by which the acorn becomes an oak, does not tell me whether it is God who is the cause of the change or not. So the observation of cases in which I observe modification during descent tells me nothing of the power producing the observed changes. Within the limits of natural science, it is only the natural or the ordinary—that which occurs uniformly—that can rightly be considered. All else the student of natural science would regard as extraordinary or extra-natural, and so beyond his

province. If he should speak of the supernatural, he would be going beyond his province.

Speaking of the processes or modes, it is true that a knowledge of them depends on observation, which teaches us nothing of their origin; but so soon as I have learned from other sources that there is a God; that there is a being, infinite, eternal, and unchangeable in wisdom, power, and all his attributes; and when I know the relations of this being to the universe, his workmanship, then I perceive that this process of change from acorn to oak is his mode of working—that every step in the process is the working of an almighty and all-wise God. And so when I come as a believer in God to the study of those things which I now begin to call the works of God, I find him present in a way that I had never imagined before. When I look at the quivering leaf growing under the influences of the sunshine and the rain, I see before me God's power effecting the wonderful changes that are there taking place; I see the present power of that God directing and guiding its faintest movement. When I see the dew-drop resting on the blade of grass reflecting from its surface the prismatic hues, I see not proofs of the existence of a distant or absent God; I see his hand there immediately present holding the particles together, for my delight as one of his ends; causing the white ray of light to be broken up into the marvellous rainbow colors so as to charm the sense of sight; it is God who is doing this before me. As I look abroad upon the operations of nature on a grander scale—when I stand in the presence of the mountain and behold the veil of blinding snow on its summit, I see there the power of God holding particle to particle and producing that which fills my mind with awe; that which expands my soul and gives me a new and an exalted idea of the mighty Creator—not in whom we *did* live, but in whom we now live and in whom we have our being, who is now causing every pulse beat in this wrist, who is now giving me the power to be heard by you. He is a God near at hand; he is not a God afar off. This, I say, is the Christian's view of God and his relation to his works. Can you imagine, then, if this is true and not a mere fancy, can you imagine that when I, so believing, speak of evolution, or when any right-thinking man speaks of

it, he is pushing God away and doing that which tends to materialism, or to a blank denial of the existence of the Almighty? Need I now undertake further to prove that Evolution is not antagonistic to Creation; that Evolution is Creation?

If anything more is needed, let me ask you again the question which I have heard so frequently during the last day or two: "Who made you?" I don't mean who made several ages ago those from whom you have descended, but who made you? Are you an orphan so far as the Creator of the universe is concerned, or is God your Father and Creator? Are you going to allow some one to come here and say that because he did not create you immediately, he did not create you at all? No; you have as much claim to him as your Father as Adam had. But did he make you immediately? Oh no, he did not. Yet, for all this, no one is willing to give up his right to say "Our Father" and "our Creator." Creation is not antagonistic to our evolution. God may create out of nothing; but so far as the daily operations of his hands are concerned, we see that he does not create out of nothing, but out of something that he had previously brought out of nothing. But he is not the less *creating* before our eyes. There is no antagonism between Creation and that mode of Creation which we call Evolution.

You will now better understand why I should say that I want no change in the expression of the Confession: "After God had made all other creatures, he created man." The only difference between us is as to the probable mode of that creation.

I wish, in the next place, to call attention to the fact that it has been constantly reiterated that I subordinate Scripture to science. The only answer that I have for that statement is that it is not true. I cannot give any explanation of the matter except just that. I say that there is not a word that I ever spoke, or wrote, or thought, that would bear that construction; and any one who has read what I have written ought to know that it is not true. I have always sought to know what the Scriptures teach with regard to any matter that I was examining; and when I have found the meaning of the Scriptures, I have accepted that as final. I say again that there is not a syllable I ever uttered, or a word I ever spoke, that could even

remotely sanction any such construction. When I said that I believed it to be probably true that Adam's body was included in the method of mediate creation, it was only after I had shown that it might not be inconsistent with the Sacred Scriptures. [Here a motion was made that the Synod adjourn. Lost by a large majority.]

Hastening on as rapidly as I can, and omitting many things, I will take up a sample of the objections that have been made to my views. "You are utterly unscientific," I am told, "in your statement that Adam, as to his body, was derived from beast ancestors." That is about the way it is put. I don't think that all who use this language mean thereby to excite disgust or contempt towards me. But when I say that Adam, as to his body, may have been a lineal descendant of the higher forms of mammalian life, I believe it because I think it in accord with God's usual plan as I find it in the case of other animals. "When you come to the soul of Adam, you are guilty of a breach of continuity; and when you come to Eve, instead of believing that she descended from the lower animals, you say that she was created in a supernatural way. Therefore you are talking nonsense; you contradict yourself; you are doing that which is unscientific; you are making a muddle and a jumble. Is it not perfectly clear that God made man, male and female, and that he created them in the same way? You say there are two ways."

Why do I say so? I say part of what I do because God tells me so plainly in his word; I say the other part because, his word being silent, he has allowed me to learn its probable truth from a study of his works. I do not believe it unscientific to believe in miracles, or that the Almighty God, who chooses to effect certain purposes in one way now, ties himself to that way, and that he can never effect the same purpose in another way. I do not think it unscientific to believe that God can make wine by causing the grapes to grow on the vine, and the juice to be expressed and to ferment, and at the same time to believe that he can also make it even better without that which is his ordinary process. If that is making a muddle and a jumble, I am satisfied to make it. It may be making a botch and doing what is very ridiculous to say that while fire ordin-

arily burns, it does not always burn. I remember a case where fire did not burn. Don't you? Is that unscientific? If it is, I am content to be unscientific. Why do I say that there are two different ways as to the creation of the bodies of Adam and Eve? Because I find in the Bible no expression which certainly shows the mode of the creation of Adam's body, and I do find the mode of the creation of Eve's body and Adam's soul clearly set forth. It is not the ordinary way, and therefore it is excluded from evolution. Is that a subordination of the Scriptures to science, to accept their plain and simple declaration? Again they say: "If true science admits of no change or exception, how can you believe that God made the first man? If he made our parents in a certain way and their parents in the same way for all time, we will have to keep going back for ever before we arrive at the origin." With regard to that matter I might reply that such an objection might come from a certain kind of so-called science, but I do not see how it can come from a Christian believer. The same objection, if valid, would keep one who believes in the possibility of miracles from believing in any branch of natural science.

But I wish to say that what is involved in my probable belief as to the creation of Adam, has been the belief of the Church of Christ, from the earliest ages down to the present time as to the creation of each human being. What has been the doctrine of the Reformed Churches with but few exceptions until very recent times? What was the prevalent belief in the Church before the Reformation? It is that doctrine which is spoken of as "Creationism." That doctrine represents the body of each human being as derived from its parents by natural generation—as mediately created; while each soul is immediately created, and is imparted to the derived animal body by God's direct power. By one mode or process the animal body is brought into existence; then by an entirely different process the soul is brought into existence and united with the previously formed animal body. This is not, I understand, the doctrine of the Professor of Theology in the Columbia Seminary; but if you will read any work on Theology or Church History, you will see that it has always been the widely prevalent belief of the Church. And you cannot fail to perceive that

this furnishes an exact counterpart of the suggestion that Adam's body may have been derived from ancestors, while his soul was immediately created and inbreathed by God.

I might also call your attention to the wonderful likeness that exists between the first Adam and the second Adam. That is to say, in the origin of the one and of the other there has been a mixture of the natural and the supernatural, of creation mediate and immediate. How was it in the incarnation of our adorable Redeemer? He was formed as to his body of the substance of his mother. He grew according to the laws of God as in the case of any other human being. And then, whatever may be true as to the doctrine of Creationism, we know that in his case there was superadded that other nature, the nature of the Almighty God. There was plainly that admixture of the natural and the supernatural which is presumed in the hypothesis which I have been inclined to believe as probably true, and which has been held up as only worthy of withering scorn.

Moderator, I am told that in the contest now in progress I stand alone; that no one stands beside me, or believes with me. Now, if there is anything for which I yearn, after the love of God and of Jesus Christ my Saviour, it is the love and approbation of the good, the pure, the upright, of those who bear the image of God in their hearts. And I know that isolation is desolation. But if I must stand alone in defence of what I believe to be his truth, I submit to the decree and to the will of my God. I will not be the first who has seemed to stand alone. As I look through the vistas opened before me by the word of God, I see the forms of three who were cast alone into the furnace of fire heated seven times more than it was wont to be heated. But as I look again, they are not alone, for four are walking in the midst of the fire; and when they came forth from that furnace not even the smell of fire had passed on them. I remember also that when an apostle was once called to stand before Nero, all men forsook him; but yet he was not alone. As I look in another direction, I see a form standing alone, in the presence of a mighty emperor and the princes of the empire, and saying, all alone as he seemed to be, "With regard to the charges against me, if any man can prove that they are

true by the word of God, I will repent and recant; but until then, here I stand, I cannot otherwise; God help me. Amen." And so stand I.

But, Moderator, I do not believe, with regard to the only point concerning which I care, comparatively, in this whole discussion, that any such loneliness even as to the human kind is in store for me. And yet there might well be. Why, you have heard, and you well know that it is true, that when this Address of mine was published, when it went abroad throughout the land, there was a shock given to the Church and to every Christian heart. There was apprehension and terror with regard to the truth which God himself had dictated. There was wild agitation, which, we are told, threatened to rend the Church. Moderator, I was the poor cause of that shock. It was what I believed or was said to believe that sent this thrill throughout the land. No sooner was the Address published than it was stated in a journal of this Church that I, a minister of this Presbyterian Church and a teacher in your Theological Seminary, was treating, to all appearances, the sacred Bible as a Hebrew legend. Was not that well calculated to shock the Church from one end to the other? In speech after speech on the floor of Synods and Presbyteries, this same teacher was represented as holding doctrines which would require you to throw away the Confession of Faith, and to introduce a Confession that would not recognise Adam as the federal head of the human race. And you have been told here what has been uttered in many a place before—you have been told that, if the principles of this Seminary professor are received, you must throw away the supernatural altogether; you must give up all hope of a resurrection. Was not that enough to shock the Christian world? Was not that enough to excite the agitation which followed?

But is it true that I have ever taught that the Scriptures are to be regarded as doubtful in even a single word? No, it is not. Every word of it and every syllable I have maintained must be received as true. Have I ever taught any doctrine which involved the giving up of the federal headship of Adam? No, I say again.

And then, again, to show the effect of such teachings and such beliefs as this professor is charged with, in some journals to which reference has been made, my personal religious character has been blackened.

Now, is it any wonder that a shock should be felt by this Church from one end to the other? But am I the guilty party? Do you see, do you hear, any foundation for the charges which you have heard brought against me? Did you ever hear anything from me (and I would appeal also to those young gentlemen sitting there who are still under my instruction), did you ever hear from me anything that would give ground for such charges? There is not one thing that I believe or have said that could give color to these gross misrepresentations of my belief. I cannot and will not say it was because I may have been misunderstood. It was gross misrepresentation and nothing else. The extent to which this shock has been felt is shown by the interest taken in the matter both by the secular and religious journals of the land. One Presbytery, the New Orleans Presbytery, has published to the world that it is not to be held responsible for any of the wicked teachings of this wicked professor. It has recently sent a young man to the Columbia Seminary, but it gives fair notice that, if this poison be not eradicated by drastic measures, that youth will be taken away so that he shall not be harmed. As I have told you already, Synods which are themselves teaching evolution in their Universities, are raising most loudly the cry that my wicked teachings must be stopped. Now are they not a pretty set of people to ask you to sweep away this foul blot from the Theological Seminary of South Carolina? "We can teach it as much as we please here at home," they say practically; "but there you shall not do it. We will take our students away, and send them to other institutions." But where will you send them, I may ask. Is not evolution taught in those other places? Is not that, Moderator, jumping out of the frying-pan into the fire?

I do not know that it is really worth while (and I shall do it in the most rapid manner) to consider some of the objections made to the theory of evolution. Dr. Junkin gave as one of those objections the difficulties presented by hybridism. He

said that there was no possibility of the theory being true on account of such difficulties. Now, on a point of this kind, I must prefer the authority of Dr. Asa Gray, who has been studying that subject longer than Dr. Junkin has been living; and Dr. Gray says it is not so. He finds that the notion that hybrids are not fertile is by no means always true. Another of Dr. Junkin's objections is the naming of the animals by Adam as showing the perfection of speech. Well, I must say that I cannot see the force of that argument; for if the animals had come by evolution, couldn't they have been named just as well? As to the philological theories alluded to, I have never intimated that I knew anything about the evolution of language; and there is no propriety in holding me responsible for what I know nothing about. But I cannot see what the evolution of language has to do with the evolution of plants and animals; or how that subject, about which I do not profess to know anything, can affect what I do know, and of which I have spoken.

In the next place, we are told that evolution is to be rejected, because it is born of atheism. It is said that many atheists hold the doctrine of evolution, and therefore it is not true. Darwin was not an atheist, but at the same time he was not a believer in Christianity. But how does that affect the truth of evolution? On the other hand, we know that there are many others who believe in evolution who are not atheists. If others say it leads to atheism, I say it does not; and I content myself with pronouncing their proposition an "unverified hypothesis."

Then you are told that it assigns a beastly origin to man. Well, we need not be so proud. We have bodies exactly like the beasts, if you choose to call them so. Our muscles are arranged in the same way. The heart beats in the dog just as it beats in me. His legs are made like mine and like my arms. He has a brain in his skull and a spinal marrow. He digests as I do. He does everything in the same way. Again, as to our instincts being shocked: what is there in red clay that is so much more noble than the most highly organised form God had made up to the time of Adam? You have only the choice between red clay and the highest and best thing that was produced by the power of God up to the time of man's existence. And if your decision is to be controlled by your prejudices and

your instincts and your feelings, let me ask you, Moderator, how do you like to think that the negro is your brother? Is your instinct shocked by that? Will you follow instincts in one case and not follow them in another?

Without dwelling longer on that point, let me call your attention to an objection urged against the theory as to man's body. We are told that, according to the received interpretation of the Scriptures, he was made of inorganic dust. (Of course, when I say that man's body may have been made of organic dust, I mean God may have chosen to derive man's body from a previously existing animal form.) You are told that the idea of mediate creation is precluded by the received interpretation of the Bible. Well, it is not precluded by anything said in our Confession of Faith and Catechisms, as we have already seen. Outside our standards I suppose that some of the most widely "prevailing and recognised views" of the meaning of the Scriptures are set forth in the little Catechism, already frequently quoted during this discussion. What is said there on this subject? Let us see: "Who made you?" "God." Did he make you mediately or immediately? I suppose you would say: God did not make me immediately, but mediately, through my ancestors. "Of what did he make you?" "Of the dust of the ground." Mediate or immediately? Now, if you say it was mediate in the one case, why may you not at least say it may have been mediate in the other? In Ecclesiastes 12:7, we learn that each one of us is made of the dust of the earth; and yet each one of us has come from a long line of ancestors. But that language is figurative, you say; and it is true, as has been said on this floor, that every figure must have its literal basis. Now, you say that the basis for the figure is to be found in the fact that Adam's body was formed of the literal dust of the ground. How do you know that? Suppose I say you may go back a generation or so farther for the basis of the figure, why not? According to your own exegesis, you can go back from yourself to Adam. Why can't you go back a step farther, and farther, until you reach the very beginning of all organic life, when inorganic matter was organised and vivified? If you may go back to Adam for the basis of your figure, what right have you to say that I must stop there, and may not go still

farther in search of the true basis? What right have you to say that I shall stop at any particular place?

[At this point, another motion was made to adjourn, which, a division being had, was lost. In answer to a question by Prof. Shepherd, Dr. Woodrow continued.]

DR. WOODROW: I have answered the objection as to the evolution of language already. I said that I did not know enough about it. I have never studied it in such a way as to entitle me to say one syllable as to the development of language. But that does not interfere in the slightest degree with what I do know and have studied. If I had confined my investigations to the changes in animals, I would not consent to speak as if I knew anything about the changes in plants. And if I had so studied the facts of the solar system as to convince me of the truth of the nebular hypothesis, I would not be disturbed in my belief by any difficulties that may be connected with the evolution of plants and animals. I cannot therefore undertake to answer the question that has been put. And so far as the evolution of the standards of the Church is concerned, my venerable friend, Dr. Adger, is the proper person to whom to address that question.

Next, let me call your attention to the formidable objection urged by Mr. Pratt, derived from the genealogy of the Saviour as it is presented in the third chapter of the Gospel according to St. Luke: "Which was the son of Methusaleh, which was the son of Enoch, . . . which was the son of Adam, which was the son of God." Now, let us read that genealogy in accordance with the interpretation which Mr. Pratt has insisted on, and wouldn't it be: "Which was the son of Adam, which was the son of"—what? Of what shall I say? Go back to the Catechism; what is the substance of which Adam was made? If it is true that a belief that Adam's body may have been derived from previously existing animal forms requires you to read, as you have been told, "which was the son of Adam, which was the son of a beast," is it not equally true that Mr. Pratt's belief requires you to read, "which was the son of red clay"? Is that the way in which you would reason? Well, it is not the way, Moderator, in which I would reason. You know, and it would seem that everybody must know, that this genealogy cannot

have the remotest bearing on the question as to how it pleased God to form the body of Adam. Would Adam be less the son of God if God formed him of one substance rather than another? Our venerable friend [Dr. Frierson] tells us that we are not certain about the meaning of anything contained in the Bible. Still I am persuaded that my friend and I would agree as to the meaning of this genealogy: that going back step by step we at length come to the first great Cause, the God and Father of us all, the omnipresent and almighty God, the Source of all being; the Framer of Adam's body and the Father of his spirit, and, through him, of all his descendants to the latest generation.

But I find, Moderator, that I am so exhausted that it is utterly impossible for me to proceed, and hence I must ask your indulgence.

[After a short debate, a motion was made to adjourn, which was carried, Dr. Woodrow having the floor. Next evening (the morning having been devoted to replies to his remarks). Dr. Woodrow, resuming the argument, said:]

Moderator, you need not be at all alarmed at this formidable array of books, for I do not intend to read them to you. I had intended to read extracts from them on certain points; for example, from this work by President Schmid, to show who are evolutionists; but I think probably it is not necessary. I had also intended to read an extract or two from this work on *The Origin of the World*, by the anti-evolutionist, Principal Dawson, to show that in some important particulars the views of the author correspond precisely with those set forth in my Address. I had intended to read from Guyot's book on *Creation*, to show that his teachings upon points touching the Scriptures are identical with mine; and that while I do not know what his views were with regard to evolution, yet that is a matter of entire indifference, for he has distinctly set forth in the work that the question, so far as evolution is concerned (within the limits of my definition), is an entirely open one. I had intended to read from *Truths and Untruths of Evolution*, by the Rev. Dr. Drury, lecturer before the Theological Seminary of the Dutch Reformed Church, for the purpose of showing the strong support the theory received from those high in that

Church; and particularly from the teachings of one of his predecessors in the lectureship, the learned Tayler Lewis, who, notwithstanding the fact that he was an avowed anti-evolutionist, maintained that it was perfectly consistent with the Scriptures to entertain the views of the theory which I do, and of evolution in all the various directions which I point out. But I shall not burden you with all this. Nor shall I read to you a letter which I have in my pocket from the Professor of Theology in the Allegheny Theological Seminary [Rev. Dr. S. H. Kellogg], in which he makes it appear that in all the scriptural points involved his views are identical in every particular with mine. I may say, however, while on this point, with regard to the chairs of theology, that evolution is discussed by every Professor of Theology in the Presbyterian Church, whether North or South; and there is a good deal about it in the text-book used by the Professor of Theology in the Columbia Theological Seminary. I am not singular, therefore, you will observe, Moderator, in my course.

Now, inasmuch as the course of the Holy Office or the Inquisition has been so stoutly recommended as an example for us to follow, and as it has been maintained that the Church of Rome performed its duty, and that we, being similarly situated, must now take similar steps in reference to a similar matter, I have thought it might be well for the Synod to have the method adopted by the Church of Rome fully before it, that it may adopt whatever course of action may be suggested by the reading of the whole case.

I will now give you, therefore, from this book the

*"Sentence of the Tribunal of the Supreme Inquisition against
Galileo Galilei, given the 22d day of June
of the Year 1633."*

We, Gasparo, etc., etc., by the mercy of God Cardinals of the Holy Roman Church, Inquisitors of the Holy Apostolic See, in the whole Christian Republic specially deputed against heretical depravity:

It being the case that thou, Galileo, son of the late Vincenzio Galilei, a Florentine, now aged 70, wast denounced in this Holy Office in 1615:

That thou heldest as true the false doctrine taught by many, that the Sun was the centre of the universe and immovable, and

that the Earth moved, and had also a diurnal motion: That on this same matter thou didst hold a correspondence with certain German mathematicians: That thou hadst caused to be printed certain letters entitled *On the Solar Spots*, in the which thou didst explain the said doctrine to be true: And that, to the objections put forth to thee at various times, based on and drawn from Holy Scripture, thou didst answer, commenting upon and explaining the said Scripture after thy own fashion: And thereupon following was presented (to this tribunal) a copy of a writing in form of a letter, which was said to have been written by thee to such an one, at one time thy disciple, in which, following the position of Copernicus, are contained various propositions contrary to the true sense and authority of the Holy Scripture:

This Holy Tribunal desiring to obviate the disorder and mischief which had resulted from this, and which was constantly increasing to the prejudice of the Holy Faith; by order of our Lord (Pope) and of the most Eminent Lords Cardinals of this supreme and universal Inquisition, the two propositions of the stability of the Sun and of the motion of the Earth were by the qualified theologians thus adjudged:

That the Sun is the centre of the universe and doth not move from his place is a proposition absurd and false in philosophy, and formally heretical; being expressly contrary to Holy Writ: That the Earth is not the centre of the universe nor immovable, but that it moves, even with a diurnal motion, is likewise a proposition absurd and false in philosophy, and considered in theology *ad minus* erroneous in faith.

But being willing at that time to proceed with leniency towards thee, it was decreed in the Sacred Congregation held before Our Lord (Pope) on the 25th of February, 1616, that the most Eminent Lord Cardinal Bellarmine should order thee that thou shouldst entirely leave and reject the said doctrine; and thou refusing to do this, that the Commissary of the Holy Office should admonish thee to abandon the said doctrine, and that thou wast neither to teach it to others, nor to hold or defend it, to which precept if thou didst not give heed, thou wast to be imprisoned: and in execution of the said decree, the following day, in the palace and in the presence of the said most Eminent Lord Cardinal Bellarmine, after having been advised and admonished benignantly by the said Lord Cardinal, thou didst receive a precept from the then Father Commissary of the Holy Office in the presence of a notary and witnesses, that thou shouldst entirely abandon the said false opinion, and for the future neither uphold nor teach it in any manner whatever, either orally or in writing: and having promised obedience, thou wast dismissed.

And to the end that this pernicious doctrine might be rooted out and prevented from spreading, to the grave prejudice of Catholic truth, a decree was issued by the Sacred Congregation of the Index, prohibiting books which treated of the said doctrine, which was declared to be false and entirely contrary to Holy Scripture.

And there having lately appeared here a book printed in Florence this past year, whose superscription sheweth thyself to be the author, the title being: *Dialogue of Galileo Galilei on the Two Great Systems of the World, the Ptolemaic and the Copernican*: and the Sacred Congregation having been informed that in consequence of the said book the false opinion of the mobility of the Earth and the stability of the Sun was daily gaining ground; the said book was diligently examined, and was found openly to transgress the precept which had been made to thee, for that thou in the said book hadst defended the said already condemned opinion, which had been declared false before thy face: whereas thou in the said book by means of various subterfuges dost endeavor to persuade thyself that thou dost leave it undecided and merely probable. The which however is a most grave error, since in no way can an opinion be probable which has been declared and defined to be contrary to Holy Scripture. . . .

Therefore, having seen and maturely considered the merits of thy case, with thy above-mentioned confessions and excuses, We have adjudged against thee the herein-written definite sentence.

Invoking then the Most Holy Name of Our Lord Jesus Christ, and of His most glorious Mother Mary, ever Virgin, for this Our definite sentence, the which sitting *pro tribunali*, by the counsel and opinion of the Reverend Masters of theology and doctors of both laws, Our Counsellors, we present in these writings, in the cause and causes currently before Us, between the magnificent Carlo Sinceri, doctor of both laws, procurator fiscal of this Holy Office, on the one part, and thou Galileo Galilei, guilty, here present, confessed and judged, on the other part:

We say, pronounce, sentence, and declare that thou, the said Galileo, by the things deduced during this trial, and by thee confessed as above, hast rendered thyself vehemently suspected of heresy by this Holy Office, that is, of having believed and held a doctrine which is false, and contrary to the Holy Scriptures, to wit: that the Sun is the centre of the universe, and that it does not move from east to west, and that the Earth moves and is not the centre of the universe: and that an opinion may be held and defended as probable after having been declared and defined as contrary to Holy Scripture; and in con-

sequence thou hast incurred all the censures and penalties of the Sacred Canons, and other Decrees both general and particular, against such offenders imposed and promulgated. From the which We are content that thou shouldest be absolved, if, first of all, with a sincere heart and unfeigned faith, thou dost before Us abjure, curse, and detest the above-mentioned errors and heresies, and any other error and heresy contrary to the Catholic and Apostolic Roman Church, after the manner that We shall require of thee.

And to the end that this thy grave error and transgression remain not entirely unpunished, and that thou mayst be more cautious for the future, and an example to others to abstain from and avoid similar offences, We order that by a public edict the book of *Dialogues of Galileo Galilei* be prohibited, and We condemn thee to the prison of this Holy Office during Our will and pleasure; and as a salutary penance We enjoin on thee that for the space of three years thou shalt recite once a week the Seven Penitential Psalms, reserving to Ourselves the faculty of moderating, changing, or taking from, all or part of the above-mentioned pains and penalties.

And thus We say, pronounce, declare, order, condemn, and reserve in this and in any other better way and from which by right We can and ought.

Ita pronunciamus nos Cardinales infrascripti.

Now, is that what is to be commended in this Synod of South Carolina? In one respect—

DR. JUNKIN: Even in the face of the kindly suggestion made by the Moderator, that we do not interrupt the speaker, as I conceive the reading of this paper to be an effort to show the utter contemptibility of the position which I have assumed, and am willing to maintain, I feel that Dr. Woodrow would not respect my Christian manliness were I to allow to go unchallenged the imputation contained in that reading. What I say is this: The argument of that paper which he has just read is as solid as any we have ever heard read. It contains the logic that runs through every Presbyterian judicial process that is adjudicated in the courts of that Church. The condemnation which rises in the mind of Dr. Woodrow has arisen in the mind of every one of us—a condemnation of the assumption of authority and power by the Romish Church over the persons and opinions of its membership. But in the exercise of an acknowledged right, in the performance of an authorised duty.

she says and declares that that which is to her a sacred truth shall not be denied by any one who stands in her schools. I say, in the exercise of that right, and in the meeting of that responsibility, the action of the Romish Church was logically correct and scripturally sound; but I do not mean that to extend to the issue she made over the person of the man. In the principle that as long as she maintained her creed, she had the right to silence those who opposed her teachings by teaching contrary doctrines in her name, did she have the right, with that conviction upon her, to interrupt such teaching? I say she did. I am willing, Moderator, to be branded for many things; but as a fool and a coward, I shall not be without a protest. I say that the school at Pisa was a school under the domination of the Romish Church just as much as the school at Clarksville is under the domination of the Presbyterian Church. Galileo taught in a school in which the domination of his Church was as dogmatic as it is to-day. Now, with that premise granted, I defy any man to show that the action of the Church was inconsistent with the rights of the individual who taught in her name. She simply asserted the exercise of a right which, in that age, was unquestioned, and which is to-day in vigorous exercise in the Presbyterian Church, and I say that the logic of it is as sound as the oak.

DR. WOODROW: It is very important, Moderator, that every utterance should be distinctly understood, and I am glad to know what Dr. Junkin meant. You all see now to what extent he commends this document. There is one particular in which I also think the Inquisition is to be commended: When Galileo was called to appear before a tribunal which claimed jurisdiction over him, he was regularly summoned according to the Constitution of his Church in the matter; and before that regularly constituted tribunal he had the privilege of defending himself according to the laws of the Church. But as to this matter I will only say farther that it was not I who introduced Galileo into this discussion; but since his name had been introduced, I thought that it was extremely desirable that this Synod should know what the decree of the Holy Office was which had been so strongly commended.

In the next place, Moderator, passing over this, I call attention to a remark made by my colleague [Dr. Girardeau] to the effect that my teaching as to the rights and authority of the Church was one thing at the Seminary, and quite a different thing here. He told you that I maintained on the platform in the Seminary that the Church has no right or authority to teach anything except the gospel. Now, is not that exactly what I said last night? That the authoritative teaching of the Church must be the gospel, and the gospel alone? I say so before the young gentlemen in the Seminary, and I say so before you. As regards authoritative teaching, the Church is, of course, confined to the gospel. But that position is perfectly consistent with what I have further maintained here and everywhere, that whatever will aid the Church in properly accomplishing that duty, it is competent to the Church to do. Will any one deny that fact? Will any one deny that the Church has a right to build a house for the worship of God? Will any one deny that the Church has the right to train and educate young men, or old men, to become preachers of the gospel; and must their training be confined to things expressly commanded in the word of God? But surely it is not necessary to pursue this distinction any farther. The Church, I maintain, in this last sense, has the right to do and teach whatever will aid it in accomplishing its holy purpose; but so far as its authoritative teaching is concerned, that must be confined to the things commanded. I am glad that I have the opportunity of reiterating this principle; because the application of the doctrine will completely cut off all introduction into church courts, whether Holy Offices, or Councils, or Synods, all decrees in reference to that which is scientific in its character, except so far as that which claims to be scientific may be proved to be contrary to the Holy Scriptures. The question will not be whether such and such a teaching is right or wrong; but it will be confined exclusively to whether or not it contradicts the Scriptures. If it contradicts the Scriptures, then to us it is false; and for that reason we may rightfully in a church court condemn it. And I say that the application of this principle will necessarily cut off the first part of the fourth resolution of the minority report, as that part of it denounces the teaching of evolution, because it is an

"unverified hypothesis." That is, because it is false in science. It does not say whether or not it is contrary to the Scriptures. It undertakes to decide a purely scientific question without even having claimed that it has any connexion with the Holy Scriptures. Oh, Moderator, it will be a sad day when this Synod resolves itself into an association for determining the exact amount of truth in a purely scientific proposition. I would respectfully call to mind the action of this Synod some twenty-five years ago, when a matter involving political questions came up, and there was doubt in the minds of many members as to whether that could be discussed by the Synod. The Synod adjourned and met simply as a company of citizens to consider the subject. I would suggest that, when you take into consideration the first part of the 4th resolution, you adjourn and reassemble as a company of scientific gentlemen, forming a scientific association, to engage in the settlement of this purely scientific question. But I trust that as rulers in the house of God you will not undertake to pass judgment upon a question not ecclesiastical, when your Constitution tells you that you shall "handle or conclude nothing but that which is ecclesiastical."

DR. GIRARDEAU: I would like to ask if there were a chair in the Theological Seminary designed to teach and indicate the connexion between political science and revelation, and the professor should give his opinion in favor of Democracy, wouldn't that be somewhat an analogous case? I would admit that Dr. Woodrow's position was the correct one, if we had assembled to decide a question of science alone.

DR. WOODROW: I don't think it would make a particle of difference. I showed last night that so far as auxiliary matters are concerned, the Church has no right to inquire into their truth or falsehood. Or, as I illustrated then by the multiplication table which might be taught by the authority of the Church, or by the various kinds of instruction given in that combined institution which is both seminary and college, all under the same organisation, some of the professors teaching one class part of the day and some another; an institution both as college and seminary bearing in every particular the same relations to the constituted ecclesiastical authorities. I do not think that

this Synod would have the right to decide the question of political economy, as stated by Dr. Girardeau. The Church's teachings, that is, Christ's teachings, must be confined to things found in the word. But I maintain, if you pass upon this part of the 4th resolution, where it is not shown or even asserted that there is any connexion between science and the Scriptures, you will be deciding a purely scientific question, which Christ has given you no right to decide.

The only thing, Moderator, that you have a right to inquire into, as to any proposition, is whether it is scriptural or not; and it is only so far as any thing agrees with the holy word that you may adopt it, and it is only when it is inconsistent with the holy word that you may condemn it, when sitting as a church court. There is much truth that is not contained in the Scriptures; but with it you have nothing to do. Otherwise, why should not the Church adopt the multiplication table, or some good treatise on algebra, as matters of faith, simply because they are true?

Are there those in this Synod who still desire that it shall be put on record as undertaking to decide a scientific problem, without the slightest opinion expressed as to its agreement or disagreement with the word of God? It is not competent to you, I say again, to decide such a question without going beyond the limits of your authority, and legislating with reference to things which the Head of the Church has not intrusted to you. You have no right to go a single step beyond the boundaries which I have pointed out.

There is one thing, Moderator, which has been used during the discussion to which it is scarcely worth while to allude; but as no little stress was laid on it in the way of appealing to the feelings, perhaps I should say just a few words about it. You were told that the science of evolution and all those bad things that were said about it were not fit to be taught in a Theological Seminary, because they would be of no practical use to a minister when he was called to the bedside of a dying saint or a dying sinner. You were asked what comfort or what guidance the dying man would receive from a discussion of the origin of man's body, or any unproved hypothesis connected with the subject. Is this a proper test of what shall be taught

in a theological seminary? Then you must put a stop to Professor Hemphill's teachings; for what comfort or guidance will a dying man derive from listening to the conjugation of a Hebrew verb at his bedside? And so with a large part of the auxiliary instructions in every Seminary course. But I beg pardon, Moderator, for taking up your time with this; I have alluded to it only to ask you to think what such an argument is worth.

I have already intimated that in my opinion evolution—its truth or falsity—is a matter of extremely small importance. I think that, as regards your Christian character, it does not make the slightest difference whether you believe in evolution or not. I have said directly and by implication over and over again, that the Church may not teach science, even what would be admitted by all to be true science, so far as such teaching would imply that that science is sanctioned by the Church. It makes no difference, as to the doctrines of the Christian Church, whether one believes the Ptolemaic doctrine of the solar system, or whether he believes the earth to be round or flat, or, as I think, whether he regards evolution to be probably true or an unverified hypothesis. Scientific beliefs, even those which are in some respects of the highest consequence, when they are compared with the doctrines with which the Church of God is concerned, and which alone it is commissioned to teach, are of utter insignificance.

It is for you now to keep the Church from being again dragged down from its sublime and sacred work, as it has so often been in the past. The Church in various ways has uttered its belief on one scientific question after another during the past; and I think I am right when I assert that every time the Church has undertaken to express an opinion on scientific matters, it has expressed an opinion that was wrong. And what, Moderator, is the sad result? In every land where knowledge prevails, just in proportion frequently to the extent of the knowledge is the extent of the rejection of the Holy Scriptures. How could it well be otherwise? When you go into a church and hear denounced from the pulpit as false those things which you know to be true, are you going to believe the Bible to be the word of God on such authority as that?

The authorised interpreter of the word, speaking in the name of the Church, tells you that geology is not true, that astronomy is not true, and that you must reject such things as contrary to the inspired word of God. Is it a wonder, Moderator, that those who know the truth are driven by such teaching into utter rejection of the Bible, and so from hope and down to hell? And by whom? By all, Moderator, who insist on maintaining that there is a struggle, an opposition, an enmity, between that science which is derived from the word of God and the science which is derived from his works. It will be an awful and a terrible thing in the day of judgment to have the blood of such men, Moderator, on our souls. The evils to which I am calling your attention are increasing every day. A larger and larger proportion of the truest and the noblest of our youth are coming every day to understand and to know the truths of natural science; and just in proportion as it is asserted from the pulpit that natural science and the teachings of the Bible contradict each other, just in that proportion will unbelief and its fearful consequences increase. I will venture to say that there is scarcely a community in this State where you cannot find one who utterly rejects the Sacred Scriptures and Jesus Christ for this reason. Can any one say that such an effect has ever been produced by the teachings which have been denounced here as contrary to the word of God?

Moderator and Brethren, you now have one of the grandest opportunities that could be presented of maintaining the pure spirituality and exclusive scriptural character of the Church. As you look backward over the dreary past, you will see that it has been taught in the Church's name that if you believe that human beings live beyond the torrid zone, you must reject the Scriptures as false; if you believe that the earth is a sphere, you must reject the Scriptures as false; if you believe that the sun does not revolve around the earth but that the earth revolves around the sun, you must reject the Scriptures as false; if you believe that the universe was created more than six thousand years ago, you must reject the Scriptures as false. Will you add to this dismal list of appalling examples your teaching, that if you believe that evolution is true, you must reject the Scriptures as false?

I beseech you that you abstain from speaking as rulers in the Church of Christ that which the Head of the Church has not authorised you in his word to speak. I beseech you that you will not place deadly stumbling blocks in the path of those who are seeking the way of life in the holy word. For the sake of the intelligent ingenuous youth of the land, for the sake of the greater multitudes who will look to them as their guides, that you may not drive to eternal death those whom you would fain win to eternal blessedness, I beseech you that you will not tell them in Christ's name that if they accept the teachings of God's works, they can have no share in the unspeakable blessings offered in God's word. By your love for the souls of your fellow-men, by your loyalty to the King and Lord of the Church and your desire to obey him by keeping within the limits which he has prescribed to you, as you would glorify him by bringing souls into his kingdom, I beseech you as his representatives do not commit him to what he has not commanded, but preach the word, and the word alone.

[The foregoing speech was delivered before the Synod of South Carolina on the 27th and 28th October, 1884. It is published (after revision) from reports furnished by stenographers; but these reports omit much that was said by the speaker, as well as many questions put by members of Synod and short speeches made by them, while Professor Woodrow occupied the floor. But the speech was wholly unwritten, and it has been found impossible to supply the omitted parts from memory. The action of the Synod in the case may be found in the published Minutes.]

The Synod adopted the following resolution:

"Resolved, That in the judgment of this Synod the teaching of evolution in the Theological Seminary at Columbia, except in a purely expository manner, with no intention of inculcating its truth, is hereby disapproved."

Editorials.

THE REV. DR. KELLOGG ON EVOLUTION.

In his remarks before the Synod of South Carolina, Professor Woodrow referred to a letter which he had received from the Professor of Theology in the Western Theological Seminary at Allegheny, Pa., in which was expressed "cordial agreement with all the essential points of his teaching," but he did not read it, as he was unwilling to take more of the Synod's time than seemed to him absolutely necessary. The letter is as follows:

ALLEGHENY, PA., Oct. 11th, 1884.

REV. DR. WOODROW.

Rev. and Dear Brother: Yours of the 23d September was received some time ago and should have been answered before now except for the extra work that is entailed upon me by the prolonged sickness of Prof. Robinson, and the temporary care of one of our city churches. My class-room teachings as to creation are no secret, and even in this extremely conservative region I have never heard any reference to them in an unfriendly way. I am entirely willing that my opinions should be known to any one who may be concerned to know what they are. It may not be amiss to repeat precisely what I believe and teach concerning the subject of creation in my class-room.

I believe (1) That science has not yet discovered the mode of the origination of species. No one of the current theories, in my opinion, can be called scientifically ascertained truth.

I believe (2) That the Bible, while attributing the origin of species to God, does not give us any information as to *how* God originated species, whether by immediate fiat, or, in part or wholly, by organic processes.

I believe, therefore, (3) with Dr. A. A. Hodge, (Outlines of Theology, new edition, p. 39,) that with "all theories of evolution which neither deny nor obscure the evidence which the order and adaptation observed in nature afford of the existence of God, and his imminence in and providential

control of his works. . . . a natural theologian" should have "only the most friendly interest."

In regard, in particular, to the origin of man, I believe (4) That the Scriptures teach that his *spiritual* nature—that in virtue of which he is said to be the "image" and the "offspring" of God—came not from below, but from above; was originated, not by organic process, but by an immediate, creative inbreathing of God, the "Father of Spirits." As to the *separate* question, however, how God "formed the *body* of man out of the dust of the ground," whether by immediate fiat, or by some manner of organic process, I believe that on this, again, the inspired narrative gives us no information. The inspired words which describe the creation of the body of man, are to my mind equally consistent with either supposition. Which of the two is correct, is for—not the theologian—but the student of physical nature to find out *if he can*.

Such, in brief, is the substance of my belief and my teaching on the subject which has been so agitating some of the good brethren in the Southern Presbyterian Church in connexion with your chair. I have understood your position, from your Address, to be essentially the same, and I am pleased from your letter to be assured that this is the case. How any person can bring himself to believe that such a view of Scripture teaching is inconsistent with the strictest theory of the plenary inspiration and consequent absolute infallibility of the Holy Scriptures as the word of God—a doctrine which, I hardly need to say, I hold and teach with all my heart's strongest conviction—this is impossible for me to understand.

I remain, with high regard, very truly yours,

S. H. KELLOGG.

It will be seen from this letter that Dr. Kellogg differs with Dr. Woodrow as to the probable truth of Evolution—he believing that no form of Evolution has been established—but that he agrees with him on every point in which the theologian or the believer in the Bible is concerned. Thus he states his belief that the "Bible does not give us any information as to *how* God originated species, whether by

immediate fiat, or, in part or wholly, by organic processes ;" further, that man's spiritual nature was created immediately ; but that "as to the separate question, how God formed the body of man out of the dust of the ground, whether by immediate fiat, or by some manner of organic process. . . . the inspired narrative gives no information."

This is precisely what Professor Woodrow teaches in his Address, and that, the Scriptures being silent, believers as such are indifferent as to the truth or falsity of any scientific doctrines on the subject.

The *Presbyterian Banner*, which publishes Dr. Kellogg's letter, also publishes extracts from his lectures. One of these is as follows :

"III. In the theistic form: the Christian theologian may leave the question of evolution [in the specific sense of 'origin of species by descent with modification'] open, to be settled by scientific men. Only, the Bible record seems to impose the following limitations: 1. There has been no production of life out of death, apart from the divine efficiency. 2. Distinctions of species are coëval with creation; only, N. B., we do not know how God draws the lines of species. 3. Man, as to his rational and spiritual nature, is not a product of evolution, but a product of the creative power of God. As to his bodily nature, he was formed out of the dust of the ground; how, whether by creation immediate or mediate, as by some organic process, the Bible does not tell us."

In another place he says :

"No scientific theory can explain three things, namely: 1. How *life* could come out of what had *not* life. 2. How *sensation* could originate out of what had *no* sensation. 3. How *self-consciousness* and the power of *free moral self-determination* could be evolved out of mere sensation and consciousness."

It will be seen from these quotations how very nearly Dr. Kellogg's teachings agree with Dr. Woodrow's.

As a result of the publication of the above letter, Dr. Kellogg appeared before the Board of Directors of the Western Theological Seminary at its semi-annual meeting last week,

and after some conference tendered his resignation, which, however, was not acted on, as the meeting was not a full one. We regret that he has taken this course, for it is an important matter that the doctrine of the Church on such points should be determined, and this can be done only by a judicial investigation. No mere general opinions or *in thesi* deliverances are of any avail in ascertaining the mind of the Church; these are of no authority; hence the importance of proceeding in a constitutional way. It is of course unpleasant to become a target, to be shot at by all sorts of arrows; but if the maintenance of what we believe to be the truth requires this suffering, it ought to be cheerfully endured.—*Nov. 27.*

WHO ARE EVOLUTIONISTS?

This is a question in which we have felt an interest for some time, and we thought we could ourselves answer it with a certain degree of accuracy. But reading the journals published within our Church, we saw it so often intimated that evolution was rejected by the great majority of those most capable of forming an opinion as to its probable truth, that we were led to make some inquiries on the subject amongst our scientific friends. The answers to these inquiries were all of the same tenor. We shall publish but one, which will give the substance of all. It is from Professor W. H. Brewer, of Yale College, with whom we have been intimately acquainted since 1855, and whom we know to be a Christian gentleman of the highest character. Distinguished in the ranks of men of science himself, he is thoroughly acquainted with the views of the leading scientific men of the country; hence he is well fitted to give trustworthy testimony in the case.

So far as we suffer ourselves to be controlled in our beliefs on any subject by authority, we would surely prefer the authority of those who know something touching the matter to that of those who know little or nothing. And as evolution has to do with natural history, it is reasonable to suppose that naturalists know more about it than those

whose lives have been devoted to other pursuits, however learned they may be.

Professor Brewer's letter is as follows:

SHEFFIELD SCIENTIFIC SCHOOL OF YALE COLLEGE.

New Haven, Conn., Oct. 21st, 1884.

MY DEAR WOODROW:

Yours of the 18th is just received. You ask my views on two questions:

"1st. What proportion of the working naturalists of this country and abroad believe in evolution?"

"2d. The names of as many as do so, as far as your patience will allow you to write them?"

I know of but one EMINENT naturalist in America who does *not* "believe in evolution"—that is the venerable Sir Wm. Dawson, of Canada, who is an illustrious geologist and a good man.

Precisely what his belief is, I do not understand, but my impression is that while he does not believe in evolution, he holds that the idea of species that was held thirty years ago is not tenable, and our conception of them must be greatly modified.

When I speak of naturalists, I include all geologists, whether structural or experts in palæontology, and from my earlier work in the field and later associations here and with societies, I have a somewhat wide personal acquaintance with this class in this country, less so in Europe.

I have an impression that in Europe a few naturalists are still left, all old men, who have not accepted the modern doctrine of evolution, but who they are, and what their present belief is, I do not know. While I can repeat many names of eminence there who believe in evolution, I cannot cite one who does not, although I think some still exist.

Among my personal (scientific) acquaintances there is a wide range of belief and view as to the details—as to the comparative force of several causes, as to the paths along which lines of evolution took place, but this does not affect belief as to the general fact of evolution.

I think that the working naturalists of the world are as substantially agreed as to the truth of the doctrine of evolu-

tion as the educated men of the world are as to the rotundity of the earth.

I am a member of the Natural Academy of Sciences. Of the ninety-four living members (I have run through the list), I am acquainted personally with thirty-two naturalists who believe in evolution (I exclude from this all the mathematicians, astronomers, physicists, engineers, etc., and all others whose belief I have no knowledge of), and I do not know of any member, naturalist or otherwise, who denies it; but then I have no positive knowledge as to the beliefs of a number of the members.

As I look down the first page of the list, I find the naturalists (including geologists) Alex. Agassiz, Spencer F. Baird, W. K. Brooks, W. H. Brewer, C. Comstock, E. D. Cope, E. Coues, J. D. Dana, C. Dutton, W. G. Farlow, G. K. Gilbert, F. N. Gill, Asa Gray, and so on down the list.

There is an annual "Scientific Directory," or "Naturalist's Directory," published at Salem, and some years ago I looked over the list as then constituted and marked the names of all those scientists whose religious belief I had any knowledge of, and I was struck with the large number who were connected with some evangelical Church, I thought then and still think a larger proportion by far than would be found to be the case with a similar list of lawyers or doctors.

I have among my scientific acquaintances devout and zealous Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, etc., etc., who believe in evolution, and who are no more disturbed in their religious faith by this belief than by the belief that the earth is round, the sun the centre of the solar system, or the world more than six thousand years old.

It seems to me that the doctrine of evolution is now as surely and firmly established as either of the three doctrines (dogmas, if you choose) I have named. Many of my friends will not discuss it now, except as they might discuss either of the other three beliefs named, and it seems to me most unfortunate that the clergy should be the last and most reluctant to accept, even as an intellectual belief, a doctrine

so firmly placed, and so generally accepted by other classes of educated men.

As a teacher, I see much of young men, and know their difficulties. Some years ago I had much experience with the rougher elements of society, when at work on explorations and surveys, and my belief is that this attitude of so many good clergymen against scientific progress is a more powerful factor in the turning of the masses away from religious teaching which so many are deploring, than all the writings and all the arguments of all the infidels in Christendom.

You and I are both old enough to have seen its sad effects in the discussion of the geological question. That is now settled; the evil appears to be renewed in the matter of evolution, with the same sad results.

I do hope and trust that the South Carolina clergy will not do a foolish thing, to be cited by every future unbeliever as another "effort of the Church to stop intellectual progress."

Pardon so long a letter, and believe me as ever

Yours truly,

WM. H. BREWER.

—Nov. 27.

THE CHRISTIAN INDEX.

We are very glad to learn that the Rev. Dr. H. H. Tucker has again become Editor of the *Christian Index*, the Baptist journal published at Atlanta, Ga. He is an admirable writer; and his articles on doctrinal and practical religion are often excellent both in matter and manner—full of sound gospel truth, well expressed. In former years we often laid his valuable thoughts before our readers, thereby, we doubt not, both benefiting and gratifying them. We hope to do the same in the future; for we trust that his heart, brain, and hand have lost no part of their cunning.

Of course we do not expect to ask his help in teaching scriptural doctrines as to church government and baptism. On those points he has gone sadly astray, which seems strange in view of his sound theology, both doctrinal and practical. Nor do we think we can gain much help from him as to the relations between science and revelation.

In the *Christian Index* of last week he gives an account of the recent history of affairs in connexion with Columbia Theological Seminary, which shows that he has lent a too credulous ear to some one who was very badly informed or who was wickedly misrepresenting the facts. And this is followed with a caricature of Professor Woodrow's views, which shows that the outlines of this grotesque picture also were obtained at second hand. We do not intend to engage in a discussion of these mistakes and distortions; we are sure he intended to be fair, but was misinformed. But even if he had been correctly informed, we think from what he says that he would have placed himself in the attitude of opposition which he has already taken.

But his errors on scientific matters do not show that his utterances on religious subjects may not be of the highest value. To believe otherwise would lead us to reject the teachings of multitudes of the best and wisest men who have blessed the earth with their presence. It would lead us to refuse to listen to Luther and Melancthon and Calvin and Turretin, all of whom rejected the doctrine of the mobility of the earth; it would lead us to refuse to listen to great numbers of the wise and good expounders of the gospel who lived half a century ago and not a few who still live, who yet were and are in darkness as to the age of the earth. It would lead us likewise to turn a deaf ear to that vast number who preach the pure gospel, but who may have greatly erred in their beliefs as to God's plan of creation. But this would be very unreasonable. It takes a long time for scientific truth to permeate the masses of even scientific men; how much longer must it require to be generally received by religious teachers whose time must be so largely absorbed by that which is of so vastly greater importance, and whose ordinary studies are so far removed from natural science! The scientific errors of these good men are of very little importance, except when they seek, through a misunderstanding of God's word, to make it appear that the teachings of his word contradict the teachings of his works. Meanwhile their religious teachings, outside those limits, are unaffected by their errors. We ought to be just as grateful

to Luther for his effective resuscitation of the glorious truth that the "just shall live by faith" as if he had not called Copernicus a fool.

So it is with Dr. Tucker, whom, notwithstanding any mistakes he may make as to scientific matters, we most heartily welcome back to active editorial labors, expecting in the future, as in the past, to gain great good from him for ourselves as well as for our readers.—*Jan. 22, 1885.*

EVOLUTION.

EVOLUTION—The substance of Two Lectures by Geo. D. Armstrong, D. D., Pastor of the First Presbyterian Church, Norfolk, Va.; formerly Professor of Chemistry and Geology in Washington and Lee University, Va.

This is the title of a pamphlet of twenty pages, containing the substance of lectures delivered not long ago in Norfolk, Va., by the Rev. Dr. Armstrong, who is well known and very highly esteemed throughout the Church. The venerable author, near the end of his essay, says: "You have now the whole case before you:—the arguments for and against the two hypotheses of evolution and creation; briefly, but I think, fairly stated." With this quotation before us, it is not necessary to say towards which side Dr. Armstrong inclines. If the choice is between evolution and creation, no Christian believer, and even no believer in a God, can hesitate. The Christian and even the mere theist *must* believe in creation. But when the choice is between belief in creation by evolution and immediate creation, it may be otherwise.

We regard this pamphlet as the best defence of anti-evolution that we have seen during the discussions of the past year. We unite with the *Central Presbyterian* in "wishing that a copy of this pamphlet could be placed in the hands of every minister and elder of our Church." We need hardly say that our desire for its wide circulation is not based on a belief that it would cause the adoption of the views advocated; but rather on a belief that it would have the contrary effect—of leading to the conviction that if these

are the strongest arguments against evolution, there is no very good reason why it should be rejected.

At the beginning of the lectures, as well as in the title, Dr. Armstrong points out, as a reason why it should not be thought presumptuous in him "to attempt to discuss evolution as a question of science," the fact that "some of the best years of his life were devoted to studying and teaching natural science in one of the oldest institutions of learning in our Southern country." He refers to his having been, more than thirty years ago, professor of Chemistry and Geology in Washington College. That he has been able to retain his deep interest in natural science so long and to find time to devote to it in the midst of the laborious duties of a growing pastorate, which he has so diligently discharged, to say nothing of the valuable religious volume he has published during the same period, proves him to be a thoroughly enthusiastic student of nature. His enthusiasm is all the more clearly seen in view of the fact that the modern discussions of evolution did not begin until several years after he had abandoned the career of teacher of natural science and devoted himself to the absorbing duties of the pastorate.

In the statement respecting the institution where he was Professor, there is a slight error which it would have been as well to have avoided in a discussion where the strictest accuracy is desirable. Washington and Lee University did not come into existence until a number of years after Dr. Armstrong had ceased to be Professor. The institution in which he was Professor (Washington College) belonged to a different stage in the line of descent. Augusta Academy was not Liberty Hall, nor Liberty Hall Washington College, nor Washington College Washington and Lee University. The University was modified in its descent from the College, the College in its descent from the Hall; whether we may go further back towards the original germ, we shall not venture to say. So much is plain, however, we have in the University a clear case of evolution—descent with modification.

It is of the highest importance in every search after truth that there should be accuracy of definition—a clear

statement of what we intend to maintain as truth, and an equally clear and honest and accurate statement of what we pronounce to be error and desire to prove to be such. This, we are sorry to say, Dr. Armstrong has not observed. Not that he has not intended to be fair; for he is thoroughly honest; but not the less are we forced to say that his definition of evolution is not accurate, and that if he had intended to give a caricature instead of a correct description, he could not have given one more complete. Here is his definition (p. 3): "Evolution, a hypothesis which postulates—as we shall see—the transformation of an oak—not immediately, but by successive variations—into a silk-worm, a silk-worm into a frog, and a frog into a man." We have recently often heard that evolution teaches that the cow is a descendant of the cabbage, the oyster of the "mucous okra," and the like; but we certainly did not expect such caricatures to be equalled and even surpassed by what an ex-professor of natural science designed to be an honest statement of the truth. No evolutionist believes anything at all like that which is here said to be evolution. What should we think of one who would say that the doctrine of the Unity of the Human Race is that it postulates the transformation of the white man into the negro, the negro into the Chinaman, the Chinaman into the Choctaw, and the Choctaw into the Bushman? And yet this would be much nearer the truth than the description which Dr. Armstrong gives of evolution. He would have an easy task before him if it consisted merely in demolishing this man of straw of his own manufacture.

But let us see how he proceeds:

He states (p. 3) as "the law of limitation in the case of growth development"—"*Variation, extreme as it may be, never extends beyond the life of the individual plant or animal in which it occurs.*"

On the same page he says: "There is a large class of variations in plants and animals which accompany change of climate, domestication, and cultivation, which under the operation of the 'law of heredity' are often perpetuated beyond the limits of a single life."

We confess our inability to perceive the agreement between these two statements. If "variation *never* extends beyond the life of the individual plant or animal in which it occurs," we are unable to see how there can be "a large class of variations in plants and animals which are often perpetuated beyond the limits of a single life." Unless there is some meaning here which we have failed to reach, there is the plainest, directest contradiction between these two "laws." The second is a fact which forms one of the fundamental principles of evolution; but what the first means, which so directly contradicts the second, and which is to overthrow evolution, we must wait for the author to explain.

He next quotes a number of distinguished men of science in support of his views, as Huxley, DeQuatrefages (whom his careless printer cruelly makes him call every time he is mentioned either De Quarterfrages or De Quartrefages), Agassiz, Darwin, and others. Touching these quotations we have a few remarks to make. As is generally known, the modern active discussion of this subject began in the latter half of 1858, and was continued still more actively in 1859 and thereafter. With very few exceptions, all naturalists prior to these dates disbelieved the doctrine; and of the exceptions, still fewer could be said to believe evolution to be true. But then every one acquainted with natural history began to study the new doctrine, or the doctrine newly set forth; and by degrees before a quarter of a century had passed the overwhelming majority of those who were competent from their knowledge of the facts involved, to form a trustworthy opinion on the doctrine came to accept it as true or at least as probably true. What thus came to be believed was the doctrine of descent with modification.

There were numerous hypotheses invented to account for the fact of evolution, as for example the influence of natural selection, and so on; and concerning these hypotheses there have been the utmost varieties of opinion, and the most earnest struggles for and against each of them. But the

doctrine of descent with modification was held to be firmly established; all that remained was to ascertain the extent to which it is applicable, and the true nature of the physical causes at work to produce the evolution. Just as one hundred and eighty years ago it had come to be generally believed, by those acquainted with the facts, that the earth and planets revolve around the sun, while there were earnest discussions as to the forces which produced such revolution, so during the last twenty-five years it has come to be just as widely believed that existing plants and animals have descended from such as are now extinct, while no general agreement has been reached as to the causes of the modifications involved. In 1860, Professor Huxley, who was one of the first to accept the doctrine of evolution and has been one of its foremost defenders for twenty-five years, published an article in the *Westminster Review*, which was subsequently republished in "Lay Sermons, Addresses, and Reviews," in which he gives his reasons for rejecting the "hypothesis of the direct creation of species," pronouncing it "as hopelessly inconsistent with the Hebrew view as any other hypothesis." In this article he examines Mr. Darwin's hypothesis that evolution was effected "by the process of *natural selection*," and concludes that while Mr. Darwin's view is "an extremely valuable, and in the highest degree probable doctrine, indeed the only extant hypothesis which is worth anything in a scientific point of view," yet it is "still a hypothesis, and not yet the theory of the species." He says further: "After much consideration, and with assuredly no bias against Mr. Darwin's views, it is our clear conviction that, as the evidence stands, it is not absolutely proven that a group of animals, having all the characters exhibited by species in nature, has ever been originated by selection, whether artificial or natural." Any one can see that the question Professor Huxley is here discussing is not evolution, but whether natural selection is the process by which evolution is effected. He says that it is in the "highest degree probable" that this is the process, yet it is not "absolutely proven." But the *fact* of evolution is not questioned or doubted; it is taken for granted through-

out; the only question is, Does *natural selection* fully account for it?

The reason why we have taken time to make this point perfectly clear is that Dr. Armstrong quotes (as many others have done during this discussion) some of the expressions above given as if they were applied by Professor Huxley to evolution, thus wholly misunderstanding and therefore perverting what he has said. To quote the Evolutionist Huxley against evolution is as if a Unitarian should quote the Trinitarian Calvin against the doctrine of the Trinity, when he says he regards as invalid the argument in favor of the doctrine of the Trinity from the use of the name "*Elohim*, a noun of the plural number." The argument he says "appears to him to have little solidity;" and he "cautions readers to beware of violent glosses of this kind." If it would be a grievous error to represent Calvin as here expressing doubt as to the truth of the doctrine of the Trinity, it is just as grievous an error to represent Professor Huxley as expressing doubt as to the doctrine of evolution, when he says that it is "still a hypothesis, and not yet the theory of species," that they "originated by selection."

Agassiz is properly referred to as a disbeliever in evolution; and Dr. Armstrong says that "*even now* the hypothesis of creation" (meaning immediate creation) "is held" by him. How does he know? Agassiz died in 1873; and there are multitudes who then opposed who now accept the doctrine of evolution, that is, of mediate creation. It would have been as accurate to say that the hypothesis is "*even now*" held by Cuvier or Aristotle, Agassiz' great forerunners in natural history. We have known many of Agassiz' pupils who were once anti-evolutionists; but we do not know one of them who has continued diligently to study natural history to this time who has not become a believer in evolution—largely led to this belief by following out the principles imbibed from that great master.

Even Darwin is quoted as disproving evolution; but surely no comment on this can be needed.

After these examples, it is hardly worth while to examine the various other quotations intended to disprove evolution.

There are a few other points in this pamphlet which we desire to notice; but we find that to-day we have not room.
—May 7.

GOOD ADVICE.

It seems that in England as well as in this country ministers are treating of modern scientific doctrines. It seems further that there is a striking similarity in the mode of treatment; since the highest dignitary in the Church of England, the Archbishop of Canterbury, has felt called upon to say that "if the clergy wish to treat of modern scientific doctrines, it might be well that they should know something about them." Some months ago we ventured modestly to make the same suggestion, but without effect, except to cause a feeling of resentment on the part of some who looked upon the suggestion as an attempt to restrict their natural rights.

The only objection we have to make to the Archbishop's advice is that he confines it to the "clergy." This is hardly fair; the "laity," as he would call them, are equally entitled to it; all classes have shown that they need it—ruling elders, private members of the church, and those who are not church members. Taking away this limitation, the advice is thoroughly good; and perhaps coming from the Primate of England it may have more influence than it had when we gave it.

The journal from which we copy the Archbishop's advice, to show the need of it, quotes the following "observations upon astronomy by a Welsh curate, when preaching to an English congregation: 'A star is but a little dot in the sky. So many stars make one planet. So many planets make one constellation. So many constellations make one milky way. Six milky ways make one aurora borealis.'"

But we can show by testimony from a source much nearer home that the Archbishop's advice is called for on this side the Atlantic also. On this point we think we may safely rely upon the *Central Presbyterian* as competent authority. It is edited by the Rev. Dr. Richardson, a min-

ister in our Church, and by Dr. James C. Southall, who, though not a professing member of any Church as we have been informed, is doubtless on account of his position well acquainted with the opinions of Presbyterian ministers in Virginia. The testimony of these gentlemen is as follows:

"There are scores of ministers to-day who adhere to the old notion that the globe was created about six thousand years ago in six solar days of twenty-four hours each, along with the sun, the planets, and the fixed stars, and that the shells which one finds imbedded in the rocks of the oldest geological formations on the tops of the Alleghanies or in the limestones of the great valley of Virginia were left there by the Noachian flood."

The *Central Presbyterian* here refers of course to white ministers, and not to its neighbor, the Rev. John Jasper, and others of his color; and doubtless chiefly to Presbyterians and to Virginians. But as many Virginia ministers are to be found all over the Church, it may be taken as applying to all. No recent reason has been given why Virginia ministers should be regarded as more orthodox on scientific questions than the ministers in Kentucky, her daughter, or Georgia, or Texas, or any other State.

There is no reason to doubt the correctness of the *Central Presbyterian's* statement. We did not think (until recently at least) that the proportion was quite so large—"scores" in a single section; we yield to this authority, however. But whatever the number, we ourselves have long known that these "scores" embrace some of our ministers who are most deserving of honor and love for their piety, their learning (in other directions), and their great usefulness. And their rejection of geology does no one any harm, so long as they do not require others to reject it also, on the pain of being regarded and treated as unbelievers in the Bible. It is only when they begin to "treat of these doctrines," as the Archbishop says, "that it might be well that they should know something about them."

What is true of geology, may be true to a still greater extent of other branches of science. The truths of geology have now been studied for several generations, so that it is

a little surprising that "scores" of our ministers have succeeded so completely in excluding these truths from their minds. But in other cases, it is quite different. Facts are daily discovered which necessitate a change in the views held by scientific men. It is impossible that most men, even thoroughly educated men, should keep abreast these discoveries in every direction. The busy pastor, lawyer, physician, farmer, can not do more ordinarily than gain a slight acquaintance with the advances made every year in the scientific world; and it is no discredit to him that he cannot. It is only when he proceeds to "treat of" what he knows little or nothing about, that he is justly liable to blame.—*Aug. 13.*

AN APOLOGY.

Some months ago we noticed briefly an argument against Evolution which appeared in the *Southwestern Presbyterian*, intimating that perhaps the author was not very familiar with anatomical terms. Not long after, the author, W. F. Ogden, Esq., published a letter in the *Southwestern Presbyterian* to Dr. Woodrow, which we did not see until many weeks later. This is our apology for not transferring it to our columns at once; though perhaps Mr. Ogden is somewhat to blame also, for we think he ought to have sent his letter directly to us.

As it is a long time since our notice was published, we reproduce it here, so that our readers may see to what Mr. Ogden is replying. We said:

"Perhaps we need hardly give a formal reason for not replying to a correspondent of the *Southwestern Presbyterian* (an intelligent gentleman, we believe, in his profession) who closes an article demolishing theistic Evolutionists with three unanswerable questions to ask these theistic Evolutionists: . . . "2nd. Why is the *pelvis* only found in man?" Now, is it possible that the writer has the remotest conception of what the *pelvis* is? Why did he not ask, Why is the *foot*, or the *head*, or the *leg*, only found in man? This question would have been just as effective in crushing Evolution; it would have been just as applicable, and every way

as true and as proper. Was not the suggestion needed which we ventured to make some time ago, that 'at least some knowledge of the subject is requisite to those who engage in the discussion'? Before this correspondent comes to sit in judgment on any question connected with the matter, may we not ask him to spend a few seconds in finding out what a *pelvis* is, and a few minutes in finding out whether after all it is only found in man?"

To this Mr. Ogden replies:

"Dr. Woodrow: I call your attention to what Huxley says concerning the pelvis: 'The pelvis, or bony girdle of the hips of man, is a *strikingly human* part of his organisation; the expanded haunch bones affording support *for his viscera during his habitually erect position*, and giving space for the attachment of the great muscles which enable him to assume and to preserve that attitude.' Man *only* has a pelvis worth the name, and evidently for the purpose of enabling him to maintain the erect position. He is a very bold man who would entrust his viscera to what passes for a pelvis in monkeys. (The italics are mine.) "W. F. OGDEN.

"This in answer to Dr. Woodrow's exclamation against the idea that 'man only has a pelvis.'"

We wonder what Mr. Huxley would think if he were to see himself quoted to prove that the pelvis is found only in man! His surprise would be equalled only by Mr. Ogden's if he should find that some one had understood a reference of his to a writ of *habeas corpus* in New Orleans as an assertion that such writs do not exist outside of New Orleans. Mr. Ogden is a lawyer of distinction as well as a presbyter; but we are persuaded that he did not reach his distinction in his profession without making himself acquainted with legal terms, and that he could not hope to win a case if he were to make it appear to the court that he had misunderstood Blackstone as he here misunderstands Huxley. But in this case a knowledge of the meaning of the terms was really not needed to prevent Mr. Ogden's mistake; for the very next sentence after that which he quotes is: "In these respects the pelvis of the Gorilla differs very considerably from his." (Huxley's *Man's Place in Nature*, p. 92.)—*Aug. 13.*

COMMENDABLE PROGRESS.

We are glad to see that the *Central Presbyterian* is making commendable progress towards a recognition of the truth.

The point in Professor Woodrow's Address which has perhaps been most sharply criticised is the following:

"The only proper conclusion in view of these facts [namely, the statements in the Sacred Scriptures] seems to be that the narrative does not intend to distinguish in accordance with chemical notions different kinds of matter, specifying here inorganic in different states, and there organic, but merely to refer in a general incidental way to previously existing matter, without intending or attempting to describe its exact nature. For such reasons it does not seem to me certain that we have a definite statement which necessarily conveys the first meaning mentioned [that the narrative 'seems to point out with unmistakable clearness the exact nature of the material of which man's body was made'] touching the material used in the formation of man's body."

It will be remembered how elaborately it was argued in Synods, in newspapers, and elsewhere, that this view is directly contrary to the Scriptures, that it subverts the very foundations of Scripture interpretation, that it makes the Scriptures a "nose of wax" to be twisted at will, in short, that it is utterly inconsistent with Christian faith and doctrine. And those who so argued supposed that in all this the *Central Presbyterian* was one of their most faithful allies. But that journal now abandons them, and ranges itself on the other side, so far as this point is concerned. It says:

"If any one should affirm that in creating Adam God created him by a miraculous process instantaneously out of pre-existing organic matter, we should find no cause to quarrel with him for holding such an opinion. It is a harmless and admissible view of the subject, and touches no doctrine."

If "harmless and admissible," then of course it is not unscriptural or anti-scriptural. It follows also that the Scriptures do not teach us what previously existing materials were used, and therefore it is just as consistent with

the Scriptures to think it may have been organic as that it may have been inorganic. Thus the *Central Presbyterian* ranges itself on this point by Professor Woodrow's side.

This progress is hopeful. If we may venture to do so, we would suggest that the *Central* next attack the problem of the length of time employed in creating man's body. It now says it was done "instantaneously." Possibly when it begins to search for the basis of this statement, it may find that it has no basis—that the Scriptures give us no information on the subject, directly or indirectly. Its present reason for this belief seems to be that if the creation had been gradual, if the process had not been "instantaneous," but had taken some appreciable length of time, a good many human bodies would have been produced; but as only a single one was made, the amount of time needed must have been inappreciably small, that is, the production must have been instantaneous. But we are in hopes that by degrees it will see that this is not a very satisfactory way of reasoning, and therefore will abandon this point also.

—Oct. 1.

AS TO ARTICLES IN THE REVIEW.

The *Associate Reformed Presbyterian*, speaking of the last number of the *Southern Presbyterian Review*, says:

"The Evolution question in some of its features takes up a very large part of this number, and, to quote the sly remark of the *Canada Presbyterian*, 'it is curious that all the articles are on the Woodrow side of the question.'"

As we have heard the same remark made by others, with the more direct intimation that the Editors of the *Review* have been unwilling to publish articles on both sides of the question, we take this occasion to say that this is not the case. Not only have no offers of articles on the other side been discouraged or refused, but special efforts have been made to secure the preparation of articles by those who dissent from Professor Woodrow's views.

We wish to say also, with reference to the *Southern Presbyterian*, that we have never refused to publish a single article written by an opponent of Professor Woodrow's

views since the publication of his Address last year, while we have refused to publish a large number sent to us from every part of our Church and beyond it, which maintained the truth of his views.—*Oct. 1.*

THE CENTRAL PRESBYTERIAN.

Last week the *Central Presbyterian*, speaking of the editor of this journal, says:

"In the last issue of the *Southern Presbyterian*, through the medium of a correspondent, he utters a charge, untrue in spirit, and even in the letter."

We take all possible care to secure the most perfect accuracy of statement in our columns; and if any "charge, untrue in spirit and even in the letter," has been made, we are anxious to publish a correction at once. We therefore respectfully request the *Central Presbyterian* to state what the charge is to which it refers, and to specify the particulars wherein it is untrue, and we will gladly publish the correction without a moment's delay.

In the same article, referring to the discussions of Dr. Woodrow's views, the *Central Presbyterian* says:

"Our readers will bear us witness that we uniformly conducted the examination in the most courteous terms, and that we studiously attempted to discuss the question exclusively on its merits."

In the course of the article it gives us a specimen of what it calls "discussing the question exclusively on its merits." It does this by commending and thereby adopting a communication from its anonymous but easily recognised correspondent "M.", who quotes from the *Memphis Appeal*, to "reveal the views, feelings, and aims of the friends and followers of Dr. Woodrow," and therefore of Dr. Woodrow himself, among other things, the following:

"The first article, after eulogising Professor Woodrow, says of our Church in pity and reproach: 'They have never formally abrogated the fearful dogma of predestination, that few now believe.'"

For this sentiment the *Central Presbyterian* concurs with its correspondent in holding Dr. Woodrow and his friends responsible; this sentiment "reveals the views, feelings, and aims of the friends and followers of Dr. Woodrow."

Need we comment on this method of "discussing a question exclusively on its merits"?—Oct. 8.

QUESTIONS ANSWERED.

The *Central Presbyterian* of October 7th contains the following:

Will He Answer?

The difficulty with Dr. Woodrow is that he will not speak out in plain language that every one can understand with regard to his views. He really believes that man, as to his body, was the product, by continued modifications, of gradual evolution from the lower animals. But some of his followers think that all that he holds is that man was created suddenly from an inferior species. They think, in other words, that the only difference between the old view and Dr. Woodrow's, is that the old view holds that Adam was created at once out of inorganic matter, while Dr. Woodrow holds that, so far as concerns his animal structure, he was created at once out of organic matter (that is to say, was miraculously born of brute parents). Dr. Woodrow does not hold this last view. It is impossible, we believe, to get him to say that he does or he does not, and hence the mystification thrown over this whole subject. If Dr. Woodrow is willing to have his views known distinctly, let him answer the following questions in a plain way:

1. Do you believe that the human race appeared on the earth in the last ten thousand years?

2. Do you believe that Adam, as to his body, was the product of a gradual evolution from the lower animal forms?

3. Do you believe that Adam appeared suddenly on the earth as a miraculous birth or creation from some inferior animal species?

4. Was there any essential difference in the process by which man (as to his body) was evolved, and that by which the horse was evolved from lower forms?

We do not believe that Dr. Woodrow will answer these questions. We think he will take refuge in silence. We

say this because we have in vain tried to get an explicit declaration from him for a year.

The foregoing is a fair sample of the courtesy of which the *Central Presbyterian* boasts. Of this courtesy we will say nothing; but of many of the intimations contained in the article, we are obliged to say that there is exactly the same amount of truth in them that there is in the first statement it made during the present discussion, viz., that "the language he [Dr. Woodrow] used on this point leaves the impression that he regards it ["the Mosaic account of creation"] as little more than a Hebrew legend;" the same amount of truth that there is in its last statement, viz., that "Dr. Woodrow is now intimating (if we can understand his delphic utterances) that he will not teach evolution if they will put him back into the Seminary;" and the same amount of truth that there is in very many of its statements of his views between this first and this last—that is, there is no truth at all in them. It attempts to screen itself under the plea that it cannot understand what he says. If this plea is well-founded, its power of understanding must be feeble indeed; no other of Dr. Woodrow's opponents, or of those who agree with him either, has ever complained of his want of clearness; nor, we may add in view of the charges insinuated above, has any one else ever charged him with cowardice. This has been left for the "courteous" *Central Presbyterian*. We hope it will not complain of what we have now said as "not speaking out in plain language that every one can understand."

At first when we read the above questions, we decided to take no notice of them or the article containing them—not from fear, but from a very different feeling. But yielding to the advice of friends, we have concluded to answer the questions, notwithstanding the offensive taunts accompanying them.

Dr. Woodrow, then, gives the following answers:

Q. "1. Do you believe that the human race appeared on the earth in the last ten thousand years?"

Ans. Yes.

Q. "2. Do you believe that Adam, as to his body, was the product of a gradual evolution from the lower animal forms?"

Ans. I do not know whether it was or not. If the Bible does not teach the contrary, (and I do not see that it does,) then it may have been so, and I think that it probably was so.

Q. "3. Do you believe that Adam appeared suddenly on the earth as a miraculous birth or creation from some inferior animal species?"

Ans. I believe that Adam as Adam, that is, as a being consisting of body and soul, appeared suddenly on the earth as a miraculous creation. Between the hypotheses that God created man by adding the human soul to an image of clay, and that he created him by adding it to an animal body which he had prepared for it, I regard the latter as more probable, in the absence of definite Scripture teaching.

Q. "4. Was there any essential difference in the process by which man (as to his body) was evolved, and that by which the horse was evolved from lower forms?"

Ans. I do not know. But, provided the Scriptures do not settle the question, as I said in my Address, p. 17: "There would seem to be no ground for attributing a different origin to man's body from that which should be attributed to animals: if the existing animal species were immediately created, so was man; if they were derived from ancestors unlike themselves, so may man have been." And inasmuch as God now creates each man's body and each horse's body by making them pass through almost exactly the same kinds of changes on the way to maturity, and inasmuch as the man's body and the horse's body resemble each other so closely anatomically and physiologically, I regard it as probable that God made the forms from which he caused them to descend to pass through similar changes in reaching their present stage, provided there is nothing in the Bible that contradicts this view; and I know of nothing there that does contradict it.—*Oct. 15.*

DESIRE TO CLOSE DISCUSSION.

We publish to-day the official account of the proceedings of the Synod of South Carolina at its recent meeting. We may hereafter publish a report of the discussion touching the affairs of the Theological Seminary; but if we do so, it will be without note or comment. We have no wish to continue the discussion of the points involved.

Nor do we deem it necessary or desirable to continue the discussion of any of the matters which have so largely occupied the attention of our Church during the last eighteen months. Dr. Woodrow's views as to the chief topic in debate must be understood by this time by all who desire to understand them, and who have read his own statements of them. Correct statements in the journals of our Church, we are sorry to say, have been rare, outside the columns of the *South Atlantic Presbyterian*, the *St. Louis Presbyterian*, this journal, and the pages of the *Southern Presbyterian Review*. Distortions and perversions have abounded, and have misled multitudes of our people in every part of the Church. If Dr. Woodrow held the opinions which have been repeatedly attributed to him, we would regard him as utterly unworthy of a place in our ministry. But we have published corrections again and again, but all in vain, so far as the authors of the distortions and perversions are concerned. We think we have fully discharged our duty in this respect; and we hope our readers will agree with us in thinking that in the future we may with propriety leave unnoticed all misrepresentations, however gross. We know that a very large proportion of our readers agree with us that the past discussion, however distasteful to them as well as to ourselves, was forced upon us, and could not have been avoided without grievous neglect of duty on our part. Now, this duty done, after to-day's issue, we turn away from it with pleasure. And if any wish to continue to misrepresent and vilify us, they can do it safely to their heart's content.

Of course, we do not mean that we shall never refer to any of the topics involved; it may be desirable and even necessary to do this from time to time in the interests of the truth and religion. But we need hardly say to those

who have been familiar with our columns for the last twenty years that we seldom, if ever, discussed scientific matters in any of their aspects, until the discussion now ending was forced upon us. We trust we may now be permitted to return to that which had always previously been our uniform course.—*Oct. 29.*

IS IT UNTRUE?

As we stated three weeks ago, the *Central Presbyterian* of the previous week charged that a certain statement made by one of our correspondents was "untrue in spirit and even in the letter." The following week we said: "We respectfully request the *Central Presbyterian* to state what the charge is to which it refers, and to specify the particulars wherein it is untrue, and we will gladly publish the correction without delay."

To this request there has been no response. We have therefore tried, without help from that quarter, to discover what the charge in question was. As the result of this effort we have come to the conclusion that it was the remark that "one of its [the *Central Presbyterian's*] editors was not even a professor of religion." The point our correspondent was insisting upon was that the editor of a Presbyterian paper is a religious teacher, and that a Presbyterian religious teacher ought surely to be at least a professor of religion, that is, a communicant in the Church; and then he stated that one of the editors of the *Central Presbyterian* was not a professor of religion. It is evidently this statement which that journal pronounces "untrue in spirit and even in the letter."

We have made the inquiries necessary to ascertain the truth, and we find that it was certainly true at the beginning of this month that one of the editors of the *Central Presbyterian*, Dr. James C. Southall, was not a communicant in the Presbyterian Church. We do not know whether he is a communicant in any other Church or not; but it is "true in spirit and even in the letter" that he is not a communicant in the Presbyterian Church. If an attempt should be

made to evade the truth by saying that while he is not a communicant, yet he is in some sense a "professor of religion," the evasion would be too pitiful to deserve notice: every one understood our correspondent to use (as every one else does) the expression "professor of religion" as exactly synonymous with "communicant."

As to the propriety of making the statement, we think a little reflection will convince any one that it was proper. The editors of the *Central Presbyterian* are referred to as authorities as to Presbyterian doctrine and practice; and we cannot see why objection should be made to a statement which shows that one of these authorities is not subject to the Church's jurisdiction, and that, while defending the Church and seeking to extend its influence, he does not himself take even the first step in becoming part of it by entering its communion. Further, Dr. Southall is one of the editors of "six of the old, established journals of the Church" publicly referred to to prove what are the "prevailing and recognised views of the Church." Surely it is fair to scrutinise the list presented for so weighty a purpose; and it cannot be improper to point out that one of the number is without the right to be quoted as a representative of the Church's views by the fact that he is not within the pale of her communion.

We have taken pains to verify every word of the foregoing; but we again say to the *Central Presbytertan*, that if we have not stated the exact truth, we will gladly publish its correction without a moment's delay. Will it publish a withdrawal of its assertion concerning us, which we have now disproved, that "in the last issue of the *Southern Presbyterian*, through the medium of a correspondent, he utters a charge, untrue in spirit, and even in the letter"?—*Oct. 29.*

DOES THE BIBLE TEACH NATURAL SCIENCE?

Although Mr. Gladstone might have been supposed to have had his hands too full of other work to take up the discussion of scriptural and scientific subjects, even before the government of the mighty British empire was again

intrusted to him, yet he found time last November and January to publish in the *Nineteenth Century* two vigorous articles in defence of Genesis against the attacks of the Rev. Dr. Réville of France. Several distinguished writers have participated in the resulting discussion, notably Professor Huxley, Professor Drummond, and Sir William Dawson. We allude to this discussion, not for the purpose of engaging in it or even of giving an account of the propositions maintained, but that we may set before our readers the opinions of three of these writers as to a fundamental point in seeking to ascertain the true relation between the interpretation of the word and of the works of God. All three are earnest Christians with all the heart accepting the Bible as the word of God.

Mr. Gladstone says:

"I do not think Mr. Huxley has ever endeavored to understand what is the idea, what is the intention, which his opponent ascribes to the Mosaic writer; or what is the conception which his opponent forms of the weighty word Revelation. He holds the writer responsible for scientific precision: I look for nothing of the kind; but assign to him a statement general, which admits exceptions; popular, which aims mainly at producing moral impression; summary, which cannot but be open to more or less of criticism in detail. He thinks it is a lecture. I think it is a sermon. He describes living creatures by structure. The Mosaic writer describes them by *habitat*. Both I suppose are right. I suppose that description by *habitat* would be unavailing for the purposes of science. I feel sure that description by structure, such as the geologists supply, would have been unavailing for the purpose of summary teaching with religious aim. . . .

"Proceeding, on what I hold to be open ground, to state my own idea of the true key to the meaning of the Mosaic record, I suggest that it was intended to give moral, and not scientific, instruction to those for whom it was written. That for the Adamic race, recent on earth, and young in faculties, the traditions here incorporated, which were probably far older than the Book, had a natural and a highly

moral purpose in conveying to their minds a lively sense of the wise and loving care with which the Almighty Father, who demanded much at their hands, had beforehand given them much, in the provident adaptation of the world to be their dwelling-place, and of the created orders for their use and rule. It appears to me that, given the very nature of the Scriptures, this is clearly the rational point of view. If it is so, then, it follows, that just as the tradition described earth, air, and heaven in the manner in which they superficially presented themselves to the daily experience of man—not scientifically but

The common air, the sun, the skies—

so he spoke of fishes, of birds, of beasts, of what man was most concerned with; and last in the series, of man himself, largely and generally, as facts of his experience; from which great moral lessons of wonder, gratitude, and obedience were to be deduced, to aid him in the great work of his life training.

“If further proof be wanting, that what the Mosaic writer had in his mind were the creatures with which Adamic man was conversant, we have it in the direct form of verse 28, which gives to man for meat the fruit of every seed-yielding tree, and every seed-yielding herb, and the dominion of every beast, fowl, and reptile living. There is here a marked absence of reference to any but the then living species.

“This, then, is the key to the meaning of the Book, and of the tradition, if, as I suppose, it was before the Book, which seems to me to offer the most probable, and therefore the rational guide to its interpretation. . . .

“Now, as regards the first two heads, these omissions, enormous with reference to the scientific record, are completely in harmony with the probable aim of the Mosaic writer, as embracing only the formation of the objects and creatures with which early man was conversant. The introduction of these orders, invisible and unknown, would have been not agreeable, but injurious, to his purpose.”

Professor Drummond says :

"But to return to Genesis. Those modern critics, believing or unbelieving, who have studied the Biblical books as literature—studied them, for instance, as Professor Dowden has studied Shakespeare—concur in pronouncing the Bible absolutely free from natural science. They find there history, poetry, moral philosophy, theology, lives and letters, mystical, devotional, and didactic pieces; but science there is none. Natural objects are, of course, repeatedly referred to, and with unsurpassed sympathy and accuracy of observation; but neither in the intention of any of the innumerable authors nor in the execution of their work is there any direct trace of scientific teaching. Could any one with any historic imagination for a moment expect that there would have been? There was no science then. Scientific questions were not even asked then. To have given men science would not only have been an anacronism, but a source of mystification and confusion all along the line. The almost painful silence—indeed, the absolute sterility—of the Bible with regard to science is so marked as to have led men to question the very beneficence of God. Why was not the use of the stars explained to navigators, or chloroform to surgeons? Why is a man left to die on the hill-side when the medicinal plant which could save him, did he but know it, lies at his feet? What is it to early man to know how the moon was made? What he wants to know is how bread is made. How fish are to be caught, fowls snared, beasts trapped and their skins tanned—these are his problems. Doubtless there are valid reasons why the Bible does not contain a technological dictionary and a pharmacopœia, or anticipate the 'Encyclopædia Britannica.' But that it does not inform us on these practical matters is surely a valid argument why we should not expect it to instruct the world in geology. . . .

"Genesis is a presentation of one or two great elementary truths to the childhood of the world. It can only be read aright in the spirit in which it was written, with its original purpose in view, and its original audience. What did it mean to them? What would they understand by it? What did they need to know and not to know?

"To expand the constructive answers to these questions in detail does not fall within our province here. What we have to note is, that a scientific theory of the universe formed no part of the original writer's intention. Dating from the childhood of the world, written for children, and for that child-spirit in man which remains unchanged by time, it takes color and shape accordingly. Its object is purely religious, the point being not how certain things were made, but that God made them. It is not dedicated to science, but to the soul. It is a sublime theology, given in view of ignorance or idolatry or polytheism, telling the worshipful youth of the world that the heavens and the earth and every creeping and flying thing were made by God. What world-spirit teaches men to finger its fluid numbers like a science catalogue, and discuss its days in terms of geological formations? What blindness pursues them, that they mark the things he made only with their museum labels, and think they have exhausted its contribution when they have never even been within sight of it? This is not even atheism. It is simple illiterateness.

"The first principle which must rule our reading of this book is the elementary canon of all literary criticism, which decides that any interpretation of a part of a book or of a literature must be controlled by the dominant purpose or *motif* of the whole. And when one investigates that dominant purpose in the case of the Bible, he finds it reducing itself to one thing—religion. No matter what view is taken of the composition or authorship of the several books, this feature secures immediate and universal recognition. . . .

"Here lies the whole matter. It is involved in the mere meaning of revelation, and proved by its whole expression, that its subject matter is that which men could not find out for themselves. Men could find out the order in which the world was made. What they could not find out was that God made it. To this day they have not found that out. Even some of the wisest of our contemporaries, after trying to find that out for half a lifetime, have been forced to give it up. Hence the true function of revelation. Nature in Genesis has no link with geology, seeks none and needs

none; man has no link with biology, and misses none. What he really needs and really misses—for he can get it nowhere else—Genesis gives him; it links Nature and man with their Maker. And this is the one high sense in which Genesis can be said to be scientific. The scientific man must go there to complete his science, or it remains forever incomplete. Let him no longer resort thither to attack what is not really there. What is really there he can not attack, for he can not do without it. Nor let religion plant positions there which can only keep science out. Then only can the interpreters of Nature and the interpreters of Genesis understand each other.”

Sir William Dawson says in the *Expositor* for April, pp. 293, 297-8:

“There are, however, known to us in the Mesozoic period a few small marsupial mammals, humble and insignificant precursors of the mammalia. These our author [Moses] has apparently overlooked; but he has an excuse for this in the fact that such creatures do not occur in modern times, except in Australia or America, and even if known to him, he had no special word by which they could be designated.”

“This first half of the sixth day is therefore occupied in the introduction of the mammalia of the land. This completes the animal population of the world with the exception of the whales and their allies, which strangely are not included in the narrative. Perhaps it was this apparent omission that induced the Septuagint translators to insert these marine mammals instead of the crocodile as a representative of the *tanninim*. The omission has, however, a curious significance, in connexion with the probability that this creation document originated before the removal of men from their primitive abodes in interior Asia, and when the whales, as well as the marsupial mammals already referred to, must have been unknown to them. That the Septuagint translators, living on the borders of the Mediterranean, should regard the omission of whales as a defect in the record was most natural; but if the original narrator and his audience were inland people, dwelling perhaps in the plain of Shinar, they may have been ignorant of whales or

of any name for such creatures, and it is in such a case as this that we may legitimately apply the doctrine, that the Bible was not intended to teach science."—*April 15, 1886.*

A FAIR AND TRUTHFUL STATEMENT.

The Rev. Dr. Farris, editor of the *St. Louis Presbyterian*, is one of the most decided opponents of the doctrine of evolution in our Church, but he is a fair-minded and truth-loving man who does not allow his statements of facts to be warped by his opinions. Referring to a matter which has again been brought up for discussion, the *St. Louis Presbyterian* of last week says:

"2. It is a fact that Dr. Woodrow has never taught Evolution in the Seminary.

"3. It is another fact that Dr. Woodrow has pledged himself not to teach Evolution in the Seminary.

"4. It is still another fact that, agreeing with Kellogg and Hodge and McCosh that the Bible does not tell *how* man was created, Dr. Woodrow, as a scientist, has, in compliance with request, delivered, outside of the Seminary, his opinion of what is 'probably true' on that point.

"5. It is also still another fact that, for this scientific opinion, given outside of the Seminary, in response to request, a hue and cry was raised against his soundness in the faith, notwithstanding his reiteration of his most hearty acceptance of the Scriptures as the inspired word of God.

"6. The 'friends' of Dr. Woodrow—rather, the friends of Law and Order, the friends of Right and Justice, the friends of our noble Presbyterian system—insisted that he should not be cast out by the neck and heels, but covenant obligations should be observed, the Law should be obeyed, and Dr. Woodrow should be 'fully tried,' according to the Constitution of the Seminary.

"7. This point having been disposed of, the Law having been vindicated, another question now comes up, viz., 'Is Evolution as held by Dr. Woodrow as a scientific hypothesis, contrary to the word of God?' [If we understand them, Kellogg and Hodge and McCosh must say, 'No, for the

reason that the Bible is silent on that particular.' We believe that it is contrary both to Science and Scripture.] This question is before the Presbytery of Augusta, the court of which Dr. Woodrow is a member, and whose solemn duty it is to watch his doctrinal soundness and protect his good name. . . .

"Let the question come to the Assembly without trammel, be discussed, not by committed partisans, but by truth-loving, God-fearing men, and be decided, not by the brute force of a majority (as in the infamous *ipso facto* decree of 1866), but after free and full debate in which the minority shall have been duly heard. Truth will always conquer in a fair combat. Strangled discussion is intolerable to Presbyterianism."—*April 15*.

DRS. HODGE AND PATTON AND EVOLUTION.

In another column we publish a letter on Evolution by Professor A. A. Hodge, and extracts from an article by Professor F. L. Patton on the same subject. We wish now to point out the bearing of their opinions, as here expressed, on the question which has again with renewed zeal been brought before our Church. For some time we have abstained from all discussion of the subject; but the active renewal of the agitation by others renders it impossible for us to maintain absolute silence, however much we might desire to do so.

At this time we do not intend so much to present our own views as to show the results of a fair application of the propositions maintained by these Princeton Professors.

It should be carefully noted at the outset that the Church is not, and cannot possibly become, interested in the question of the truth or falsity of Evolution in any of its aspects as a scientific doctrine. God has not intrusted to his Church the duty of inquiring into and determining the truth of any question in science. All admit and insist on this without hesitation when brought face to face with the following judgment of an ecclesiastical court:

"That the Sun is the centre of the universe and doth not move from his place is a proposition absurd and false in

philosophy; . . . that the Earth is not the centre of the universe nor immovable, but that it moves, even with a diurnal motion, is likewise a proposition absurd and false in philosophy." Unanimously adopted by the "Holy Tribunal of the Supreme Inquisition," 1633.

But there may be some, perhaps even the entire membership of some Southern Presbyterian Synods, who think ecclesiastical courts have been authorised by God as his representatives to pronounce in his name such judgments as the following:

"That we regard Evolution as an unsolved hypothesis."—Unanimously adopted by the Synod of Texas, 1884.

"That . . . what is known as the 'theory of Evolution' . . . being as yet only an unproved hypothesis . . . ought not to be taught in any of our institutions of learning." Further that it belongs to the class of "theories which have not received, and most probably never will receive, the acceptance of the scientific world."—Unanimously adopted by the Synod of Kentucky, 1884.

What we are maintaining is not that these judgments are false or that they are true; but that whether true or false, they are outside the province intrusted to the Church by its Head. God has given to his Church for its guidance the infallible Sacred Scriptures; to it these are the final and the sole test of truth; when the truth or falsity of any doctrine cannot be ascertained by this test, the Church has nothing to do with such ascertainment; it lies beyond its domain; and it is only by a disloyal disregard of its Sovereign's laws that it can dare to sit in judgment on anything outside. This is universally true; a church court has no more right to pronounce judgment in favor of the doctrine that the earth moves and is a sphere than in favor of the doctrine that it does not move and is flat; it has no right either to endorse or to condemn the law of gravitation; it is violating its duty when it either affirms or denies the existence of the man in the moon.

To the Church and to church courts the terms "true" and "scriptural" are convertible, and so also the terms "false" and "anti-scriptural." Therefore when the Church's atten-

tion is called to a doctrine, if it finds that it is contrary to the doctrines of the Bible, it is its duty to condemn it as false; if it finds that it agrees with the doctrines of the Bible, it has the right to decide that it is true; if the doctrine in question is found neither to contradict nor to agree with the teachings of the Bible, the Church is setting at naught the laws of its sole Lawgiver and King if it expresses any opinion on the subject.

Hence the Church as such is not interested in the question whether the doctrine of Evolution is true or false except in this sense, that is, whether it is scriptural or anti-scriptural. So likewise, as members of the Church and believers in the Bible, we are indifferent as to what may be the attitude of any one in the scientific controversy. Professors Hodge and Patton seem to be very decided Anti-Evolutionists; but we are at present concerned not with that fact, but solely with the result of a fair application of the opinions they avow to the question, Is Evolution, as now before our Church, anti-scriptural?

It is sometimes said that the Church is interested in Evolution only so far as it applies to man; that we may admit the truth of it so far as it refers to the animals without contradicting the Bible; but that we squarely contradict the Bible if we admit the possibility of its truth in the case of Adam's body. We have never been able to appreciate this distinction, for, while the Bible says, "The Lord God formed man of the dust of the ground," it equally says in the same chapter, "Out of the ground the Lord God formed every beast of the field, and every fowl of the air." As it would hardly be claimed that there is here any difference between "ground" and "dust of the ground," if it is not contradicting the Bible to say that Evolution may be true in the case of animals, it cannot be contradicting the Bible to say that it may be true in the case of Adam's body which was "formed" in the same way. If any one admits or maintains that Evolution may be true so far as the Bible is concerned in the one case, he equally admits or maintains that it may be true in the other.

The assertion that Evolution as applied to Adam's body contradicts the Bible is based on the statement that "dust of the ground" means inorganic matter and that out of this inorganic matter Adam's body was *immediately* formed. Now Professor Hodge says not merely that the expression "does not mean simply 'dust,'" but that "*it would be very childish*" to think so. He says that "what is meant is that God made man out of pre-existing elements," without settling the nature of these elements beyond this: that in his opinion they were not "simply 'dust.'" It is true, as Dr. Hodge further says, that "to say that God created the body of Adam out of pre-existing materials" is "very different from saying that it was produced by a natural process of generation from the bodies of brute ancestors;" but while the latter assertion is different from the former, it is evident that the former does not deny that the "pre-existing materials" may have been organic, or that they may even have been organic matter constituting an organised being. If, as Dr. Hodge maintains, the Bible does not tell us the nature of the pre-existing materials, then to say that they were organic cannot contradict the Bible any more than to say that they were inorganic. If the Bible is silent as to their nature, how can any assertion touching that nature contradict its silence?

Another point in Dr. Hodge's letter, to which we direct attention, is his remark that "Evolution as a working hypothesis of scientific men. . . . threatens no interest with which we are concerned." This seems plainly to admit that Evolution whether true or not, does not contradict the Bible; for if it does, it certainly could not be said that it "threatens no interest with which we are concerned." "Evolution as a working hypothesis of scientific men" assumes that existing "beasts of the field and fowl of the air" are the descendants of ancestors different from themselves which lived ages and ages before man was created; the Bible says that "out of the ground" the Lord God formed these beasts and fowl; now if the former hypothesis does not threaten the latter statement, it must be, in Dr.

Hodge's opinion, because this statement is not contradicted by that hypothesis.

For reasons already given, we do not care now to discuss the probable truth of any part of Evolution; but if we did, it would be necessary to point out that Dr. Hodge seems to be thinking of some scheme of Evolution which is not held by leading Evolutionists to whom the world chiefly looks. When he speaks of "Evolution which hypothecates spontaneous generation," he must have forgotten Darwin, who distinctly recognises the stream of life as originating in forms immediately created by God. And he must have forgotten that leading Evolutionists have been most prominent recently in disproving the doctrine of spontaneous generation—so far are they from "hypothecating" it. But we will not discuss his objections to Evolution; for when he has shown his belief that the Bible does not settle the nature of the materials used in the creation of Adam's body and that Evolution as a working hypothesis threatens no interest in which we as believers in the Bible are concerned, then as Bible believers, so far as we accept his views, we are totally indifferent to the whole subject of Evolution.

We are not specially anxious or alarmed in view of Dr. Hodge's remark that "if the theory of Evolution any man holds makes room for the Bible account of Eve, neither the scientists, nor the philosophers, nor the theologians will make room for him." We hold our views as to the probable truth of evolution as we have explained and limited it, just as we hold our views on the doctrines of gravitation, wine-making, mortality, etc. If because we believe these doctrines, and at the same time "make room" for the belief that once a prophet of God made an iron axe to swim upon water, that the Son of God changed water into wine, and that he, having been dead and buried, came to life again,—if, we say, with these beliefs, "neither the scientists nor the theologians will make room for us," then so much the worse for the scientists and the theologians—we cheerfully part company with them. We believe as we do concerning Eve because we regard the Bible as so teaching. And if we could see the shadow of inconsistency between the Bible and any

apparently probable truth in evolution, we would instantly reject the latter as false because thus inconsistent. But we cannot consent to give up what we regard as the teaching of God's word for the sake of the approbation of either scientists or theologians such as Dr. Hodge refers to. If we must give up our belief in a single statement of God's absolutely inerrant word in order to have room made for us amongst scientists, and if we must give up our right to inquire without the least restraint as to the laws by which God controls his material universe respecting which his word is silent, in order to have room made for us amongst theologians, then we desire most earnestly to remain forever in absolute isolation so far as the company of such scientists and such theologians is concerned.

We wish to make a few comments on the extracts from Dr. Patton's article; but these we must defer until next week.—*April 29.*

THE REV. DRS. A. A. HODGE AND F. L. PATTON ON EVOLUTION.

A few weeks ago the Rev. Dr. A. A. Hodge, Professor in Princeton Theological Seminary, delivered a lecture on the origin and antiquity of man, evolution, etc., from the report of which we published extracts showing that he maintains that "there is no reason to believe that it [the time since Adam was created] was more than fifteen or sixteen thousand years; but whether more or less, *revelation has not informed us;*" and further, with regard to the "dust" out of which God made the body of Adam, that "*it would be very childish to put a literal meaning to this word 'dust.'*" It does not mean simply 'dust'; you could not make man out of common clay, because it does not contain all the elements which constitute man. When you analyse the body of man, you find it consists of lime, phosphorus, iron, carbon, nitrogen, hydrogen, and a great many other elements. These do not all exist in clay. *What is meant is, that God made man out of pre-existing elements, which God had himself first created. These are everywhere.*"

It seems that these same extracts were afterwards published in the *Memphis Appeal*, accompanied with remarks

which we have not seen, referring to views held by Drs. McCosh, Patton, and Hodge, on the subject of evolution. It will be remembered that we said we would be glad to publish what he [Professor Hodge] had said concerning it [Evolution]; but that he had stated in the *Presbyterian* that his remarks on that point were incorrectly reported; therefore we were not able to do as we desired.

We now take pleasure in presenting Professor Hodge's views on that subject also, as we find them in a letter published in the *Memphis Appeal* of April 4th.

Princeton, N. J., March 29, 1886.

Dear Sir:—I am much obliged to you and your friend for calling my attention to the use made of certain occasional utterances of Drs. McCosh, Patton, and myself on the subject of the origin of man, and of the obviously labored attempt made to represent us as sympathising with the positions occupied by the party of advanced opinions now agitating this question in the Southern Presbyterian Church.

While feeling strongly and thinking definitely on the subject, we have conscientiously avoided all reference to the painful controversy in your Church. This was plainly the duty of every person situated as we are. All such controversies come instantly to involve much that is personal, local, and accidental, in addition to the matters of fact or principle with which they start; therefore both because we were imperfectly informed, and because it is none of our business, we have simply held our tongues. But the situation is altogether changed when we find that imperfect reports of extemporaneous lectures, and inferences from certain written opinions are used to connect our names with, and thus render us constructively responsible for positions and issues involved in your controversy, with which neither of us have the least sympathy. The lecture of mine quoted, in part, by the *Memphis Appeal* of Sunday, March 21st, was never written, and was very imperfectly reported. The part which referred to evolution, and its relation to the origin of Adam, is altogether omitted in the *Memphis Appeal*. If it had been given correctly, no reader would ever have questioned again on which side I stand with reference to this matter. I am alone responsible for this letter, but I am certain that I accurately represent the opinions of Drs. McCosh and Patton as well as my own.

Evolution as a working hypothesis of scientific men lies beyond the sphere of our criticism, and threatens no interest with which we are concerned. Science has authority only

because it deals with questions capable of definite verification. When limited definitely to her own sphere she is not to be questioned, and cannot be resisted. But her sphere is correspondingly narrow. She has to do with phenomena, things capable of being determined by the senses, and their likenesses and unlikenesses, their co-existence and successions. All speculation as to causes and final ends belongs to the department of philosophy. And the current philosophy of evolution, which hypothecates spontaneous generation, and the genetic evolution of all existing living beings from the same primary germs, has as little of the character of real science, and as little of its authority, as any other philosophical speculation which ever transiently troubled the currents of human thought. There is no evidence that demands serious consideration to prove that man was originally generated from non-human ancestors. It is preposterous to teach it as a fact of science. Many intelligent men regard it as probable on the side of physical analogy, and of precisely that amount of value. We think that even if specific variation by descent should be proved to have been the method followed by God in bringing into existence the successive orders of the lower animals, the immense probability in the case of man, looking upon the problem in the light of revelation and of the intellectual and moral side of man, is that the preparatory law ceased to rule in this supreme instance and that God's own image was brought into existence by an immediate act of God himself. Certainly the Scriptures, which we devoutly believe to be the very word of God, render this very plain in what they teach as to the production of Eve. An evolution of the body of Adam, since evolution signifies advanced changes through immeasurably minute variations, could not possibly have been effected in the male line alone. He must have had a mother as well as a father, and he must have had sisters and female cousins as well. If the theory of evolution any man holds makes room for the Bible account of Eve, neither the scientists, nor the philosophers, nor the theologians will make room for him.

With the best wishes for the prosperity of yourself and of your noble and beloved Church, and of all its institutions,
I remain yours, sincerely,

A. A. HODGE.

P. S.—To say that God created the body of Adam out of pre-existing materials is to say precisely what the Bible says. But this is very different from saying that it was produced by a process of natural generation from the bodies of brute ancestors. To say that God formed a body as a new creation out of pre-existing matter, and then placed a

newly-created soul in it, is one thing. But this is very different from saying that a brute generated a soulless body, and then that God put a soul created in his own image in it.

We are glad to present also the views of Professor Patton, who is Professor Hodge's colleague in Princeton Seminary. We copy them from an article written by Professor Patton and published in the *Presbyterian Review* of January, 1885—pp. 138, 143, 144:

"There are two methods open to those who defend Christianity against the assaults that are made upon it by anti-Christian thought; it may be shown that the hypotheses which are alleged to be contrary to the claims of Christianity are not warranted by fact; or, it may be shown that even supposing that they were true, they would not discredit revealed religion. It is evident that these methods are not mutually exclusive; and that when it is possible to employ it, there is advantage in the latter method. The Christian apologete cannot be expected to speak with the exceptional authority in scientific matters that belongs to the professed students of science; and he may very properly confine his apologetic method, if he choose, to the more humble function of pleading by way of demurrer to the charges that are brought against Christianity. . . .

As we have already said, it does not follow that evolution accounts for man because it accounts for the species of animals inferior to man. There are not a few Christian men who accept the doctrine of common descent as to the origin of species, who hold that man was a special creation, and that the words of Genesis contain a plain, historical account of his origin. At the same time we are obliged to face the question whether the doctrine of evolution applied to man is capable of being reconciled with the Bible.

Were evolution an accepted fact, the picture presented to our view in the organic world would be a rising scale of physical and psychical development, culminating in reasoning, praying Man. The correspondence between this picture and that presented in the first chapter of Genesis is too close to be accounted for upon any other hypothesis than Inspiration. We have no fear that any theory of evolution can do aught but enhance the evidence for the supernatural origin of the Bible.

It is conceivable that there has been a chain of many links connecting the intelligence of man with the lowest orders of intelligence in the animal world. It would be one thing, however, to admit this as a fact, and another to have a metaphysical explanation of the fact. Some undoubt-

edly would use this fact to support a materialistic philosophy that denies the separate existence of the soul, and all intuitionism. Others would impose a Pantheistic interpretation upon the phenomena of rising intelligences. The Theist and the Christian would regard man (and, perhaps, all intelligences) as a direct creation of God. The apologete owes it to Christianity to say that, though facts were to force him to believe in an uninterrupted line of psychical development, they could never force him to accept materialistic or pantheistic metaphysics.

Mind-wise man is related to God; body-wise man is made of the dust of the ground. This is the plain teaching of the Bible, and though evolution were true, it would not conflict, but, on the contrary, be in fullest harmony with this statement. What the process was by which man was made we do not know: but if it could be shown that man is related to the inferior animals, so far as his body is concerned, it would be none the less true that God made him out of the dust of the ground. Still it is hard to see how the facts of Scripture regarding the creation of woman, the descent of the human family from a single pair, the original righteousness of our first parents, their fall and that of their posterity through a single act of disobedience, and the subsequent provisions of the economy of grace in which Adam's representative character is presupposed, can be accounted for except by believing in the special creation of Adam and Eve; it would be going farther, perhaps, than we have any right to go, to say that these facts never can be harmonised with evolution: we do not see how they can. And we see no reason for going in quest of any theory that will effect this reconciliation, inasmuch as there is not the slightest evidence that contravenes the doctrine that man was an immediate creation of God.

The doctrine of evolution is claimed by its advocates to be a scientific doctrine resting upon undeniable facts of observation. It is very commonly supposed that the opposition to Christianity made by evolutionists is an opposition of science. We have tried to show that it is not evolution in its scientific aspect so much, but rather the metaphysical complement of evolution, that is especially hostile to the gospel. Some of the most conspicuous defenders of evolution hold a materialistic or pantheistic metaphysics, and those who know the hypothesis of evolution only as it is expounded by these anti-theistic thinkers are very apt to suppose that a theory of evolution that is at once theistic and Christian is impossible. For the sake of truth, as well as for the sake of those who may be brought under unjust

suspicion because of their known sympathy with some phases of the evolution hypothesis, this mistake ought to be corrected. . . —*April 29.*

DRS. PATTON AND HODGE ON EVOLUTION AND THE SCRIPTURES.

Before we speak of Dr. Patton's article from which we published extracts last week, we wish to add a few words respecting Dr. Hodge's views.

In a letter republished in the *Central Presbyterian* of April 14, Dr. Hodge, apparently speaking for Drs. McCosh and Patton as well as himself, says:

"About the lower animals, we are willing to leave it to the scientists as outside of immediate theological or religious interest."

That is, the question whether the lower animals were produced by evolution or by immediate creation out of the ground is "outside of immediate theological and religious interest." And yet the Bible says, Gen. 2:19, that it was "out of the ground" that "the Lord God formed" them.

The above statement, along with Dr. Hodge's views as published last week, may be compared with Professor Woodrow's utterances: "You will soon see my heresies, the only point of importance in which is, what I have been teaching for many years, namely, that God's word does not teach us how he created the various forms of organised beings, whether mediately or immediately; and if so, it makes no difference to us whether evolution is true or not." (*So. Pres. Review*, Vol. 36, p. 447.) "In the Bible I find nothing that contradicts the belief that God immediately brought into existence each form independently; or that contradicts the contrary belief that, having originated one or a few forms, he caused all the others to spring from these in accordance with laws which he ordained and makes operative." (Address, p. 14.) "It is evident that there can be no intention to describe the material employed." (*Ib.*, p. 17.)

In his letter published last week Dr. Hodge says:

"We think that even if specific variation with descent should be proved to have been the method followed by God

in bringing into existence the successive orders of the lower animals, the immense probability in the case of man, looking upon the problem in the light of revelation and of the intellectual and moral side of man, is that the preparatory law ceased to rule in this supreme instance and that God's image was brought into existence by an immediate act of God himself."

With this compare Professor Woodrow's remarks:

"As regards the soul of man, which bears God's image, and which differs so entirely not merely in degree but in kind from anything in the animals, I believe that it was immediately created, that we are here so taught; and I have not found in science any reason to believe otherwise. Just as there is no scientific basis for the belief that the doctrine of derivation or descent can bridge over the chasms which separate the non-existent from the existent, and the inorganic from the organic, so there is no such basis for the belief that this doctrine can bridge over the chasm which separates the mere animal from the exalted being which is made after the image of God. The mineral differs from the animal in kind, not merely in degree; so the animal differs from man in kind; and while science has traced numberless transitions from degree to degree, it has utterly failed to find any indications of transition from kind to kind in this sense." (Address, pp. 17, 18).

Referring now to Dr. Patton's article, we may state that the method of defending Christianity in which he says "there is advantage" "when it is possible to employ it," is the method almost invariably employed by Professor Woodrow for the last twenty-five years. He had even in his youth seen too much of the terribly disastrous results produced by proving the so-called "harmonies" between revelation and science to be willing to add to their number. And he thinks he has succeeded in showing, in reference to by far the greater number of assaults upon the Scriptures in the name of science, that, admitting the alleged facts and principles to be true as claimed, they do not throw the shadow of doubt on the Scriptures rightly interpreted.

Dr. Patton points out with clearness and accuracy the immense difference between "evolution in its scientific aspect" and the "metaphysical complement of evolution," as he terms it. If this difference had been perceived, it would certainly have prevented many very serious misapprehensions. On pages 9, 10, and 11 of his Address, Professor Woodrow attempted to point out this distinction; but to no purpose, so far as many of his assailants are concerned. As Dr. Patton well says, "*This mistake [of confounding things so entirely different] ought to be corrected.*"

Dr. Patton says:

"Mind-wise man is related to God; body-wise man is made of the dust of the ground. This is the plain teaching of the Bible, and though evolution were true, it would not conflict, but, on the contrary, be in fullest harmony with this statement. What the process was by which man was made we do not know; but if it could be shown that man is related to the inferior animals, so far as his body is concerned, it would be none the less true that God made him out of the dust of the ground."

In these sentences he expresses exactly what Professor Woodrow has been teaching. If what he here asserts is true, it becomes a matter of supreme indifference to the Bible believer whether evolution is true or false. And this is precisely what Professor Woodrow maintains.

Dr. Patton follows these statements with a list of difficulties which would keep him from rejecting the doctrine of the "special creation of Adam and Eve." Here also we fully agree with him, if we understand him. Even we think the Bible teaches to have been a special creation in every sense—both "mind-wise" and "body-wise," as Dr. Patton expresses it. So was Adam, so far as he was man in the image of God and the federal head of our race. So far the Bible seems to us to be clear. And however and of whatever material it pleased God to form a body for Adam, his creation was not the less special under one supposition than under another. We can hardly suppose that Dr. Patton's difficulties hinge upon the question of the kind of

matter and the method by which God prepared Adam's body.

We may say, however, that if "the descent of the human family from a single pair, the original righteousness of our first parents, their fall and that of their posterity through a single act of disobedience, and the subsequent provisions of the economy of grace in which Adam's representative character is presupposed"—if one of these doctrines should be found to be inconsistent with the belief "that man is related to the inferior animals, so far as his body is concerned," we would regard this belief as thereby proved to be untenable. These doctrines we believe to be taught in God's word and therefore certainly true; and hence anything inconsistent with them is necessarily false. But we may add, quoting Dr. Patton's language with a slight change or two: "It would be going farther, perhaps, than we have any right to go, to say that these" doctrines never can be shown to be inconsistent with the possible evolution of Adam's body: "we do not see how they can." But, we repeat, if they can, this belief must be abandoned.

If the question should now be asked, Do these Princeton Professors favor evolution? it is evident from all that has been said that it must be answered with an emphatic negative; they are very decided anti-evolutionists—they seem to reject evolution in all its forms. But this is a question in which theologians and biblical interpreters as such have no interest; the only question these care for is, How do they think that evolution stands related to the Bible? To this the answers are given, As to the lower animals, we do not care anything about it; it is "outside of immediate theological or religious interest." As to man's body, all the Bible says is that God made it of preëxisting materials without specifying what these were or what was the method by which he made it; and "if it could be shown that man is related to the inferior animals, so far as his body is concerned, it would be none the less true that God made him out of the dust of the ground." Hence the whole subject is destitute of interest to the Bible-believer as such. And since this is the case, it is a matter of utter indifference,

so far as the Bible is concerned, what you believe touching the question.

So far as we can see, we have now fully and fairly represented the views of these distinguished Professors. If we have failed to do so, if we have in any respect misapprehended their meaning, we will at once make all needed corrections as soon as they shall have informed us wherein we have erred.

Of course such questions as those we have been considering are not to be settled by authority; but yet we are glad that we have had the opportunity of laying before our readers the views and opinions of two teachers so justly honored as Professors Hodge and Patton.—*May 6.*

SIR WILLIAM DAWSON ON THE RELATIONS OF EVOLUTION TO
THE BIBLE.

We cannot too often repeat that it is only as to the relation of evolution to the Bible that the Christian believer as such can feel any interest in the subject. If evolution in any of its aspects is found to be inconsistent with the Bible, it is thereby proved to be false, and ought to be rejected without further consideration. But if found not to contradict the Bible, then the believer becomes indifferent to the whole matter—he does not care whether it is true or false: in either case it does not affect that which to him is the most absolutely proved and the most precious truth.

Christians who are inclined to believe in the truth of evolution might be supposed naturally to wish to find that their views are not inconsistent with the Bible, and therefore the same weight would not be attached to their opinions on the point as to the opinions of those who are unbelievers or disbelievers in evolution. Therefore in order to show how the matter is regarded by opponents of evolution of unquestioned orthodoxy, last week and the week before we published the opinions of Professors Hodge and Patton of Princeton Theological Seminary. For the same reason we publish to-day the views of Sir William Dawson. Our readers hardly need to be informed that Principal

Dawson is regarded as the most formidable scientific opponent of evolution, and many of our friends on the other side seem to be in the habit of regarding his authority as outweighing that of all other prominent men of science put together. He certainly cannot be regarded as a witness prejudiced in favor of evolution. In the *Homiletic Review* for this month, he has an article on "The Present Status of the Darwinian Theory of Evolution," in which he shows that he is still a decided anti-evolutionist; but at the same time he gives his opinions very frankly on the relations of evolution to religion and the Bible. He says, "The question of how species may have been introduced by the will of a Creator is not one likely to be soon, if ever, definitely settled by science, while in the Bible it is left in a form which does not commit us either to the extent of species or to any special doctrine with respect to the precise way in which it pleased God to make them." "While the Bible does not commit itself to any hypotheses of evolution, it does not exclude these up to a certain point." We present the following extracts from his article as setting forth his latest views:

"I have looked at these matters solely on the side of natural science, and without reference to their possible bearing on theology. On this, I think, no apprehension need be entertained. The mere metaphysical agnosticism of Herbert Spencer is likely to be as ephemeral as other forms of atheistic philosophy which have preceded it, and is already losing its hold, and the question of how species may have been introduced by the will of a Creator, is one not likely to be soon, if ever, definitely settled by science, while in the Bible it is left in a form which does not commit us either to the extent of species or to any special doctrine with respect to the precise way in which it pleased God to make them. On this subject, I cannot do better than quote from a recent work of my own. 'When we look at the details of the narrative of creation we are struck with the manner in which the Bible includes in a few simple words all the leading causes and conditions which science has been able to discover!

“Let it be further observed that creation or making, as thus stated in the Bible, is not of the nature of what some are pleased to call an arbitrary intervention and miraculous interference with the course of nature. It leaves quite open the inquiry how much of the vital phenomena which we perceive may be due to the absolute creative fiat, to the prepared environment, or the reproductive power. The creative work is itself a part of Divine law, and this in a threefold aspect: First, the law of the Divine will or purpose; second, the laws impressed on the medium or environment; third, the laws of the organism itself, and of its continuous multiplication, either with or without modifications.

“While the Bible does not commit itself to any hypotheses of evolution, it does not exclude these up to a certain point. It even intimates in the varying formulæ, “created,” “made,” “formed,” caused to “bring forth,” that different kinds of living beings may have been introduced in different ways, only one of which is entitled to be designated by the higher term “create.” . . .

“If the chemist has to recognise say sixty substances as elementary, these are to him manufactured articles, products of creation. If he should be able to reduce them to a much smaller number, even ultimately to only one kind of matter, he would not by such discovery be enabled to dispense with a Creator, but would only have penetrated a little more deeply into his methods of procedure. The biological question is, no doubt, much more intricate and difficult than the chemical, but is of the same general character. On the principles of Biblical theism, it may be stated in this way: God has created all living beings according to their kinds or species, but with capacities for variation and change under the laws which he has enacted for them. Can we ascertain any of the methods of such creation or making, and can we know how many of the forms which we have been in the habit of naming as distinct species coincide with his creative species, and how many are really results of their variations under the laws of reproduction and heredity, and the influence of their surroundings?”

"I may add that this paper is necessarily a very general summary of the questions to which it relates, and that its positions might be much strengthened by a detailed reference to those marvellous structures and functions of animals and plants which modern science has revealed to us and to their wonderful history in geological time. These are facts so stupendous in their intricacy and vastness that they make the relation of God to the origination and history of any humble animal or plant as grand and inscrutable as his relation to the construction of the starry universe itself."—*May 13.*

CHANGES IN BIBLICAL INTERPRETATION.

The Rev. Dr. James Stacy, in his recently published book on the "Day of Rest," has some admirable remarks on the truth "that the word of God alone, and not the opinion of uninspired men, is the foundation for Christian belief and practice." He points out the important fact that each age is or at least ought to be better able rightly to interpret the Scriptures than its predecessor. But there is so much that is excellent that we must take the liberty of laying before our readers several pages from his chapter on the "Position of the Reformers," pp. 199, 200, 201. The exact applicability of what he says to some of the subjects now undergoing earnest discussion in the Church, cannot fail to be observed. We trust not only that the applicability will be seen, but that the application will be made.

Dr. Stacy says:

In this connexion we may consider the charge, so often alleged against the common orthodox view, that Luther and Calvin, and the Reformers generally, regarded the day abrogated. Suppose, for a moment, that they did, could they not have erred, as others have done? The day of inspiration has long since passed. Though we may greatly honor those men and their worthy co-associates, for their clear and bold utterances of truth in the main, yet no one, we presume, is willing to ascribe to them anything like infallibility. Luther, the great reformer, held that the Epistle of James was "chaffy," because he failed to see how James's utterance

that a man was "justified by works," could be reconciled with that of Paul that a man was "justified by faith." So Calvin might have caught the mind of the Spirit in other things, but not in this matter of the Sabbath. The truth cannot be too often sounded in the ears of the world, that the word of God alone, and not the opinion of uninspired men, is the foundation for Christian belief and practice. And we have that word, and can judge of it, just as well as those who have preceded us, and even better, as our opportunities for its study are superior. For, in addition to our increased facilities, there is such a thing as a continued development in the application of the truth, as Trench, in his Hulsean Lectures, has so forcibly shown. To say that the Reformers, or even early fathers, knew all, or, in other words, had attained perfection in knowledge and practice, is to put a complete estoppel upon all future development in the life and power of the Church—a position overwhelmingly refuted by the whole analogy of nature as well as the teaching of the Scriptures themselves. The Bible is a growing book, and will be better understood as the years go by. This will appear when we remember that its truths were intended to be applicable to all nations, generations, tongues, and tribes. As there is a great deal in the resources of the earth yet undeveloped, so in this mine of God's word. There is a great deal in that word yet unexplored, being wholly applicable to states of things yet in the distant future, and of which we can now form no adequate conception, and which states of things will be necessary to a clear understanding of the truths themselves. In other words, the truth will grow upon the world in its applicability, its richness, its grandeur. The divine page will only become the more illumined by the advance of time, and men will see and feel more of its spirit, its beauty, its power. The disciples themselves had very crude notions concerning many subjects, though the Master was present with them to teach and instruct, and did not understand many things he taught until afterwards. So now there are still many things in the Scriptures which will be better understood by those who are to come after us. . . .

In this particular, the history of the Church is like that of the world. Different leading truths are brought to the front by different generations. The current of human thought, like the waves of the sea, for the time is all in one direction. As different truths rise to the surface they are more carefully studied, and become more emphatically pronounced and emphasised. The past history of the Church clearly shows this. The divinity of Christ, the personality of the Holy Spirit, the power of the magistrate, the freedom of the will, and the question of baptism, have each in its turn been the leading emphasised thought of the age, the whole theology of the time being made to conform to those leading truths. Insomuch that the knowledge of the theology of any age is absolutely necessary to a knowledge of the history of that age.

From the Charleston News and Courier.

THE ORIGIN OF ADAM'S BODY.

Dr. Woodrow sets himself right on the evolution question.

He holds that every word of the Sacred Scriptures is absolutely true, and the Christian may hold whatever scientific views he please so long as they do not contradict the word of God.

Columbia, S. C., June 3, 1886.

To the Editor of the News and Courier:

I observe in your journal for May 25 an account of the proceedings of the Presbyterian General Assembly at Augusta, Ga., in which there is what purports to be a synopsis of some remarks made by me. Allow me to say that this synopsis is inaccurate in every particular. It would be impossible to obtain from it the least idea of what I really said.

But I write chiefly to ask you to allow me to make another correction. In the *News and Courier* for May 30, your special correspondent, "C. E. C.," speaking of the Rev. Dr. Palmer's address, says:

"The third point was the duty of the Church to maintain the purity of the Scriptures against any and all attempts to change the historic interpretation in attempting to make them teach what the Spirit evidently never meant them to teach. The application of this point to the present attempt to make the Scriptures teach evolution is easy, though no direct reference was made to this subject in the address."

It is not here said that *I* have made the attempt in question—there is "no direct reference" to me, but the "application" of your correspondent's words "is easy." Let me say, then, that the statement that there is a "present attempt to make the Scriptures teach evolution," is, so far as I know, wholly without foundation. If there ever has been such an attempt, within the limits of the Southern Presbyterian Church, I at least have never heard of it. Doubtless "C. E. C.,"* (presumably a Presbyterian minister,) and the overwhelming majority of the members of the Augusta General Assembly, believe that the attempt has been made and that I have made it; but nothing could be further from the truth. I have reiterated over and over again in every form my belief that the Scriptures do not teach God's *mode* of creation; that they teach the *fact*, but not the *method*; and, therefore, that neither the hypothesis of immediate creation nor the hypothesis of creation by evolution can contradict the Scriptures; that "every word of the Sacred Scriptures is absolutely true, but that to the Christian believer it is immaterial what scientific views he may hold, provided such views do not contradict the Sacred Scriptures."

I cannot comprehend the prevailing inability to distinguish these propositions from that which asserts that the "Scriptures teach evolution." But the inability exists; and I have come almost to despair of seeing it removed. Yet I am unwilling to be held up in a false light before your wide circle of intelligent readers, and therefore I beg that you will publish what I have now written. JAMES WOODROW.

*Since writing the above, I have seen that the words here quoted also form part of a communication from the Rev. C. E. Chichester to the *Independent*, published in that journal June 3rd. Hence, Mr. Chichester, of Charleston, S. C., is responsible for the misapprehension here corrected and for its wide publication.—J. W.

CONDEMNED AND SENTENCED MAY 29.

TO BE TRIED AUGUST 15.

As may be seen in the reports of the General Assembly's proceedings published to-day, Professor Woodrow was condemned and sentenced last Saturday without trial. His trial for the offences of which he has been declared guilty and for which he has been sentenced will be held next August.

[The following resolutions were adopted by the General Assembly at its meeting in Augusta, Ga., to which reference is made above:

"The Church remains at this time sincerely convinced that the Scriptures, as truly and authoritatively expounded in our Confession of Faith and Catechisms, teach that Adam and Eve were created, body and soul, by immediate acts of Almighty Power, thereby preserving a perfect race unity.

"That Adam's body was directly fashioned by Almighty God, without any natural animal parentage of any kind, out of matter previously created of nothing.

"And that any doctrine at variance therewith is a dangerous error, inasmuch as by the methods of interpreting Scripture it must demand, and in the consequences which by fair implication it will involve, it will lead to the denial of doctrines fundamental to the faith."

"Resolved, That whereas the General Assembly is convinced that Rev. James Woodrow, D. D., one of the Professors in Columbia Theological Seminary, holds views repugnant to the word of God and to our Confession of Faith, as appears both by his Address published in the *Southern Presbyterian Review* for July, 1884, and in other publications, and by his statements made upon the floor of this Assembly.

"Therefore, this General Assembly does hereby, in accordance with its action yesterday in regard to the oversight of Theological Seminaries, earnestly recommend to the Synods of South Carolina, Georgia, Alabama, and of South Georgia and Florida, which direct and control the said Seminary, to dismiss the said Rev. James Woodrow, D. D., as professor in the said Seminary, and to appoint

another in his place, and speedily to take such other steps as in their judgment will be best adapted to restore this Seminary to the confidence of the Church."]—*June 3.*

NOT GUILTY.

The Presbytery of Augusta met at Bethany church, near Union Point, Ga., last Thursday. The long-looked-for trial of Prof. James Woodrow on the charge of heresy began on Monday, and on Tuesday evening [Aug. 17, 1886] a verdict of NOT GUILTY was rendered. Rev. Dr. Adams, of Augusta, was prosecutor, and Dr. Woodrow conducted his own defence. The only witness examined on the part of the prosecution was Rev. Dr. J. L. Girardeau. The only witness examined for the defence was the prosecutor, Dr. Adams.

The occasion was also memorable on account of the celebration of the centennial of Bethany church. Thousands of people were present, and the exercises were peculiarly interesting.

We will give a full report of the trial and other proceedings next week.—*Aug. 19.*

TO WHAT DO WE OBJECT?

Asks the *St. Louis Presbyterian*, and continues:

Not to the Augusta Assembly's interpretation of the Scripture account of the creation of man. We are an old-fashioned reader of the Bible, and subscribe heartily to the Assembly's deliverance "that Adam and Eve were created, body and soul, by immediate acts of Almighty power, and that Adam's body was directly fashioned by Almighty God, without any natural animal parentage of any kind, out of matter previously created from nothing." Stick a pin there. We do not believe in Dr. Hodge's "organic dust," or Dr. Armstrong's "mould," or Dr. Woodrow's "modification of an animal frame into a human frame," or the *Central Presbyterian's* "harmless and admissible view" that "God created Adam by a miraculous process instantaneously out

of pre-existing organic matter." We believe with Isaac Watts, that God

"Formed us of clay and made us men."

"And the Lord God formed man of the dust of the ground." This is all the Bible says about it. We believe it was common, literal dust. Dr. Hodge says that this is "childish," and that the dust must have been "organic," because *Science* tells him that man's body cannot be made out of common dust. Dr. Armstrong calls the material "mould," because *Science* tells him just what it told Dr. Hodge. And the *Central Presbyterian*, which is also learned in *Science*, sees no harm in the view that God created man "by a miraculous process instantaneously out of pre-existing *organic matter*." Then, Dr. Woodrow comes along with his *Science*. He is more explicit than Drs. Hodge and Armstrong and the *Central Presbyterian*, and says "it is probably true" that God created man miraculously and instantaneously out of pre-existing organic matter in the shape of some animal which "the Almighty modified into proper shape and form to *become* the body of Adam, but which was not Adam's body until the Creator made it a *human* frame, nor until he breathed into it an *immortal human spirit*."

Now, it will be observed (1) that all these gentlemen believe in "organic" dust; (2) that some of them seem to believe that it was *dead* dust yet having in it "organic" elements, while Dr. Woodrow inclines to the belief that it was *living* dust—dust incorporated in a living animal; (3) that, while they differ in this apparently unimportant particular, they all agree in going to *Science* to learn what the Bible means by "dust of the ground."

We do not know (or care) anything about the *Science* of this matter. God tells us in his word, and our Confession of Faith and Catechisms repeat it, that we are made "out of the dust of the ground." This we believe—we *know*. Nobody knows any more. And these gentlemen may dispute as they list in the uncertain field of *Science*, but they must allow us to adhere to the simple declaration of Scripture, to refuse their scientific lucubrations as a part of

Scripture, and to be utterly indifferent to all their learned guesses concerning what is outside of Scripture.

This is enough for the present.

So far as we can see, the above is an accurate statement of facts, except in a single particular; namely, that "they all agree in going to *Science* to learn what the Bible means by 'dust of the ground!'" From this we must dissent, at least as regards Dr. Woodrow. He never goes to science to learn what the Bible means. In his opinion the only infallible rule of interpretation of Scripture—the only rule he is willing to trust—is the Scripture itself; not science, not philosophy, not tradition, but the Scripture alone: to this alone will he bow, and to this he bows without hesitation.

In the matter under discussion—the meaning of the words, "dust of the ground"—there is a question about the true and full sense of the expression; and therefore he has made diligent search for other places in the Scriptures that speak more clearly. This search has led him to believe that in this case, as in so many similar ones, it does not seem to be God's design to give us definite information in his word. If this conclusion is correct, then it follows that no opinion touching the matter can contradict God's word. Therefore whether we agree with the *St. Louis Presbyterian*, or Dr. Armstrong, or Dr. Woodrow, we are equally free from holding views inconsistent with the teachings of the Bible.

Having reached this point, Dr. Woodrow supposes that if any light is to be shed on the question of the origin of Adam's body, beyond the fact that God created it and created it of the dust of the ground, that light must come from the study of God's works. But he utterly refuses to inject any conclusion he may reach here into God's word, as controlling its meaning. He regards the subordination of the meaning of the word of God to science as almost if not quite equivalent to a rejection of that word; it is as bad as making the word of God of none effect through men's vain traditions. He does not doubt and has never doubted a single truth set forth in the Scriptures, however "hard to be understood" he has found some things.

With all our heart we say, with the *St. Louis Presbyterian*, that, as believers in the Bible, "we do not know (or care) anything about the *Science* of this matter. God tells us in his word, and our Confession of Faith and Catechisms repeat it, that we are made 'out of the dust of the ground.' This we believe—we *know*."—*July 1.*

EVOLUTION.

We have received from a former colleague and friend in Louisiana, and also from other friends in different parts of the country, copies of a recent number of the *Southern Churchman*, which contains an editorial article on the question now agitating our Church. This journal is published at Richmond, Va., and is edited by a thoroughly evangelical minister of the Protestant Episcopal Church. It presents views which are perfectly familiar to our readers, and it presents them so clearly that it seems to us that if any one has failed hitherto to understand exactly what we have maintained, he certainly cannot do so longer after reading this clear statement of our views.

The *Southern Churchman* says:

"There has been excitement among Southern Presbyterians in regard to one of their theological schools—that evolution was taught. As they alone are responsible, they must settle these matters for themselves.

"So far as our common Christianity is concerned, we have the same right to discuss as any. We know from the Book that God is the Creator of all things; this beyond all the doubts. But the Book does not teach, nor was designed to teach, how or in what way God did create. It may be impossible to discover his method, or it may not. If not impossible, the only way to ascertain the mode of creation is to inquire of creation, to search it with all our powers. This the scientists have been doing, and they tell us that the method in which God created was by development. This may be false, or it may be true; but, whether true or false, the Christian religion has nothing to do with it; it is simply a question of science. We tell our children God

made them, which is true beyond all the doubts; but he made them by development from their parents; as much made them in this manner as if he had called them into being by a word, without any predecessors. If God made our first parents by development, all right; why not? or all wrong; why not? We do not know, not having studied such matters; but whether he created our first parents in one way or another, he is the one only Creator. Religion has no more to do with settling the *manner* of God's creation than it has to do with arithmetic.

"Rev. Dr. Woodrow, the Presbyterian professor who is the target for Presbyterian arrows, may be wrong in his view of creation, believing that God created man—*i. e.*, his body—by development from other animals. He may be wrong, he may be right; but, whether right or wrong, it is not a question of religion, or of Bible exegesis—only a question of scientific research perfectly legitimate, whether the deductions therefrom are true or false. Let the Bible teach who is our Creator, as it does; but it does not teach the mode or manner or method in which or by which it pleased his great and glorious name to create. If he created *per saltum*, blessed be he; if otherwise, blessed be he. Wise the watchmaker who made it to keep time; wiser if he could have made it not only to keep time, but to evolve other watches as well *ad infinitum*. Wonderful to us is the Creator; more wonderful to us if he placed in protoplasm the possibilities of all the manifold changes of creation. Whether he did this latter, we know not; but if he did, or if he did not, it is a question of science, not at all of religion.

"As Dr. Woodrow has been a much-talked-of man, our readers will be glad to see a letter of his, addressed to the Charleston (S. C.) *News*, on this subject. [Then follows the letter which we have already published.]

"It is to be understood we are not taking sides with Dr. Woodrow. He may be right, or he may be wrong. All we want to say, the *mode* of creation is not a matter of religion; only of science."—*July 22.*

FROM THE DUST.

The following discussion of the meaning of "dust" is taken from a volume entitled "The Story of Creation," written several years ago by the Rev. Dr. S. M. Campbell. Dr. Campbell is a highly esteemed minister in the Northern Presbyterian Church; at the time when this volume was published he was pastor of a church in Rochester, N. Y., and is now pastor in Minneapolis, Minn. We do not know his views as to evolution now, but when he wrote what we here present, he was a decided opponent of the doctrine. He speaks exclusively as an interpreter of the Scriptures, as one who fairly and candidly seeks the exact meaning of the word, without injecting into it his prejudices or preconceived notions derived from tradition or ignorance.

In the chapter next to the one we copy, Dr. Campbell presents the strongest arguments against Darwinism, but he wisely says:

"The true method of assailing Darwinism is not to quote Moses against it. Moses was too cautious to commit himself on any such question."

Dr. Campbell says:

"And the Lord God formed man of the dust of the ground." In what sense are we to understand these words? Of course they refer to the human body, or more comprehensively to both that form and life which we have in common with the lower orders of creation. As to his spiritual nature, God breathed into man the breath of life: as to his animal nature, God formed it of the dust of the ground.

May we reverently ask what is the process involved in the word "formed" here? Did the Creator take a quantity of dust, literally, and moisten it, and mould it into a human figure as an artist moulds his "clay-form"? We shrink a little from the details of this suggestion; but the words of the narrative admit of this view, and it is one which a large number of people have unconsciously adopted. We may hold such a view and still believe the Bible; but there are other views which we may just as safely adopt.

Man may have been formed from the dust in quite another way. He may have been so formed, not imme-

diately but mediately. As those of our race, living to-day, are of the dust through previous generations, connecting them with a dust-formed ancestor, so that ancestor himself may be dust-formed through previous generations of a lowlier life, from which he may have been evolved. The Mosaic account is precisely as good for one of these theories as for the other. So far as the record shows, we have two things to believe, and no more: (1) Man was created by God; and (2) as to his animal nature he is an earth product, like the creatures that came into the world before him.

Professor Tayler Lewis ("Six Days," page 248) says on this subject, "We are not much concerned about the mode of production of his material or merely physical organisation. In regard to this, there is nothing in the expressions 'he made' or 'he created him' or 'he made him from the earth' which is at war with the idea of growth or development, during either a longer or a shorter period. Ages might have been employed in bringing that material nature, through all the lower stages, up to the necessary degree of perfection for the higher use that was afterwards to be made of it."

President Potter, (Letter to the *New York Tribune*, Dec. 4, 1875) of Union College, says, "If we meet the Darwinian with humorous reference to supposed apish ancestry, his retort is ready that an ancestry of clods is not less objectionable, and that the choice lies between animate and inanimate dust."

And Professor Winchell ("Evolution," page 115) says, "Is it less credible that man as a species should have been developed by secondary causes from an ape, than that by such means man as an individual should rise from a newborn babe or a primitive ovum? It is no more derogatory to man's dignity, to have been at some former period an ape, than to have been that red lump of mere flesh which we call a human infant."

These are the words of men who stand too well as Christian believers to be put down with a sneer; and they are equally men who, as Christian scholars, have a right to speak on this question. And, while they refuse to be tied up

to the system of Mr. Darwin, until it shall be more thoroughly established, they equally refuse to be tied up to an interpretation of Scripture from which we shall perhaps in a little time be but too ready to retire.

There may be men who accept the development hypothesis for the sake of making an assault upon all Christian theism. And such men may attempt certain inferences from that hypothesis, which would conflict with Holy Scripture. They may insist that as man derives his nature from that of the brute, he remains but a brute, though one of special culture. They may deny that there has been any inbreathing of God into man's nature, or that he is in any superior sense a living soul. And so they may deny the doctrine of immortality, and of sin, and of redemption. They may even deny the existence of God. But the hypothesis warrants no such conclusions; and should any exigency occur in which we must either give up our belief in the Mosaic history, or find in that history a place for the general views of creation held by Mr. Darwin, no Christian need be alarmed. As to this human creation, Moses himself says it is from the dust; and if so, it may as well be a development as an immediate creation.

If the Bible had said that God moulded a clay figure in human form, and then set it up, and breathed life into it, we should of course be obliged to accept the statement as somehow true. But, as it says no such thing, we are not wise to invent so clumsy a theory and then rest upon it all our faith in the Book. The form into which God breathed that final nature that made it human may have been, so far as the record shows, for ages preparing. It may have been slowly brought up through countless generations of lowlier life. And the inbreathing may have come just as it reached the place where it had become a fit temple for an indwelling soul. We do not say that the Bible teaches this. We say it teaches neither the one thing nor the other. We only affirm that while the doctrine of the immediate, sudden, instantaneous creation of man is consistent with sacred Scripture, the doctrine of the natural development of his animal nature from some lower order of being, dust-formed,

is equally so. An omnific word may have started the original germ. Another word may have set it higher and sent it on an upward way. And when it reached that point where it could be combined with a soul, God may have breathed into it that immortal nature, in the possession of which it fell from its estate of innocence, and afterward was redeemed through the suffering and death of Jesus Christ our Lord.—*Aug. 5.*

COMMENTS.

From numerous comments on the recent trial of Professor Woodrow, we select the following:

The *Christian Index* (Baptist), of Atlanta, Ga., says:

“The charge of heresy made against Dr. Woodrow, Professor in the Theological Seminary in Columbia, S. C., has not been sustained. The Professor was accused by the Rev. Dr. Adams, of Augusta, Ga., of holding doctrines in conflict with the Confession of Faith, growing out of his exposition of the scientific hypothesis of “Evolution,” but by a vote of 13 [14] to 9 the Presbytery of Augusta has declared him not guilty. Dr. Adams has appealed to the Synod of Georgia, and the whole perplexing and exciting case will go to the Southern General Assembly next year.’

“Dr. Woodrow was condemned and sentenced last June [May]. In August (after he was condemned and sentenced) he was *tried*! On the trial he was found *not guilty*. Thus the condemnation and sentence are mashed very flat. Now the case, already twice decided on, goes to the Synod, and after that to the General Assembly. Such are the beauties of the Presbyterian church government. Their method of condemning first and trying afterwards is worthy of many exclamation marks ! ! !”

There is no denying the facts as stated above. We cannot admit, however, that “Presbyterian church government” is responsible for these “beauties.” They are rather deformities resulting from an utter disregard and violation of every principle of that government.

Here is another accurate statement of the case :

"The unpleasant dilemma which we have all along been foretelling (says the *New York Evangelist*) is already coming upon our brethren of the Southern Church in the Woodrow case. The genial Professor has been tried by his own Presbytery on the charges informally preferred against him in the Augusta Assembly, and has been formally acquitted by a vote of *thirteen* [14] to *nine*. On one hand, the Assembly has declared him guilty of holding and teaching heresy, and has instructed the Synods specially concerned with the care of the Columbia Seminary, to discharge him for such belief and teaching. On the other hand, the Presbytery has declared him innocent of the offence alleged, and now formally gives him an unchallenged place in its membership. What will happen next ! Shall the Assembly put the Presbytery on trial, or exscind it, after the manner of 1837, without trial ? Shall the Synods obey the Assembly, and put out a man declared to be orthodox, or wait till the case comes before them by reference or appeal ? Shall Dr. Woodrow occupy his chair as a sound and trustworthy teacher, according to the decision of his Presbytery, or shall the trustees eject him from office while he holds in his hands this Presbyterial endorsement of his soundness ? All this, and much more, comes from beginning at the back end first, and trying to do things in a wrong, disorderly, unconstitutional way."

Yes, it all "comes from beginning at the back end first, and trying to do things in a wrong, disorderly, unconstitutional way," as any one can very easily see.

The *Interior* (Chicago) says :

"The results of the recent trial of Rev. Dr. Woodrow by his Presbytery, and of his acquittal, don't seem to have been oil poured upon the troubled waters of our Southern Presbyterian Church. After a temporary lull, the war-whoop, the clash of spiritual armor, and the pop of spiritual guns seem louder than before. We regret all this because of what can scarcely fail to be its disastrous effect upon the work of the Southern Church. While it is true that, in spite of the excitement over this Woodrow evolution busi-

ness, the contributions to the working agencies of that Church were creditably increased last year, storm-centres are not favorable to the growth of such things, and we fear that a similar announcement cannot be made at the close of the current year. And while, in one sense, this is neither our fight nor our funeral, we regret for the Church's sake that, in view of the large majority against him, Dr. Woodrow does not retire from his position in the Seminary and wait with a dignified patience the Master's time for justice—if an injustice has really been done him."

The regret here expressed is largely shared by all those who, for the last two years, have been trying in unlawful ways to drive out Dr. Woodrow as a heretic. Failing in this, it is surprising how solicitous they have become on his account and how anxious that for his own sake he should voluntarily resign. To be sure, to do this would be a plain though indirect admission of his guilt as a heretic, and that he had been teaching what he had sworn he would not teach; but then, as the *Interior* suggests, he could "wait with a dignified patience the Master's time for justice"! That is precisely what he is trying to do; though he does not share the doubt the *Interior* expresses when it says, "If an injustice has really been done him." But we were not prepared for such advice from that journal. We should rather have expected from it such a practical exposition of Calvinism as Cromwell gave when he said: "Trust in God, and keep your powder dry."

The *Herald and Presbyterian* (Cincinnati) does not often agree with the *Interior*, but they are at one in this case. It likewise evinces the tenderest concern for Dr. Woodrow. The change is gratifying, for in its editorial articles hitherto, neither fairness nor tenderness have been conspicuous. It says:

"Time will show, as we believe, that the great blunder of the case was Dr. Woodrow's refusal to resign when asked to do so by the Board. Strife and personal feeling are increasing, and the end may be that he may be judicially condemned by the highest court of his Church. If so, his refusal to resign will be found to have given his enemies

the majority. If he had resigned, a majority—in all probability nine-tenths—of his brethren would have been willing to have borne with him for a long time, perhaps indefinitely, and he might have so modified or explained his views as to remain *rectus in ecclesia*."

What a blunder Dr. Woodrow has made! How he has lost his chance of being "borne with" by his brethren, at least by nine-tenths of them, in all probability. "Borne with"—just see what he has lost. The *Herald and Presbyter* is doubtless right in this opinion; indeed, we think it might safely have said ten-tenths instead of nine; for has not even his late prosecutor, Dr. Adams, said he had no objection to leave him "*rectus in ecclesia*" "if he would only resign"? And did not his late colleague, Dr. Girardeau, tell him two years ago that substantially all he wished was that "he would only resign"? And then to think again of the honor Dr. Woodrow would have secured for himself—he would have been "borne with." "*Borne with*" indeed.

In order to remain "*rectus in ecclesia*," Dr. Woodrow preferred what he regards as a better way—namely, meeting his accusers face to face before his peers, and having them hear and decide. Their decision, the only one yet lawfully given, was that in every respect their fellow-presbyter is absolutely *rectus in ecclesia*. Is not that better than being "*borne with*" by nine-tenths?

The *Herald and Presbyter* says very correctly that "the testimony was certainly not sufficient to sustain the charge." But it errs in its reasons for this statement; for it seems to think that the evidence that could have been brought against Dr. Woodrow was not brought. We cannot allow this injustice to be done the prosecutor, Dr. Adams. He put in evidence all the documents that Dr. Woodrow's extremest and shrewdest opponents could regard as containing what was anti-scriptural; and all the parts of these that could by any one be regarded as heretical were carefully brought to the notice of the court by both the prosecutor and the accused. After a deliberate consideration of the whole case thus fully presented, the court gave its judgment on the merits of the case. That judgment

was that the teachings of Dr. Woodrow's Address and other writings are not contrary to the Sacred Scriptures as interpreted in our standards. The judgment was not that the accused might hold his views because he thought them to be right, or because they were of no importance; he neither asked nor desired nor would have accepted the privilege (if it is a privilege) of holding and teaching his views, if contrary to the Bible as interpreted in our standards. No; the court decided that his views are not contrary to the Bible so interpreted—that, and nothing less, nothing more.

The only other comment to which we shall now allude is one made by the *Springfield Republican*. It says:

"Whenever things get dull with the Presbyterians of the South, they turn to and try Prof. Woodrow for heresy. The trial usually comes earlier in the season, but this has been an exceptional year for early crops and things are a little mixed. The Augusta (Ga.) Presbytery has just finished the heresy drama for this year."

Without venturing to decide whether the correct reason is here assigned, it is certainly true that these so-called "trials" or "not-trials" have been recurring with great regularity now for a long time nearly all over our Church. But the first legal trial is that which has just been held. There have been plenty—too many, perhaps—of judgments, sentences, etc.; but all without the semblance of law or constitutional right. But we wish to call the attention of our Massachusetts friend to the fact that Dr. Woodrow is in no way responsible for this frequency. He has all along been asking for only the one trial, which he has just now had. He has constantly been standing on the defensive. There has been nothing that he could do that would put a stop to the "quasi" or "virtual" trials. It is a weary struggle to him, but it is not of his choosing. Though it should weary him to death, he cannot do otherwise than as he has been doing. Quail, or flee, or surrender the truth, he cannot. He has always been ready to submit to the constitutionally expressed judgment of the Church, or quietly to withdraw from its jurisdiction if he found he could not do that with a

clear conscience; but he prizes justice and right too highly to aid any body, however venerable, in setting its own laws at defiance, so long as resistance is possible. So far as he can see, no other course is open to him consistently with loyalty to truth, to right, and to God.—*Sept. 16.*

“GOOD LOGICAL INFERENCES.”

“The *Southwestern Presbyterian* says that the ‘late Assembly repudiated the Ape as a factor of Presbyterian theology, and recommended the removal of Professor Woodrow, his spokesman, from the Columbia Seminary.’

“That’s very smart, we suppose. But it is not true. Professor Woodrow is not a ‘spokesman’ for the Ape. He has not intimated that the Ape is the ancestor of the editor of the *Southwestern Presbyterian* or of any other man.

“Said editor and others have rung the changes on Ape and Ape-ism, drawing wholly on their fancy, and by such unfair ridicule have misled their readers, wronged Dr. Woodrow, and greatly hindered calm consideration and a quiet adjustment of the difficulty. Dr. Woodrow, it is but just to repeat, has not said that man is probably descended from the Monkey. Perhaps, considering the gross misrepresentation of his views and the bitterness with which he has been personally assailed, his scientific investigation might incline to the conclusion that the living organism which the Almighty transformed into a human body was something fiercer than an Ape.

“We reiterate, we are not a particular ‘friend’ of Dr. Woodrow, and we do not agree at all with his evolution hypothesis, but we hold that, particularly at such a time as this, Peace and Justice and Truth demand fairness.”

The *St. Louis Presbyterian* of last week uttered this emphatic condemnation of the representation of Professor Woodrow’s views made by the paper named. As it says, this representation is “NOT TRUE.” Its want of truth has often been pointed out before; therefore we suppose that the authors of this and of similar assertions will go on

making them just as if their truthlessness had not been shown. The appeal for "fairness" will in all probability go unheeded.

How can this be explained? It would be easy to say that the authors of such statements make them knowing them to be false. That we cannot believe. It may be, and no doubt is so with some; but we believe that the greater number of those who make these false statements really think that they are true. If any one should ask us how this can be, when the statements are so obviously untrue, we would have to confess our inability to give a satisfactory answer. Their authors are not wilfully dishonest; they are not ignorant, at least on other points. The only suggestion we could make is that, partly perhaps under the influence of prejudice and partly from want of knowledge of such subjects, they draw what they regard as "good logical inferences," and then assert that their inferences honestly and fairly set forth the views criticised, when in reality they are nothing better than shocking caricatures of them.

It might be supposed that Presbyterians would be especially on their guard against such mistakes and such grievous injustice. They are familiar with the fact that the opponents of our doctrines pursue this course habitually, and they fully recognise the unfairness and injustice of it. For example, the Anti-Trinitarian says that a "good logical inference" from our doctrinal statements is that we believe in three Gods. He then argues against polytheism; and when he has disproved it, he claims that he has overthrown the doctrine of the Trinity. So the Anti-Calvinist asserts that our Confession of Faith teaches the doctrine of fatalism; that however sincerely one may believe in the Saviour and however holy his life may be, he is certainly lost unless he is one of the elect; on the other hand, that if one lives all his life in wanton wickedness, committing all manner of sin, rejecting and blaspheming the Saviour to his last breath, he will assuredly be saved, if only he is one of the elect, as it is inferred he may be according to our standards. The Anti-Calvinist then proves that these shocking doctrines are directly contrary to the teachings of the Bible;

and he then supposes and claims that he has completely demolished our Confession of Faith.

Now, it cannot be said that the Anti-Trinitarian and the Anti-Calvinist are either wilfully dishonest or stupidly ignorant. They are neither. And yet they do what seems at first sight to make it a "good logical inference" that they must be either one or the other or both. How this inference is to be avoided, we do not know; but for all that, we cannot and will not accept it. There must be some explanation that justifies the rejection of what seems to be so good and logical an inference, though we are forced to confess our inability to see what it can be. So it is in the case before us.

The fact remains, however, that Professor Woodrow has never taught or even thought what his opponents attribute to him; and at least ninety-nine hundredths of what they argue against as his views he rejects, and must be set down as inferences drawn by his opponents—inferences, not good and logical, but horribly bad and utterly illogical—*Oct. 21.*

PRESBYTERIANS AND EVOLUTION.

The *Wilmingtonian* (Del.) publishes an article with the above heading, in which it undertakes to give an account of the relations between Dr. Woodrow and the Columbia Theological Seminary. It makes some mistakes, but it is not necessary to our present purpose to correct them, inasmuch as its statement of Dr. Woodrow's "alleged heresy" in the paragraph which it quotes is accurate. We publish it now in order that we may once more explain what it finds it "difficult to understand." It might not be worth while to do this for the sake of those who are beyond the limits of our Church; but we do it for the sake of a number of our best friends within our Church, who, like the *Wilmingtonian*, find "his position difficult to understand and quite open to all the criticisms that his persistency calls down upon him."

The *Wilmingtonian's* article is as follows:

The majority of the local body of Presbyterian Synods (there are four having jurisdiction over Columbia College) having asked the doctor to resign, he has refused. And now the governors of the school have proceeded to close it as the

only method by which they see their way of attaining their end.

It is remembered that not very long ago, at a certain crisis, Dr. MacArthur, the noted Baptist minister of Calvary church, New York City, said :

"For myself, should I cease to hold the views touching the inspiration of the Scriptures, the vicarious atonement of Christ, and other doctrines of evangelical Christianity, I should give up my Christian name. When I step off the platform touching baptism, the Lord's Supper, and any distinctively Baptist views on which I stood when I received ordination as a Baptist minister, I shall give up my denominational name as a Baptist minister. I shall relieve the denomination of all responsibility for my acts. Common honesty requires that when a minister has abandoned the views on profession of which he received denominational recognition, he should no longer enjoy the emoluments and honors of that denomination. How a man can wear his Church's armor while he is stabbing her to the heart is more than an honest man can understand. The maligned politician is above such unmanliness. I must say as the years advance I hold my ordination vows with a firmer grasp and a tenderer love, I believe with every drop of blood in the old, the blessed Book, in the old gospel and the old methods of winning men to God, etc., etc."

Now, Dr. Woodrow persistently refuses to resign from the emoluments he holds through the fact of his ordination vows.

His position is difficult to understand and is quite open to all the criticisms that his persistency calls down upon him.

The logic of his position is not that he may hold and teach more mathematically exact expoundings of the exegesis of Scripture, but distinctively that he teaches his classes in the Theological Seminary views not in consonance with those by which he attained ordination in the Presbyterian denomination, the appointment of the presidency of Columbia Theological Seminary, and the chair of Natural Science in Connexion with Revelation, in that school.

Now, we may say, in the first place, that Dr. Woodrow agrees fully with every sentiment here quoted from Dr. MacArthur, and if he had abandoned the Christian belief, he would at once have abandoned the Christian name; if he had abandoned the doctrines of Presbyterianism, he would have renounced the name of Presbyterian. But inasmuch

as he has done neither, but claims that he believes the teachings of the Bible and the doctrines of the Presbyterian standards as firmly as any man living, he insists that Dr. MacArthur's just sentiments have no possible application to him. This claim does not rest merely on his own opinion, but also on the judgment of many of the best and wisest men in the Church. The Board of Directors of the Seminary in September, 1884, after the most careful examination of his views on evolution, declared that "there is nothing in the doctrine of evolution, as defined and limited by him, which appears inconsistent with perfect soundness in the faith;" and the Presbytery which more than a quarter of a century ago had ordained him, declared, last August, after a trial lasting two days, that he was "not guilty of holding or teaching anything contrary to the Sacred Scriptures as interpreted in our standards."

It must be plain from the foregoing that it is erroneous to suppose that the quotation from Dr. MacArthur applies in any way to Dr. Woodrow.

But granting this, it may be asked, Has not Dr. Woodrow manifested unseemly "pertinacity" in refusing to resign, after having been so often requested to do so?

Before answering this question, it may be well to look at the history of this part of the case.

In September, 1884, Dr. Woodrow received a communication from the Board of Directors in which his course was commended in the strongest terms. The next communication he received from the Board (largely changed meanwhile in its membership) informed him that he was "disqualified as a Professor in their Seminary, and thereby rendered incompetent to discharge duties in the name and by the authority of these Synods," and therefore asked for his resignation. Thus without trial or a hearing of any kind before the Board, he was declared guilty and asked to resign merely to avoid expulsion. Believing that a compliance with this request would have been an admission of the truth of the charges against him, he refused to resign, because he was fully persuaded that he was wholly guiltless. And there has not been a moment from that day to

this when he could have resigned without thereby admitting that he was guilty.

We are aware that not a few of his best friends do not agree with him on this point. This he deeply regrets; but of course he must act in accordance with his own convictions, while profoundly respecting the opinions of his brethren.

Let us try to make his position plainer by an illustration. Suppose a justice of the Supreme Court should fall under the displeasure of members of the Legislature, who charged him with violating his oath of office, with corrupt and wicked rulings, etc., and who by persistent efforts succeeded in inducing the Legislature to ask him on these grounds to resign, what should that justice do? Should he resign? Would he not disgrace himself for ever in the eyes of honorable men by resigning? Would not his resignation be an admission of the truth of the charges against him? Would he not and should he not demand an investigation and trial according to law? And if he could not secure this, would he not infinitely prefer expulsion from office by lawless men? The disgrace of the expulsion would not rest upon him; while, on the other hand, should he resign, his disgrace would be ineffaceable.

So it is in the case before us.—*Nov. 25.*

“WITHIN THE SPACE OF SIX DAYS.”

The Confession of Faith says that “it pleased God. . . . in the beginning to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days.” The Larger Catechism says: “The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world and all things therein for himself, within the space of six days, and all very good.” The teaching of the Shorter Catechism is in similar words.

It is generally believed that the framers of our standards understood by “days” in these passages periods of twenty-four hours each, and, therefore, that they meant by the

sentences which we have quoted that the entire work of creation from the beginning to the creation of man was completed in one hundred and forty-four hours.

It has recently been denied that such was their belief; and the excellent Baird Lecture for 1882 on "The Westminster Assembly," by the Rev. Dr. A. F. Mitchell of St. Andrews University, is relied upon to substantiate this denial. Professor Mitchell's work is not in the hands of all who are interested in the question, and we have often been asked to state his arguments. We therefore publish below all that he says on the point. It will be seen that the substance of it is that the idea that "day" might mean a long period had often been suggested before the Assembly met, and that its members, being scholars, must have known it. But there is no evidence that a single one of them accepted the suggestion as even possibly true; and in fact it is not known that a single word was uttered on the subject in the Westminster Assembly from the day when it met, July 1st, 1643, to the time when it completed its work, in 1647 or 1648.

Hence it would seem that there is not the slightest foundation for the supposition that the Westminster divines considered the question at all, or that they resolved to leave it open, not desiring to decide it in any way; if there is any foundation for such a supposition, it is the slenderest conceivable.

We do not intend ourselves to discuss the matter; but we may say that, while it is barely possible that "day" in the account of the creation may mean something else than twenty-four hours, we have failed to find any convincing reason for believing that either the Bible or the Westminster Standards so teach; and no considerations imported from without should for a moment be allowed to control our interpretation of the Sacred Scriptures.

Professor Mitchell (Westminster Assembly, pp. 394-397) says:

"The charges I have still to mention are of minor importance. The first of them is the assertion, so often and confidently propounded of late, that the Confession represents the creation of the world as having taken place in six 'natu-

ral or literal days,' which almost all orthodox divines now grant that it did not. But the whole ground for the assertion is furnished by the words 'natural or literal' which the objectors themselves insert or assume. The authors of the Confession, as Dr. A. A. Hodge has well observed, simply repeat the statements of Scripture in almost identical terms, and any interpretation that is fairly applicable to such passages of Scripture as Gen. 2:2 and Exodus 20:11, is equally applicable to the words of the Confession. It is quite true, as he has shown, that since the Confession was composed, many facts of science previously unknown have been brought to light respecting the changes through which our globe and probably the stellar universe had passed before the establishment of the present order of things, and that new arguments have thus been furnished against interpreting the days mentioned in the above passages of Scripture as literal days. But it is a mistake to suppose that this method of interpreting the days in these passages originated in modern times, and was altogether unknown to the men who framed our Confession. To prove it is a mistake it is not necessary to have recourse to the ingenious conjecture, that some of the Cambridge men in the Assembly may have been acquainted with the manuscript work of Dean Colet, preserved in their archives, and only given to the public in our own time, in which the figurative interpretation of the days of creation is maintained. There is no lack of evidence, in works published before the meeting of the Assembly, and familiar to several of its members, to show that the figurative interpretation had long before Dean Colet's time commended itself to several eminent scholars and divines with whose works members of the Assembly were acquainted. If there was one Jewish scholar with whose writings such men as Lightfoot, Selden, Gataker, Seaman, and Coleman were more familiar than another, it was Philo of Alexandria; and Philo has not hesitated to characterise it as 'rustic simplicity, to imagine that the world was created in six days, or, indeed, in any clearly defined space of time.' Augustine, the great Latin doctor, with whose works several of the Westminster divines were

far better acquainted than most of their successors, in his literal Commentary on Genesis, maintains that the days of the creation-week were far different from (*longe dispares*); and again, very unlike to (*multum impares*) those that now are in the earth. Procopius, a Greek writer not unknown to some of the Westminster divines, teaches that the number of six days was assumed not as a mark of actual time, but as a manner of teaching the order of creation; while in certain commentaries in that age, attributed to the Venerable Bede, and largely read in England, though now deemed spurious, a similar opinion is said to be found. The figurative interpretation therefore of the six days of creation is no make-shift of hard-pressed theologians in the nineteenth century. It was held by respectable scholars and divines, from early times, and was known to the framers of our Confession; and had they meant deliberately to exclude it, they would have written, not six days, but six natural or literal days."—*Dec. 2.*

A SIMPLE PLAIN STATEMENT OF HOW I HAVE UNDERSTOOD
DR. WOODROW.

The writer has been a close and interested observer of all that has been going on in our Church for the last two years and a half, growing out of the "Woodrow trouble," but never before this written one line for publication.

During this time I have been a constant reader of the *Southern Presbyterian* and the *Christian Observer*, and I think I can safely say, while I have read many articles that seemed to be strange productions to me, yet I have kept my mind free from charging my brethren with dishonesty or impurity of motive. True, I have been tempted on this line, but I have endeavored to accord to all, that which I claim for myself, the right of private judgment, honesty of conviction, and purity of motive.

Were I competent to enter into an argument as to the merits of this case, I would not do so now, since I only desire to give a simple, plain, and unvarnished statement—avoiding the language of the books—of *my understanding* of this whole matter:

1. I do not remember ever to have read, in anything written by Dr. Woodrow, nor do I remember ever to have heard *him* say, that "Adam as to his body *was born* of animal parentage." I know, however, that he has been charged with this, "times and ways beyond numbering," and yet I most confidently assert, that *he has never said it*.

2. What has he said? If I have understood him, this is what he has said. In his scientific research and investigation into the various forms of animal life, now existing and such as have existed in the ages past, he finds, so far as he has been able to go, that there have been constant changes in these forms. Going down into the earth's history, as written in the rocks, the forms of animal life were different. To begin with the lowest, as found down deepest in the earth, he finds certain remains of animals that have long since been extinct, as is evidenced by their absence from the more recent strata or layers. But as he comes upward to the next stratum, he finds there the remains of animals that are of a different and higher order than those first found. And yet, when critically examined, they are found in many respects *closely* to resemble the first, and then these forms disappear. And just so, he tells us as he comes all the way up to the present, he finds that there was a gradual rising in these forms, each higher and more complex than the lower; and yet as they ascended, the differences were so small between each lower and higher, that he has been led to entertain the belief that the higher, under God, sprang from the lower. Observe, he does not say, that such is the *fact*—that is, that the higher *did* spring from the lower—but inasmuch as the resemblances are so strikingly manifest, it seems to him "more probable" that God brought these different forms into existence by evolving the higher from the lower, than that he created one form at one time and let it exist for a time, and then destroyed it, and then created, *immediately*, another form, so much like the first, and have it exist for a time, and then destroy that form, and then create immediately another, and so on and on to the present. He tells us, most emphatically, that it is no "guess work," about finding these animal forms stored away in the earth,

just as I have indicated, but that such is a *fact*, and yet while *that* is a fact, he does not say that evolution *was* God's method of creation, but that it seems "probable."

3. After he became impressed that such was "probably" God's method of creation, he realised at once that if it was, then it would very naturally involve the question of Adam's origin. Hence—as I have always understood him—he began to *test* the theory by the word of God. Not reading the theory *into* the Bible, but studying it in the light of the Bible, ready, as he has often said and still says, to renounce the theory, if it contradicts the word of God. He has been honest and manly enough to tell us, that it does contradict his former understanding of the word, and that he is fully aware of the fact that it is in the face of the commonly accepted theory; yet after twenty-five years' close study it seems "probable" that evolution, as defined by him, was God's method of creation. After testing, trying, and weighing the theory by the word of God, he tells us that he finds no part of that word, not a syllable or letter, that we will have to abandon, if it ever should be clearly demonstrated that such was God's method of creation. He saw where the chief trouble lay, and that was, where the word of God said, that God created Adam of the "dust of the ground," and he tells us that these words will bear the interpretation that would have to be placed upon them, if it should ever be demonstrated that evolution was God's method of creation.

I have never understood him as absolutely adopting the theory of evolution, much less have I understood him as asking the Church to adopt his "probable" theory, but as *insisting* upon the Church clinging to the word of God, and refusing to express an opinion upon a question that belonged to the field of science.

Looking at, and understanding this whole question, just as I have stated it, I confess that I have viewed the action of some of our brethren, and some of our church courts with the supremest astonishment and wonder. How they have been so terribly and fearfully frightened, I cannot understand. It may be that I ought to be alarmed, but I must confess—though it may betray my ignorance—that I have

never been the least frightened. The Lord God omnipotent reigneth, and the gates of hell shall not prevail against his Church.

J. E. JONES.

The above statement of Professor Woodrow's views he regards as exactly correct in every particular. When he reads some of the opinions attributed to him by persons who must be believed to be honest and possessed of fair powers of understanding, he is filled with amazement; for he knows that such ideas never entered his mind. He sometimes is almost led to believe that he must have expressed his opinions with such a want of clearness, that his utterances could not be understood; but from time to time he is comforted by statements like the above, which represent exactly what he wished to say; and thus he becomes convinced again that the want of clearness is not his, and that he is not responsible for the shocking caricatures attributed to him as good logical inferences from what he has said.—*Dec. 9.*

WHY ARE THEY NOT FORTHCOMING?

At the recent meeting of the Synod of Georgia, during the hearing of the complaint of the Rev. Dr. Adams against the Presbytery of Augusta, Dr. Adams read certain passages from Professor Woodrow's Address on Evolution respecting the earliest stages through which each human body passes (p. 25) and the order in which animals appeared on the earth (p. 23), and held them up as proofs of Professor Woodrow's anti-scriptural teachings. On the other hand, Professor Woodrow emphatically said that these passages presented, not hypotheses which might or might not be true, but well-known observed facts, which were so recognised and accepted by all who had studied such subjects, and he expressed his surprise that this was not known to every intelligent person who would venture to engage in the discussion of such matters. In reply Dr. Adams asserted that he could easily produce from the writings of scientific men of the highest reputation proofs that they were not accepted as true. When requested to furnish the Synod with a few

of these proofs, he replied that he would not then take up the Synod's time with them, but would at an early day send them to the *Southern Presbyterian* for publication in that journal.

As we do not wish the members of Synod to attribute the non-appearance of Dr. Adams's promised proofs to our negligence, we allude to the matter for the purpose of saying that they have not yet reached us. Of course, we have no explanation to offer for the non-fulfilment of the promise up to this time. As Dr. Adams so confidently stated that he would produce such proofs, he must at least have believed that he was in possession of them. We patiently await their arrival.—*Jan. 27, 1887.*

LETTER FROM THE REV. DR. WM. ADAMS.

Mr. Editor: An article in your paper of January 27th headed "Why are they not forthcoming?" contains the following statement:

"At the recent meeting of the Synod of Georgia, during the hearing of the complaint of the Rev. Dr. Adams against the Presbytery of Augusta, Dr. Adams read certain passages from Professor Woodrow's Address on Evolution respecting the earliest stages through which each human body passes and the order in which animals appeared on the earth, and held them up as proofs of Prof. W.'s anti-scriptural teachings. On the other hand, Prof. Woodrow emphatically said that these passages presented, not hypotheses which might or might not be true, but well known observed facts, which were so recognised and accepted by all who studied such subjects, and he expressed his surprise that this was not known to every intelligent person who would venture to engage in the discussion of such matters. In reply Dr. Adams asserted that he could easily produce from the writings of scientific men of the highest reputation, proofs that they were not accepted as true. When requested to furnish the Synod with a few of these proofs, he replied that he would not then take up the Synod's time with them, but would at an early day send them to the *Southern Presbyterian* for publication in that journal."

Now, sir, I have not the slightest hesitation in characterising that entire statement as a glaring misrepresentation of what I said in the Synod. Fortunately there were present a hundred credible witnesses, and if one of them will say that the following is not what I said, I will withdraw the above statement and apologise for it.

Dr. Woodrow in replying to my complaint against the Augusta Presbytery referred to the positions which he had taken in his pamphlet on evolution and again treated us to the "early forms" and the "long way back" to which we can go in our examinations of them, and, as he has done on every occasion on which I have heard him, expressed himself thus, "I know, I know, I know."

It occurred to me that I would ask him a question, and I rose and did so. The question was this, "Do I understand you to tell the Synod that the whole question of the geological epochs and of the antiquity of the earth is settled?" He said, "I do." I immediately resumed my seat. But when the opportunity was afforded me of replying to his argument I made the following statement:

"Dr. Woodrow has told us that the whole question of the earth's antiquity, or what is known as the typical periods of the creation, is settled. He tells us, 'I know, I know, I know,' as if there were not a question or a doubt about the whole subject, so that geologists were at last agreed upon it. Now, I want to tell Dr. Woodrow that geologists are as far apart on this subject as heaven is from earth, and that I will undertake to send the names of recognised geologists who take the position that the Noachic flood was a sufficient *vera causa* for the fossilisation of the organic remains."

This was simply what I said as I have no doubt the venerable Dr. Lane, the Moderator, and every other member of the Synod will affirm.

I never undertook to send "proofs" "*respecting the earliest stages through which each human body passes,*" and respecting "*the order in which animals appeared on the earth,*" and I never said anything about producing the writings of any scientific men on such a subject. I am in

a position to make good my promise, as Dr. Woodrow must very well know; but I respectfully decline Dr. Woodrow's bait to be led further into the discussion of a subject which has become offensive and repugnant to myself and to the entire Church to which we both belong.

WM. ADAMS.

Last week we received the foregoing characteristic letter from the Rev. Dr. Adams, of Augusta, Ga., and we now publish it, as we promised to do.

Overlooking the manner of this letter, we would say that if our statement two weeks ago was a misrepresentation, it was unintentional—we thought it was correct. And we are still inclined to think so, notwithstanding the warm denial. Even from Dr. Adams's denial as given above, it is obvious that we were right. As he puts it, "Dr. Woodrow. . . . again treated us to the 'early forms' and the 'long way back' to which we can go in our examinations of them, and . . . expressed himself thus, 'I know, I know, I know.'" Hearing this reiteration it occurred to Dr. Adams, as he tells us, to ask a question, obviously for the purpose of showing that Dr. Woodrow did not know what he asserted so positively; that is, of course, what referred to the "early forms" and "the long way back," as these are the subjects spoken of in the passages which had been quoted by Dr. Adams and were mentioned by Dr. Woodrow.

Should any further proof be needed to show that we were not guilty of "misrepresentation," "glaring" or otherwise, it may be found by referring to Dr. Adams's pamphlet edition of his speech before Augusta Presbytery, which, to a considerable extent, formed the basis of his speeches before Synod. On pages 10 and 11 of Dr. Adams's pamphlet, "Evolution Errors," occur the following passages:

"Let us listen now, not to light conjecture, but to grave assertion. On page 23, of his pamphlet, we have the following minute statement:

" 'We cannot go back to the beginning, but we can go a long way. The outline thus obtained shows us that all the earlier organic beings in existence through an immense

period, as proved by an immense thickness of layers resting on each other, were of lower forms, with not one as high or of as complex an organisation as the fish; then the fish appeared and remained a long time the highest being on the earth. Then followed at long intervals the amphibian or frog-like animals, the reptile, the lowest mammalian, then gradually the higher and higher, until at length appeared man, the head and crown of creation.'

"Permit me to call your special attention at once to the fact that the thought clearly conveyed in this paragraph is that the same mode by which the frog was evolved from the fish, and the reptile from the frog, and the higher mammalian from the lower, is that by which man was evolved. No divine supernatural intervention is suggested by the defendant in connexion with his formation any more than is suggested in connexion with the formation of any of the lower animals. Such a thing is not hinted at, nor apparently thought, by the defendant. The same laws which operate in the one instance operate in the other; if the fish and the frog and the lower and the higher mammalian were evolved, man was evolved. This is the necessary inference from the paragraph. To draw any other is to confound the whole theory of evolution. The moment you bring in supernatural intervention, you destroy evolution.

"Defendant states this as a certainty.

"It will also be noticed that the ideas conveyed in the quotation given are not suggested as a probability, but are stated as a certainty.

"Here, then, is the story of how the earth with its present complex character came into existence, and here is traced the growth of species—not from the beginning, but a long way back—from forms not as high or as complex as the fish, then to the fish itself, and then from the fish to the frog, and from the frog to something else, and from that to something else still, or, to use his own words, 'higher and higher, until at length appeared man, the head and crown of creation.'

"Now, it will be noticed that all this is not suggested as a probability, but is stated as a fact. This is not one of the things which is probably true, but is positively and with-

out any qualification stated as true, and the thing so stated is this: that the material out of which man descended, was at one time of a lower form, and neither as high nor as complex an organisation as a fish, but it rose finally to that of a fish; then after having a long time remained a fish it evolved into a frog, and then into other forms, higher and higher, until man was born the head and crown, but still the offspring, of these earlier forms.

"That this is the defendant's meaning is plain from the following, page 25, of the same pamphlet:

" 'All these facts are just such as the doctrine of descent with modification would lead us to expect; but which seem hard to understand on the supposition that each species was independently and immediately created.'

"But to make the case still plainer, if it can be plainer, on the same page:

" 'While it cannot be said that the human embryo is at one point an invertebrate, then a fish, afterwards a reptile, a mammalian quadruped, and at last a human being, yet it is true that it has at one period the invertebrate structure, then successively in a greater or less number of particulars, the structure of the fish, the reptile, and the mammalian quadruped, and in many of these particulars the likeness is strikingly close.'

Dr. Adams substantially repeated these statements and quotations in his argument before the Synod, and it was with reference to the assertions contained in the quotations that Dr. Woodrow found it needful to reiterate the "I know, I know," as Dr. Adams has it. But surely no more can be needed on this point, and as to what it was that Dr. Adams wished to show Dr. Woodrow to be too confident about.

As we have introduced these extracts from Dr. Adams's pamphlet, it seems desirable to offer a comment or two respecting them, as they are decidedly typical. The statements which Dr. Adams quotes from Dr. Woodrow's Address (with the exception of the first remark quoted from p. 25) set forth simply elementary unquestionable observed facts, as every student of biology and geology knows. Yet Dr. Adams mistook them for statements of the doctrine of

evolution! That the succession of facts occurs as there set forth, no one who knows anything of the subject doubts. Between the intelligent anti-evolutionist and the intelligent evolutionist there is no controversy on that point. The difference between them is in the answer to the questions, How is this recognised succession to be explained? Did God create the different successive forms immediately and independently of each other? Or did he create them by causing the later to be derived from the earlier? The anti-evolutionist replies that they were created independently; the evolutionist thinks it more reasonable to believe that the later were created by derivation from the earlier. But both agree perfectly as to the facts themselves; there is no question about them. And yet Dr. Adams, and with him apparently the large majority in the Georgia Synod, of whom he is one of the leaders, cannot distinguish between facts and attempted explanations of the facts! Alas for the truth, if it is to be settled by majorities of votes when the leaders cannot recognise the difference between the merest elementary admitted facts and the disputed inferences from them. It is not pleasant to point out these things, but how else can the truth be made known?

But coming back to Dr. Adams's letter, and accepting his statement as to his intention, we again request him to fulfil his promise, and "to send the names of recognised geologists who take the position that the Noachic flood was a sufficient *vera causa* for the fossilisation of organic remains." Dr. Adams does not fully commit himself to the position of the "recognised geologists" whose names he has undertaken to send, but he must at least regard the opinion as possibly well-founded, as having some reasons in its favor, as not wholly exploded, or he would not refer to it as throwing doubt on the geological certainties stated by Dr. Woodrow—particularly as to the earth's antiquity. Geologists infer, and infer with certainty, from the phenomena presented by the layers composing the crust of the earth and the fossils which they contain, that the earth is of great antiquity, that it was inhabited by various kinds of animals different from the kinds now existing, for hundreds of thou-

sands and even millions of years before God created man. On this point there is not the least difference of opinion amongst geologists. There may be and there is great difference of opinion amongst them as to how many millions of years the earth may have been in existence; but none that it has existed for millions. And further no "recognised geologist"—no one whose opinion on this point would have the least weight in the scientific world—would admit for a moment as a possibility that the layers constituting the crust of the earth with their fossils could have been deposited by the Noachic Deluge—a flood which lasted for a single year. Now, Dr. Adams has undertaken to disprove these assertions. We eagerly wait for the fulfilment of his promise; for if we are wrong, we wish to know it as soon as possible so that we may abandon our errors.

Dr. Adams says, "Dr. Woodrow must very well know" that he (Dr. Adams) is "in a position to make good his promise." Thus appealed to, Dr. Woodrow is obliged frankly to confess that he does not know it very well, indeed that he does not know it at all; on the contrary, he thinks he knows exactly the reverse. Of course, he knows that there are those for whose Christian character and for whose learning in certain directions he has the profoundest respect, who can be named as rejecting the doctrine of the antiquity of the earth. He remembers an avowal to this effect by a ruling elder of the Augusta First church before the Presbytery at Waynesboro; he remembers the laughing but seriously meant speech against geology made by one of Dr. Adams's fellow-leaders of the Synod of Georgia at Marietta; he knows the views of ministers in the Synod of Virginia, and at least one of the Professors in Union Theological Seminary, and presumably many of his former pupils may believe with him, not to speak of others; but these are not "recognised geologists"; indeed, they probably would stoutly spurn such a title with holy horror; therefore they are not referred to in Dr. Adams's promise. Then we know, as stated in an article on our fourth page to-day, that Luther, who was not a geologist, thought so, and that Gesner, Colonna, Woodward, Scilla, Scheuchzer, Burnet,

Whiston, Mylius, Brückmann, and DeLuc could be named as agreeing with him; but we hardly suppose Dr. Adams refers to these any more than he would refer to Ptolemy, Tycho Brahe, Horky, or Sizzi, if the opinions of "recognised astronomers" touching the Copernican System were under examination.

The immediate question we have now been discussing may be of slight importance in itself; but when regarded as part of the great question of the attitude of the Church of Christ towards science, it is seen to be of the greatest importance, and that it deserves the most careful consideration.

Our object is not to tempt Dr. Adams into a discussion by any "bait," as he intimates; but solely to secure an early fulfilment of a promise which he made at Sparta. He must interpret the promise as he remembers it; but it certainly was that he would send us something about something, and we have not yet received anything; and we have too much confidence in him to think for a moment he will violate a promise voluntarily made.—*Feb. 10.*

RECOGNISED GEOLOGISTS.

Letter from the Rev. Dr. Adams.

MR. EDITOR: I had hoped that the reason for the delay in publishing my letter of January 30th, was that Dr. Woodrow was corresponding with some of the members of the Synod of Georgia in order to confirm or otherwise his version of my speech before that body. I confess I am surprised and disappointed that the results are not candidly stated, that is if the inquiries have been made. But what surprises me far more than this, is your broad assertion that Dr. Woodrow's version and my own version of what I said in the Synod are one and the same thing. Dr. Woodrow says:

"Dr. Adams read certain passages from Professor Woodrow's Address on Evolution respecting the earliest stages through which each human body passes, and the order in which animals appeared on the earth, and in reply to

Professor Woodrow said that he could easily produce from the writings of scientific men of the highest reputation proofs that they were not accepted as true."

On the other hand, I claim that what I said was "that geologists are as far apart as heaven is from earth on the subject of geological epochs and of the antiquity of the earth, and I will undertake to send the names of recognised geologists who take the position that the Noachic flood was a sufficient *vera causa* for the fossilisation of the organic remains." I leave your readers to judge if these two statements are one and the same thing, and that is all I need to say upon the subject.

Now, with respect to the promise I made in the Synod, I have the greatest pleasure in giving Dr. Woodrow the following information inasmuch as he acknowledges his ignorance upon the subject. I only ask, however, that he will not try to fasten upon me the views and theories of others. My object is just to prove what I stated to the Synod: namely, that there is division in the camp of geologists, and that Dr. Woodrow was mistaken when he affirmed that this was a settled question.

First, let me introduce to you, Mr. Editor, the name of Philip Henry Gosse, a Fellow of the Royal Society, and the author of a number of books on zoölogy, etc. The work to which I call your attention is his *Omphalos*, "AN ATTEMPT TO UNTIE the geological knot." His book is a treatise on what he calls "The Law of Prochronism in Creation." Permit me now to give you one or two extracts. On page 4 he says: "It will not be denied that geology is a science that stands peculiarly in need of being cultivated with salutary self-distrust. . . . I am not assuming that the inspired word has been rightly read. I merely say that the plain straight-forward meaning that lies manifestly on the face of the passage in question (Gen. 1st chapter) is in opposition with the conclusions which certain geologists (Hugh Miller and others of the same school) have formed as to the *antiquity* and genesis of the globe on which we live. Many of the upright and ardent cultivators of the young science felt that truth would be compromised by persistence

in those explanations which passed current. The discrepancy between the readings in science and the hitherto unchallenged readings in Scripture became manifest. Partisans began to array themselves *on either side*. Some, jealous for the honor of God, knew little of science and rushed into the field ill-prepared for the conflict. Some, jealous for science, but little conversant with Scripture and caring less for it, were willing to throw overboard its authority altogether. Others who knew that the writings were from the same hand, knew therefore that there must be some way of reconciling them and set themselves to find it out. Have they succeeded? *If I thought so, I would not publish this book.*"

The following is his summary of his argument:

I. The conclusions hitherto received have been but inferences deduced from certain premises. The witness who reveals the premises does *not* testify to the inference.

II. The process of deducting the inferences has been liable to a vast incoming of error, arising from the operation of a law proved to exist, but hitherto unrecognised.

III. The amount of error thus produced we have no means of knowing, much less of eliminating it.

IV. The whole of the facts deposed to by this witness are irrelevant to the question, and the witness is therefore out of court.

V. The field is clear and undisputed for the one witness on the opposite side, whose testimony is as follows:

IN SIX DAYS JEHOVAH MADE HEAVEN AND EARTH, THE SEA AND ALL THAT IN THEM IS.

The next name I give is that of the Rev. J. Mellor Brown, author of "*Reflections on Geology.*" This learned clergyman represents altogether a different school of geologists from that of Philip Henry Gosse. Mr. Brown accounts for the creation six thousand years ago in the following manner:

"God's most stupendous agencies may have been employed in the beginning of his works. If, for instance, it should be conceded that the granitic or basaltic strata were once in a state of fusion, there is no reason why we should not call in the aid of supposition to produce rapid refriger-

ation. We may surround the globe with an atmosphere (not as yet warmed by the rays of the newly kindled sun) more intensely cold than that of Saturn. The degree of cold may have been such as to cool down the liquid granite and basalt in a few hours and render it congenial to animal and vegetable life, while the gelid air around the globe may have been mollified by the abstracted caloric."

The same theory is maintained in Blackwood, 41, page 181, and 42, page 690. The writer literally adheres to Genesis and to the story of the deluge, and refers to the great agencies, the magnetic, electrical, and etherial influences probably instrumental in the phenomena of nature.

Another name, Mr. McBriar, the author of "Geology and Geologists," holds the opinion that stratification proceeded with immense rapidity and points to the fact that limestone is now formed in some waters at the rate of six inches per annum. And he distinctly states that a coal field might be formed in a single century; that alluvial strata are ejected lavas from volcanoes.

Dr. Ure, author of "The New System of Geology," says: "The demiurgic week. . . . is manifestly composed of six working days, like our own, and a day of rest, each of equal length, and therefore containing an evening and a morning, measured by the rotation of the earth around its axis. . . . Neither reason nor revelation will justify us in extending the origin of the material system beyond six thousand years." Dr. Ure then goes on to account for stratification, which he claims extended over the whole antediluvian era.

Granville Penn, author of "Mineral and Mosaic Geologies," pronounced to be "one of the most eminent writers of this school," supposes that this globe has only undergone two revolutions. The first was the violent rupture and depression of the surface to become the bed of the sea, and the second the Noachic flood, when the former bed of the sea was elevated to become dry land *with its organic accumulations of sixteen centuries.*

Mr. Fairholme, author of "The Geology of Scripture," holds precisely the same opinion.

And now to the literal fulfilment of my promise, I give Dr. Woodrow the names of Dr. Young, the author of "Scriptural Geology," and the Rev. Sir William Cockburn, late Dean of York, in his letters to Buckland, 15 *et seq.* "These," says Gosse, "have maintained with considerable power, backed by no mean geological knowledge, that the deluge is a sufficient *vera causa* for the stratification of the globe and for the fossilisation of the organic remains." Dr. Young supposes that an equable climate prevailed all over the globe in the antediluvian period. He says, "Were the highest mountains transferred to the equatorial regions, the most extensive oceans removed towards the poles and fringed with a border of archipelago, while lands of moderate height occupied most of the intermediate spaces between these archipelagoes and the equatorial mountains, then a temperature almost uniform would prevail throughout the world. This perpetual summer would account for the prodigious quantities of animal and vegetable remains. Every region teemed with life."

At the flood "the bed of the ocean must have been elevated and the dry land at the same time depressed." "To this agency," says Gosse, "are attributed by Dr. Young the vast masses of granite, gneiss, basalt, and other rock of igneous origin which seem to have been forced upwards in a state of fusion into their present lofty stations. The ancient bed of the ocean may have consisted of numerous layers of sand, clay, lime, and other substances including coals and marine shells—to a certain degree consolidated into rocks. By the progressive rising of waters and the currents so made, fresh material would be conveyed to the depths of ocean so that the magnesian limestone, the saliferous beds, the lias, etc., would be deposited."

The Dean of York in like manner considers that the convulsions produced by the deluge are sufficient to account for all the stratification and fossil remains. He takes the ground "that the gradual rise of the waters and their penetration into the rocks would cause successive volcanic eruptions, the earlier of which would enclose marine fishes and reptiles. Then others in turn the pachyderms and great

reptiles of the plains, and finally the creatures much more exclusively terrestrial. That these repeated heavings of mighty volcanoes raised a great part of what had been the bottom of the sea above its level, and that hence the present land had been for sixteen centuries under water. That the animals which entered the ark were not selected till after many species had already perished in the earlier convulsions, and hence the number of extinct species now exhumed."

Would Dr. Woodrow desire any further evidence that geology has not yet settled this question? If so, I shall be happy to supply it. I shall also be glad to call attention to that school represented by the author of the "Vestiges of Natural History of Creation," in which the theory of organic origin is propounded and the scheme is hatched by which the immediate ancestor of Adam was a chimpanzee and his remote ancestor a maggot.

WM. ADAMS.

We are glad to publish the above instructive letter, which Dr. Adams has so promptly sent in response to our second invitation.

In commenting on it, we need hardly state that we have nothing to say in reply to Dr. Adams's first paragraph.

It turns out, as Dr. Adams shows us, that his promise at Synod, as he remembers it, was mainly a quotation from that amusing work published in 1857 by P. H. Gosse, "Omphalos, an Attempt to Untie the Gordian Knot." And he seems to rely chiefly, if not altogether, on the same authority for the names of his "recognised geologists."

Here is the list of

DR. ADAMS'S "RECOGNISED GEOLOGISTS."

Philip Henry Gosse.

Rev. J. Mellor Brown.

Mr. McBriar.

Dr. Ure.

Granville Penn.

Mr. Fairholme.

Dr. Young.

Rev. Sir W. Cockburn.

"Recognised" as "geologists" by whom? Mr. Gosse attributes "no mean geological knowledge" to two of them; Dr. Adams is sponsor for all. With the exception of Dr. Ure in certain particulars, no geologist could possibly unite in the recognition. Indeed, the quotations given in the above letter show clearly that they were not "geologists," but writers who strove to prove that geology contradicts the Sacred Scriptures and is therefore false. If one becomes a geologist by writing against geology, then the eight writers named are entitled to the rank assigned them by Dr. Adams; otherwise they are not. The truth is, that they are recognised geologists in the same sense in which Paine, Strauss, Renan, and Ingersoll are recognised Christian writers, and in no other.

We wish to examine Dr. Adams's list, to state wherein we regard his letter as instructive, and to make a few other remarks respecting it; but we find we have not room to-day to say what we desire; hence we must wait until next week. —*Feb. 17.*

DR. ADAMS'S "RECOGNISED GEOLOGISTS."

Last week we published a letter from the Rev. Dr. Wm. Adams, of Augusta, in which he claims that he fulfils the promise made in the words, "I will undertake to send the names of recognised geologists who take the position that the Noachic flood was a sufficient *vera causa* for the fossilisation of the organic remains"; that he proves that there is a "division in the camp of geologists" [respecting the antiquity of the earth]; "and that Dr. Woodrow was mistaken when he affirmed that this was a settled question." We made a few comments on his letter; but, as we intimated, it seemed desirable to examine his statements a little more fully.

Before giving the promised names he says: "I only ask that he will not try to fasten upon me the views and theories of others." But, as we said two weeks ago, while he "does not fully commit himself to the position of the 'recognised geologists' whose names he has" sent, "he must at least

regard the opinion as possibly well founded, as having some reasons in its favor, as not wholly exploded, or he would not refer to it as throwing doubt on the geological certainties stated by Dr. Woodrow—particularly as to the earth's antiquity." Dr. Adams could not have spoken and written on this point as he has done with proper self-respect and with proper respect towards those whom he has been addressing, unless he regards the antiquity of the earth as not proved, as not a thing that is known. He plainly regards the question as an open one; and while not committing himself to the notions of his "recognised geologists," he evidently looks upon them with complacency. We may hereafter quote his scientific views as uttered from the pulpit and published in newspapers, but shall not do so now.

The two assertions which Dr. Adams makes and for which he is responsible are—

I. That the eight persons whom he names are "recognised geologists."

II. That these "recognised geologists" "take the position that the Noachic flood was a sufficient *vera causa* for the fossilisation of the organic remains."

Let us examine these assertions.

As stated in his letter published last week, the following are

DR. ADAMS'S RECOGNISED GEOLOGISTS.

Philip Henry Gosse.

Rev. J. Mellor Brown.

Mr. Macbriar.

Dr. Ure.

Granville Penn.

Mr. Fairholme.

Dr. Young.

Rev. Sir W. Cockburn.

I. We begin with the most ancient of them. Granville Penn, who was born in 1761, and was the grandson of the founder of Pennsylvania. He wrote a number of works on the Bible as well as on other subjects; and in 1822 he published his "Comparative Estimate of the Mineral and

Mosaical Geologies," and a second edition of the same in 1825. By "Mineral Geology" he understands Geology in the usual sense of the word; by "Mosaical Geology" he means a supposed science for which he thinks he finds the basis in the Bible. He everywhere confounds Geology with Cosmogony, supposing that it is the aim of Geology to determine the "general law of first formations" (Vol. I, p. 85). He is not aware of the fact that "first formations" of every kind lie beyond the limits of natural science. All that we can know of "first formations" or "first origins" must be made known to us by the Almighty Personal Creator; we are, and in this life must remain, ignorant of everything concerning these that he does not reveal to us in his word. Denying the possibility of determining the "general law of first formations" from an examination of existing phenomena, Mr. Penn thinks he is denying the possibility of the existence of geology. Therefore after making his "Comparative Estimate" he pronounces "mineral Geology a spurious and baseless science." (Vol. I, p. 141.)

And yet Mr. Penn is recognised as a geologist by Dr. Adams!

2. Mr. George Fairholme owes his reputation as a "geologist," if he has any, to a work entitled the "Geology of Scripture," two editions of which he published between fifty and sixty years since. Mr. Fairholme's object, like Mr. Penn's, was to prove that there *is* a Geology of Scripture, and that it shows that what is usually known as geology contradicts this "Geology of Scripture," and is therefore false.

3. Dr. Young—the Rev. Dr. George Young of Whitby, England—about fifty years ago published a work entitled "Scriptural Geology." Seventy years ago he wrote a "History of Whitby," and fifty-nine years ago a "Geological Survey of the Yorkshire Coast." These works show that he was acquainted with some of the geological phenomena of that region; and therefore he might be supposed to have some knowledge of geology as a science. But his "Scriptural Geology" shows this supposition to be incorrect. For

example, speaking of the "secondary strata," he says: "Fishes, zoöphytes, ammonites, belemnites, terebratulæ, etc., occur in almost every portion of them; but those in the inferior strata have as much similarity to the living races as those in the superior." Elsewhere speaking of the entire series of the fossil-bearing strata he says: "The general conformity of the strata and their undisturbed succession indicate that they must have been deposited about the same era."

It need hardly be said that no geologist could make these assertions.

4. The Rev. J. Mellor Brown is another of Dr. Adams's "recognised geologists." Nearly fifty years ago Mr. Brown published a violent attack upon geology, entitled "Reflections on Geology, suggested by the Perusal of Dr. Buckland's Bridgewater Treatise," etc. In this work he urges that geological investigations are "dangerous and disreputable"; "that events which took place before the birth of man, or the date of revelation, belong to a forbidden province." He further says "that Almighty God may, by the mere *fiat* of his power, have intentionally brought every rock and stratum, every fossil leaf and shell and bone, into its present form and condition." And yet Dr. Adams would have us regard Mr. Brown also as a "geologist"!

5. About the same time the Rev. Dr. Wm. Cockburn, Dean of York, established his claims as a geologist by publishing "A Letter to Professor Buckland," in which he attacks Geology violently and the Geologist Buckland virulently. We wonder what he would have thought if he had known that half a century later he was to be held up to the gaze of mankind as himself a geologist!

6. Still descending the stream of time, four or five years, we come to the Rev. Robert Maxwell Macbriar (Mr. Macbriar Dr. Adams writes it), who in 1843 published "Geology and Geologists: or, Visions of Philosophers in the Nineteenth Century." The title of his book might be enough to show whether or not the author is a geologist; but to render it more certain, a quotation or two may not be amiss. On page 62 he says: "We have thus examined Geology upon

its own merits, and having weighed each system in the balance of reason, we have found it 'wanting'." On page 83, after describing Geology as he understands it, he says: "Whilst reason laughs at her folly, and religion frowns upon her madness, we must treat her as the shapeless offspring of an airy fancy, or the untoward child of unholy presumption." And yet Mr. Macbair, too, is a geologist!

7. The last to be mentioned in this series is Philip Henry Gosse, a well-known zoölogist, who was born in 1806. When it is said that he is a zoölogist, not a few persons no doubt think that he is thereby recognised as a geologist as well. We remember we once asked a venerable President of a College Board of Trustees what evidences the Board had of the special fitness of a gentleman it had recently elected Professor of Natural Philosophy. "Why," he replied, "we were told he had the finest collection of fishes in America." But to learn that such reasoning is not always conclusive, it is only necessary to read Mr. Gosse's "Omphalos, an Attempt to Untie the Gordian Knot," which he published in 1857. We do not intend to explain the title; but it is easy to see that the author intends not to teach geology, but to combat it. It may truthfully be said of him, as was said long ago of another anti-geological zoölogist, "Having wandered out of his proper province, he has introduced some of the wildest speculations upon geological subjects that ever germinated in the brain of man."

From the foregoing examination it is evident that seven of the eight persons named by Dr. Adams are not "recognised geologists," and as we said last week, that they have no more right to be so regarded than Paine, Strauss, Renan, and Ingersoll have to be regarded as Christian writers.

Coming now to Dr. Andrew Ure, we claim that he must be looked upon as a respectable geologist, to a certain extent, for the day in which he lived. He was born in 1778, and published a "New System of Geology" in 1829. A large part of this work is devoted to the discussion of the hypotheses which characterised the mythical period of geology before it existed as a science, and the reconciliation of "Modern Science and Sacred History." The volume is

divided into three Books: "I. The Primordial World, or Creation." "II. The Antediluvian Period, or Secondary Formations." "III. The Deluge." To this last Book 266 pages—from 350 to 616—are devoted. Students of geology to-day may be inclined to smile at such divisions in a treatise on geology; but it must be remembered that this science as a science was then in its infancy. And Dr. Ure fairly presents many geological facts of great importance. Hence we may rightly say that, considering the time when he wrote, he may be termed a "geologist," "recognised" as such two generations ago. We would not be exactly ready to accept all his statements as accurate; we do not think even Dr. Adams would. Not to give examples referring to unfamiliar things, we quote the following. He says, page 163, speaking of anthracite: "Carbonaceous matter of this kind can never be profitably worked," etc. Dr. Adams is doubtless daily disproving this statement in his grates. On page 510, Dr. Ure says: "Whoever at the present day sees the print of a cloven foot, may safely conclude that the animal which left that impression, chews the cud; a conclusion as certain indeed as any in physical or moral science." We wonder if he ever read Lev. 11:7, "And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud;" or if he ever saw a pig's track!

But recognising Dr. Ure's claim to be a geologist, such as it is, Dr. Adams disproves his own statement that all the persons he names "take the position that the Noachic flood was a sufficient *vera causa* for the fossilisation of the organic remains"; for he tells us that "Dr. Ure then goes on to account for stratification, which he extends over the whole antediluvian era." To this we may add a few other quotations to show how far astray Dr. Adams has gone.

Dr. Ure,* speaking of the fossils imbedded in the Stonesfield slate, says, page 258: "We have here therefore an unparalleled

*Note.—We do not intend to discuss Dr. Ure's views respecting the formation of fossil-bearing strata below the "diluvium"; our only object above is to show how inaccurate Dr. Adams's statements are. Dr. Ure was excusable for his errors, for the facts of geology had not been thoroughly studied when he wrote—the science was then in its infancy. As Dr. Ure correctly says, p. 22, "The true epoch of philosophical geology can scarcely be traced farther back than Mr. Smith's Mineralogical Map

instance of the occurrence of animals of such an order, in strata deposited long before the superior or tertiary rocks, which are the ordinary mineral repositories of the exuviae of the quadrupeds buried so long before the flood." That is, tertiary fossils "long before" the flood, and Stonesfield fossils "long before" the tertiary! On page 499, Dr. Ure says: "The more ancient organic remains of the regular secondary and tertiary strata were examined in treating of their sepulchres. They bear good evidence of having been inurned at a period long antecedent to the deluge." What more need be said as to Dr. Adams's assertion? Can it be safe to follow him in scientific matters? Can we regard him as having kept his Synodical promise, (as he states it,) either as to who are "recognised geologists", or as to the views held touching the Noachic flood by the only person he names who has the least claim to be recognised as a geologist?

If we were asked how it has been possible for Dr. Adams, after reading the works of seven of these eight writers, to assert before the world that he regards them as recognised geologists, we would be forced to say the question is too hard for us. We must take it for granted that he has carefully read their works, for surely he would not assume to be an expounder of their views unless he had done so.

But confessing our inability to answer this question, there is another equally hard. Dr. Adams quotes as *respectable*

of England, and the foundation of the Geological Society of London. Since then, the Cosmological schools have been waning fast away." Dr. Ure goes on to say that these Cosmological systems "have many partisans in the world; they merit a slight review, merely considered as sports of the human intellect." So Dr. Ure wrote in 1829; so he might still write, were he alive, in 1887. Mr. Smith's complete Map was published in 1815; the Geological Society was established in 1807.

Dr. Ure was not alone amongst those who were really studying geology in his day, in attributing the "diluvium" or drift to the Noachic flood; for this opinion was held for a time by such masters of the young science as Buckland, Greenough, and Sedgwick. But they continued their examination of the earth's strata, and not long after 1830 they discovered, one after another, that their earlier views had been wrong, and, like sincere lovers of the truth, they published to the world that their former utterances were wholly erroneous. Professor Buckland applied the term "diluvium" to the deposits which he had supposed to be formed by the flood. This diluvium was found to constitute only a mere fragment of the geological series; but yet, mere fragment as it is, all geologists soon came to see that it was too vast to have been formed by a flood which lasted only a single year.

geological opinions the following: "If, for instance, it should be conceded that the granitic or basaltic strata were once in a state of fusion, there is no reason why we should not call in the aid of supposition to produce *rapid* refrigeration. . . . The degree of cold may have been such as to cool down the liquid granite and basalt in a few hours and render it congenial to animal and vegetable life." "Alluvial strata are ejected lavas from volcanoes." Is Dr. Adams laughing at his readers when he quotes such passages? No one could say or seriously repeat such sentences who has the least knowledge of granite, basalt, lava, alluvial strata, or the rate at which heated bodies cool. We greatly fear Dr. Adams repeats them seriously. It is useless for him to ask in a case of this kind that views and theories of others be not fastened on him; for no one could quote what betrays such entire ignorance without thereby showing his participation in it.

Having now examined Dr. Adams's ancient witnesses, it is not necessary to say much touching the alleged difference of opinion amongst geologists as to the antiquity of the earth. So far as the age of the earth concerns us here, there is such perfect agreement at the present day that the question is never raised amongst geologists; it has been too long settled; it would be like discussing the question whether or not the sun is millions of miles from the earth. But we may quote the following statements on this point made by contemporaries of Dr. Adams's [anti] "geologists" who lived nearly two generations ago:

"The anti-geologists taunt the geologists with their diversities of opinion, but keep back that no two of themselves agree; whereas the geologists, amidst all their controversies, are unanimous as to the main points which their opponents represent as heretical: namely, 1. The impossibility of condensing the actual phenomena of the fossil strata into the space of six thousand, or many times six thousand years. Or, 2. Of admitting, with due regard to the voice of truth, that the death of animals is not to be traced to a much more remote period."

"In truth, the mass of evidence which combines to prove the great antiquity of the earth itself, is so irresistible, and so unshaken by any opposing facts, that none but those who are

alike incapable of observing the facts and appreciating the reasoning, can for a moment conceive the present state of its surface to have been the result of only six thousand years of existence. . . . It is now admitted by all competent persons, that the formation even of those strata which are *nearest the surface*, must have occupied vast periods, probably millions of years, in arriving at their present state."

The proofs of these statements have been multiplied a hundred-fold since they were written.

We spoke last week of Dr. Adams's letter as "instructive". But we did not mean that it removed any of the "ignorance" which had been "acknowledged" by Dr. Woodrow. It was a duty which he discharged many years ago to make himself acquainted with the writers quoted by Dr. Adams. In an article published in the *Southern Presbyterian Review* twenty-four years ago on "Geology and its Assailants", he pointed out several of Dr. Adams's "recognised geologists" as "anti-geologists" or "assailants of geology", as well as a number of others of later date. But we found his letter very instructive in showing us more clearly what passes for science and scientific reasoning with one of the principal leaders of the Synod of Georgia on scientific subjects, and presumably with those who are led by him. It is instructive to discover the kind of geological teaching which is depended on. We had previously discovered what notions on biology prevailed, or rather did not prevail; but it is very hard to overcome our reluctance to believe that want of acquaintance with geology should be so widespread, when its principles have been so firmly settled. And the despairing question arises, If our most intelligent classes occupy such a position towards the settled principles of geology, what hope is there that they will decide intelligently and wisely any question connected with biology?

We regret the necessity of discussing these topics, and we wish to avoid it as far as possible. But in this case it seemed necessary, as part of a discussion which occupied the attention of the Synod of Georgia last November, and in which the Church as a whole is interested. One of the parties attempted to overthrow the argument of the other party by asserting that

statements which he made were incorrect, and he said that he would send the proofs of his assertion to be published in the *Southern Presbyterian*. These supposed proofs we thought we should ask for, and they were published last week. As the assertion of their existence constituted part of the argument by which Dr. Adams carried an overwhelming majority of the Synod with him, it certainly was becoming and necessary for us to examine his utterances and to show, as we have done, that he is entirely wrong in every particular.—*Feb. 24.*

THE EARNEST WORKER ON EVOLUTION.

As our readers are already aware, the *Earnest Worker* for January contains an article entitled, "The Two Records", by the Rev. Dr. Geo. D. Armstrong, of Norfolk, Va. The *Earnest Worker* is published by the authority of our Church, by the Committee of Publication, and is edited by the Rev. Dr. J. K. Hazen, Secretary of Publication. Hence it is our official Church journal. The above named article contains the following:

"II. Science, as it is set forth in the popular writings of the day, consists of (1) A body of well ascertained facts and principles, which make up the science itself, and (2), A body of hypotheses and conjectures, more or less probable, by means of which men are endeavoring to enlarge the domain of science. It would be a great mistake to reject the use of all hypotheses simply because they were unproven. The history of science furnishes abundant evidence that hypotheses, even such as have afterwards been discarded, have been of great use in directing the course of investigation and experiment on the part of those who were laboring for the enlargement of human knowledge. Like the scaffolding used in the erection of a building, they have been of great service while the building is going up, though removed as of no value when the building is completed. But we should never forget that unproved hypotheses are not properly an integral part of science itself. Much of the seeming discrepancy between science and revelation to-day arises out of a disregard of this distinction, and a consequent declaration that science testifies to this, and science testifies to that, when, in fact, the testimony is not that of science, but that of some unproved hypothesis.

"As an instance in point, take the hypothesis of evolution as applied to man, about which so much has been said and written

in our day. According to the statements of its warmest advocates, it is confessedly nothing more than a hypothesis, as yet unproved; and, if Professor Huxley be correct in his statement, 'It appears to me that the scientific investigator is wholly incompetent to say anything at all about the first origin of the material universe. The whole power of his organon vanishes when he has to step beyond the chain of natural causes and effects'—(*Order of Creation*, p. 153)—it is incapable of scientific proof. The hypothesis of evolution is utterly rejected by some of the ablest scientists of the day, *e. g.*, by Principal Dawson, the Duke of Argyll, Virchow, and Etheridge; and many others who adopt it as it applies to plants and animals in general, simply as a working hypothesis, reject it as applied to man, *e. g.*, Professor Dana writes, 'If, then, the present teaching of geology as to the origin of species is for the most part indecisive, it still strongly confirms the belief that man is not of nature's making. Independently of such evidence, man's high reason, his unsatisfied aspirations, his free will, all afford the fullest assurance that he owes his existence to the special act of the Infinite Being whose image he bears'. (*The Geological Story*, p. 253). Supposing now that it is true, as many believe, that the Scriptures teach us the immediate creation of man, there would be no conflict between this doctrine, and science properly so called. The conflict would be between the testimony of the Scripture, and a hypothesis, by its own advocates confessed to be as yet an unproved hypothesis, and if Professor Huxley is right, incapable of proof."

We regret that the Secretary of Publication has introduced into the Church's official journal the discussion of the subject which has for some time been agitating the Church. Our regret is not that what is published is grievously erroneous and misleading, as we believe it to be, but that anything at all on the subject is put forth officially in the name of the Church; it would be quite as great, and we would look upon it as equally a departure from official propriety, if the views published had been in exact accordance with our own. It is as if the *Earnest Worker* had participated last year in the discussion of the marriage question before the Church, or should now give its opinions touching the union of the Northern and Southern Churches.

Dr. Armstrong's Argument Against Evolution.

Since the subject of evolution has in this official way been again forced on the attention of the whole Church, however

reluctant we may be to recur to the subject, loyalty to the truth requires us to point out the character of Dr. Armstrong's reasoning. We do not intend to present arguments in favor of evolution, but merely to show that, if it is to be rejected, it must be for very different reasons from those presented by the author of the article under examination. This we will do as clearly as we can. We esteem Dr. Armstrong very highly as an excellent Christian gentleman and a most useful pastor; but we think it will appear that it is unsafe and unwise to follow his leadership in scientific matters, or in questions concerning the relations between science and revelation, as so many have recently seemed inclined to do.

Referring to the extract from Dr. Armstrong's article given above, it will be seen that his reasons for asserting that evolution is an "unproved hypothesis" instead of a doctrine of science are (1) that it "is utterly rejected by some of the ablest scientists of the day, *e. g.*, by Principal Dawson, the Duke of Argyll, Virchow, and Etheridge"; (2) that "according to the statements of its warmest advocates, it is nothing more than a hypothesis, as yet unproved," and (3) that even Professor Huxley, one of its strongest advocates, maintains that it is "incapable of proof."

Let us examine these three propositions.

1. Dr. Armstrong's statement that Principal Dawson rejects evolution is correct; and it is also true that he is one of "the ablest scientists of the day." We would hardly have called the Duke of Argyll one of the "ablest scientists", although he has written able works on topics connected with science; but it is a mistake to say that he utterly rejects evolution, as has already been pointed out in these columns. Virchow is properly classed as to his place in science, but it is even a greater mistake to say that he utterly rejects evolution than that the Duke of Argyll does so. This also we have previously shown. As to Mr. Etheridge, who is an assistant keeper in the British Museum, we have nothing to say, except to venture the guess that Dr. Armstrong never heard of him until he saw a letter to the *New York Evangelist* from Dr. George E. Post, in which he is mentioned as connected with the British Museum, and as having made the remark that "In all this great Museum there

is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by facts," and more to the same purpose. Of course, Dr. Armstrong could not forego the pleasure of calling in so swift a witness; but from all he knew of him he was led to place Assistant Keeper Etheridge amongst the "ablest scientists of the day" by reason of his testimony, and not on account of what he knew of his character. But as he was hard bested to find any names to add to Principal Dawson's, he may be excusable for pressing him into service.

Clearly, in a case like this, the views of a certain number of scientific men may be supposed to have decisive weight only when they fairly represent the general opinion of all scientific men who have devoted themselves to the special branch of knowledge involved. Now, Dr. Armstrong knows very well that scientific men generally do not reject evolution. He knows that exactly the opposite is true. Therefore if we admit that those whom he names are of the "ablest", and that they have given their lives to the study of the subject, and that they utterly reject the hypothesis of evolution, he proves nothing except that by diligence he can find a few scientific men who dissent from the conclusions reached by the overwhelming majority of their fellows. Not merely a few, but many, of the ablest and most learned students and teachers of the Bible, after life-long investigation, declare that it is not inspired; now, unless Dr. Armstrong looks on this fact as a reason for not believing the doctrine of the inspiration of the Sacred Scriptures, he ought not to have represented the existence of his four dissenters as disproving, or even tending to disprove, the doctrine of evolution.

Every one (including Dr. Armstrong, no doubt) who has inquired into the matter knows that the testimony recently given by a California University Professor is true. Professor Joseph LeConte says in his "Relations of Evolution to Religious Thought":

"For some years past two questions have agitated the religious world. 1. *Is evolution true?* 2. *If so: what will be its effect on traditional religious beliefs?*

"The first question I believe is already settled in the minds of thinkers, and will shortly be so in the minds of all men. I

believe it has reached that stage of scientific unanimity when discussion is no longer fruitful. I believe evolution absolutely certain. Not, indeed, evolution as a special theory, Lamarkian, Darwinian, or Spencerian; for these are only more or less successful modes of explaining evolution; not evolution as a school of thought with its following of disciples, but evolution as a scientific fact, evolution as a universal law of nature—as a universal law of derivation. In this sense it is not only certain, it is, I believe, axiomatic.”

We may also repeat the testimony of the Yale College Professor which we published some time ago, and which all who are acquainted with the subject know to be true. Professor Brewer says:

“I think that the working naturalists of the world are as substantially agreed as to the truth of the doctrine of evolution as the educated men of the world are as to the rotundity of the earth.

“I am a member of the National Academy of Sciences. Of the ninety-four living members (I have run through the list), I am acquainted personally with thirty-two naturalists who believe in evolution (I exclude from this all the mathematicians, astronomers, physicists, engineers, etc., and all others whose belief I have no knowledge of), and I do not know of any member, naturalist or otherwise, who denies it; but then I have no positive knowledge as to the beliefs of a number of the members.”

Now, we do not say that the question is to be settled by authority; but we do say, if we are to rely on authority, it is on the authority of the overwhelming majority, and not on that of a few dissidents, as Dr. Armstrong would have us do.

2. Touching the next point—that “according to the statements of its warmest advocates, it is nothing more than a hypothesis, as yet unproved”—it might be sufficient to refer to Professor LeConte’s words quoted above. He at least does not so regard it, it would seem, nor those whose opinions he is describing. He says: “I believe evolution is”—not an unproved hypothesis, but—“absolutely certain.” He speaks of “evolution as a scientific fact”; as “not only certain”, but “axiomatic”. But as these words have only recently been published, and may not have become known to Dr. Armstrong, let us compare his assertion with those which he does know. He is familiar with Professor Huxley’s *New Lectures*, for in his writings he often

quotes from them. Now, Professor Huxley, in his Third Lecture, after having explained some of the facts on which the doctrine of evolution is based, says:

"That is what I mean, ladies and gentlemen, by demonstrative evidence of evolution. An inductive hypothesis is said to be demonstrated when the facts are shown to be in entire accordance with it. If that is not scientific proof, there are no inductive conclusions which can be said to be scientific. And the doctrine of evolution at the present time rests upon exactly as secure a foundation as the Copernican theory of the motions of the heavenly bodies. Its basis is precisely of the same character—the coincidence of the observed facts with theoretical requirements."

"In fact, the whole evidence is in favor of evolution, and there is none against it. And I say that, although perfectly aware of the seeming difficulties which have been adduced from what appears to the uninformed to be a scientific foundation."

And yet Dr. Armstrong, knowing this, ventures to say in a journal published by the Presbyterian Church, that "according to the statements of its warmest advocates, it is nothing more than a hypothesis, as yet unproved"! Can we accept him, in view of this, as a safe teacher and leader?

3. The third point is that even Professor Huxley, one of its strongest advocates, maintains that it is "incapable of proof." Dr. Armstrong's reason for ascribing such an opinion to Professor Huxley is as follows. After speaking of evolution, he says:

"If Prof. Huxley be correct in his statement—'It appears to me that the scientific investigator is wholly incompetent to say anything at all about the first origin of the material universe. The whole power of his organon vanishes when he has to step beyond the chain of natural causes and effects'—it is incapable of scientific proof."

That Professor Huxley holds that evolution is "incapable of proof" is plainly only Dr. Armstrong's logical inference, good or otherwise. We do not suppose that any one can doubt the statement "that the scientific investigator is wholly incompetent to say anything at all about the first origin of the material universe." Such knowledge is too high for him; he cannot attain unto it. All that the scientific investigator can do is humbly to trace the operation of the law which the Almighty

has ordained and to examine the effects which he has produced by them since the "first origin". Here the man of science and the most ignorant of men stand on the same level; all that either can ever know of the first origin must come as a revelation from the lips of the Almighty Creator. But Dr. Armstrong's inference is that if we are incompetent to say anything at all about the first origin, then we are incompetent to say anything as to the order in which events have taken place *since* and the connexion between them; that is, that all science is impossible. Surely nothing more is needed to show that the inference is wholly Dr. Armstrong's own—that it is separated by an impassable gulf from Professor Huxley's clear and true statement concerning the limits of the province of science.

We are persuaded that much of the opposition to natural science generally and of the false views respecting it by those not acquainted with it arises from the error into which Dr. Armstrong has here fallen—that it is striving after the impossible, after a knowledge of the first origin of the material universe, by its own methods of research. When the truth is that it is the student of natural science more than all other men who is forced to see that "the whole power of his organon vanishes when he has to step beyond the chain of natural causes and effects."

Having shown how far astray Dr. Armstrong has wandered in his unfortunate attempts to make it appear that evolution is an "unproved hypothesis," "incapable of proof," we may next examine what he says of the doctrine as applied to man.

He tells us that "many others who adopt it as it applies to plants and animals in general, simply as a working hypothesis, reject it as applied to man;" and refers to Professor Dana as an illustration of this class. How far this statement is correct depends on what is meant here by "man". If the bodily tenement of the soul is meant as well as the soul itself—God's image—then it is not correct. The *Central Presbyterian* says that "Professor Dana believes 'that Adam was probably the direct offspring of one of the lower animals.'" But without stopping to discuss the accuracy of the *Central Presbyterian's* editorial utterance, we learn from a letter from Professor Dana which it publishes, that he says: "I admit that it [the creation

of man's body] may have been creation from an inferior species, and not directly from lifeless matter." From Professor Dana's statements, therefore, it is plain that he believes that nature—that is, God operating by his ordinary laws—may have made man's body, but not his soul; that that was the result of a "special act of the Infinite Being whose image he bears." If we now read what Dr. Armstrong quotes from Professor Dana with the supplement which we have furnished, the symmetrical whole is marvellously like the following from one who accepts evolution within certain limits as at least probably true: "As regards the soul of man, which bears God's image, and which differs so entirely not merely in degree but in kind from anything in the animals, I believe that it was immediately created, that we are here so taught." "I believe that Adam as Adam, that is, as a being consisting of body and soul, appeared suddenly on the earth as a miraculous creation."

But it is evident that it was Dr. Armstrong's design to represent Professor Dana and the class to which he belongs as rejecting evolution as applied to man, body and soul. An appeal to the facts shows that here as well as in respect to the first three points he has signally failed.

Dr. Armstrong as the Scientific Leader of the Church.

The author of these mistakes is widely regarded as the leader of our Church on scientific subjects; and therefore it may not be amiss still further to examine his qualifications for the position, especially when he appears also as the scientific teacher of our children through our official Sabbath-school journal. He has furnished an opportunity for such an examination by publishing a book entitled "The Two Books of Nature and Revelation Collated", which in part is made up of the Lectures on Evolution, revised and expanded, which we noticed nearly two years ago. We do not intend to review the book as a whole, but merely to look into two or three points so as to ascertain whether or not the author is to be depended upon as a safe scientific guide. We think that this examination will show that he is not.

In the first place, he entirely misapprehends what evolution is. We long ago pointed out this fact to him, but he still fails to perceive it. In his Lectures on Evolution he defined the

term thus: "Evolution, a hypothesis which postulates the transformation of an oak, not immediately, but by successive variations, into a silk worm, a silk worm into a frog, and a frog into a man." That is, evolution holds that by successive variations the lower forms of animals descend from plants of the highest order, etc. In his book he repeats the above definition, and restates it so as to show that he meant exactly what he said, thus: "There must have been some plant which had reached the same stage of differentiation with the cabbage that did occupy a place in the ancestry of the cow." P. 58. Dr. Armstrong defended these definitions before the Augusta Assembly, as he does in his book, by quoting the following from Professor Huxley:

"If the doctrine of evolution be true, it follows that, however diverse the different groups of animals and of plants may be, they must all, at one time or other, have been connected by gradational forms; so that from the highest animals, whatever they may be, down to the lowest speck of protoplasmic matter in which life can be manifested, a series of gradations, leading from one end of the series to the other, either exists or has existed. Undoubtedly that is a *necessary postulate* of the doctrine of evolution."

And the great majority of the members of the Assembly evidently thought his defence complete.

Now, Dr. Armstrong's definition must make it clear to every one who has even a slight knowledge of the subject that he has utterly failed to apprehend what evolution is; and it seems useless to hope that he will ever do so, since after careful reëxamination he adheres to his definition and defends it, and even thinks that it is substantially the same as Prof. Huxley's. As we said two years ago, no evolutionist believes anything at all like that which is here said to be evolution. And one who errs so grievously as to the very meaning of the subject to be discussed, and who can regard Dr. Armstrong's definition and Professor Huxley's as substantially the same, surely cannot be safely followed.

But this is not his only mistake here, for he still confounds "natural selection" with "evolution". "Natural selection" is the cause by which some suppose that the effect "evolution" is produced. Many who regard the doctrine of evolution as

demonstrated truth, do not believe in the Darwinian hypothesis of natural selection. Two years ago we pointed out the error of confounding these terms; but in his book Dr. Armstrong claims in replying to us that he had not committed it. P. 83. Yet on the same page and the next he shows that he has not yet succeeded in disentangling these two wholly different things in his mind; for after quoting what Professor Huxley says of "natural selection," he adds, "In explanation of Professor Huxley's remark, quoted above, that evolution is 'the only extant hypothesis that is worth anything,' etc. Now, Professor Huxley had said this about "natural selection"; but Dr. Armstrong, thinking that the two are the same, uses the expressions interchangeably. To suppose otherwise would be to attribute to him intentional misrepresentation; and of this we know that he is incapable. But it is needless to go farther on this point.

With regard to other scientific subjects, as well as evolution, Dr. Armstrong has evidently forgotten what must have been well known to him when he was Professor of Geology at Lexington. For example, on page 67, quoting Darwin he says: "'The quadrumana and all the higher mammals are probably derived from an ancient marsupial animal,'" and he interjects by way of explanation, "—the marsupial most common in Virginia is the opossum—." Now of course this means that there are other marsupials less common than the opossum in Virginia. If there are any others, the fact has not yet been discovered by other naturalists.

Then again, on page 135, Dr. Armstrong states as a fact which he knows from his own personal observations, that which if a fact, must very materially modify the views of other geologists in several particulars. He says (p. 135):

"At how recent a period great changes in the surface of the earth have occurred we cannot say with certainty; but this I know from my own personal observations, that on the western flank of the Alleghany Mountains in Virginia the fossil corals and gorgonias and sponges are of species now living in the Gulf of Mexico."

Of course, Dr. Armstrong thinks he has seen these things, but as a former Professor of geology he ought to know that he has, before he asserts it in a book intended to guide his readers

in subjects of the highest importance. But mistakes on such points are not uncommon. Scheuchzer mistook the skeleton of a huge saurian for that of one of the giants who lived in former days. Then we sometimes hear of cannon-balls imbedded in the undisturbed coal in coal mines. And we ourselves have had fossil boot-heels and corn-cobs shown us (which we, however, had to pronounce fragments of *Orthoceratites* and *Encrinal* stems). We are afraid that Dr. Armstrong erred when he thought he saw that the corals, etc., on the western flank of the Alleghany Mountains in Virginia, "are of species now living in the Gulf of Mexico." Certainly, if his statement is correct, he owes it to his fellow geologists and to the science of geology, to put the facts in such shape that they can be tested and become generally known; for other geologists are not in the least acquainted with them.

Such errors as have now been pointed out are of no great importance in themselves; but they come to be so when they are made by the scientific leader of our Church. It is reasonable to expect that a leader in scientific matters shall be thoroughly and accurately acquainted with the sciences involved. How well Dr. Armstrong fulfils this expectation, let the reader judge.

Does Dr. Armstrong Himself Utterly Reject Evolution?

But after all, Dr. Armstrong is not so violently opposed to evolution as might appear from his numerous efforts against it. In his book, page 96, after saying that "the hypothesis of evolution, taking it in its most limited range," "cannot be considered atheistic", he continues: "Nor is it irreconcilable, as I think, with the Bible account of the origin of plants and animals in the world." Now, the Bible account of the origin of animals is, "And out of the ground the Lord God formed every beast of the field and every fowl of the air." (Gen. 2:19). The Bible account of the origin of man's body is, "And the Lord God formed man of the dust of the ground." (Gen. 2:7). The latter of these two accounts he thinks is wholly irreconcilable with the idea of evolution; but when the very same account is given of the origin of animals, oh, that is not at all irreconcilable with it!

Again Dr. Armstrong departs from his early faith—although he tells us he firmly clings to the faith of his childhood, when no doubt he believed with Watts, “formed us of *clay* and made us men”—by saying that he “sees no objection to considering the dust spoken of in Gen. 2:7 as organic dust;” that is, as he tells us, “the *soil* of the farmer, the *humus* of the chemist”; formed from “plants and animals” which must “have lived, died, and gradually decayed, leaving their organic dust.” “The similarity in ultimate composition between the body of man and that of plants and animals would seem to render such a supposition altogether probable.” That is, Dr. Armstrong thinks it altogether probable that man’s body was made out of dead animals. Only whatever it was, it must have been very, very *dead*.

But further, Dr. Armstrong says: “The unfavorable reception which it [evolution] has met at the hands of Christian men generally is owing, if I mistake not, like that of poor Tray in the old fable, not so much to what it is in itself, as to the company in which they found it.” What a pitiable picture of Christian men this is—that what they seek is not the jewel truth, though it be in the head of the toad, but any dross that may be set before them by those whom they look on as the good. They are swayed and controlled by the silly objection that this doctrine did not originate in Christian research. They should reject also the contaminating knowledge of the existence of oxygen and its properties, because Dr. Priestley, one of its discoverers, was a Unitarian, and it was not discovered by Christian research. Surely Dr. Armstrong cannot very seriously object to evolution if this is, as he intimates, the ground of his gravest objection. But we can hardly think that he has drawn a fair picture of himself; we are not willing to believe that he has been impelled by such an objection to the preparation of all his numerous newspaper articles on this subject, and his lectures, and his speeches before the General Assembly, and his book. If he has, it might be well for him to turn away his attention for a little while from what he supposes to be the bad company, and to look at Tray himself and see whether after all the poor fellow deserves such treatment as he has bestowed upon him.

Conclusion.

In what we have said, we have not discussed at all the question of the truth of the doctrine of evolution. So far as our faith in the Bible is concerned, as we have often said, we do not care whether it is true or not. Suppose it be proved to be a universal law, like the doctrine of gravitation, how can it affect our faith in the Bible? Believing the doctrine of gravitation does not prevent our believing that the axe swam which had been borrowed by one of the sons of the prophets, or that Jesus Christ walked on the surface of the water, since the Bible so teaches. So if we should believe in the doctrine of evolution, we would not thereby be kept from believing that man was created soul and body by God's immediate act, provided the Bible so teaches. That is to say, every believer in the Bible must believe that God can produce, and has produced, effects in ways that are different from his ordinary ways, which we call "laws of nature."

But if the doctrine of evolution should happen to be true, what a terrible thing those are doing who teach that it contradicts God's word.—*Mar. 31.*

INTENTIONAL MISREPRESENTATION.

During the discussion of Evolution which has been going on for the last three years, Professor Woodrow's views have been very often misrepresented by those who have regarded themselves as opposing them. As there is a general want of acquaintance with the subject, we have whenever possible attributed the misrepresentations to misunderstanding. The power and extent of misunderstanding thus assumed have indeed often been extremely great, but we have usually succeeded in making the assumption, for we have been unwilling to believe that the writers and speakers in question—good, honest men as we think them to be—could be guilty of wilful falsehood. In such cases we have even admired the zeal shown against what was looked upon as dangerous error—zeal without sufficient knowledge, it is true, yet zeal in what those who were animated by it regarded as the holiest of causes.

But sometimes it is impossible to believe that the cause of the misrepresentation is intellectual—it is too plainly moral. For example, the *Southwestern Presbyterian* last week contained the following article:

“The End of Dr. Woodrow’s Case.

“The St. Louis *Dispatch* seems to be merry at the prospect of a disturbance in the Assembly on the Woodrow question. It would be well for journals of that ilk to study some of their New Orleans exchanges a little more carefully. The question, after the meeting of the last Assembly, was tersely and comprehensively summed up as follows by the New Orleans *Picayune*:

“‘The Rev. James Woodrow, D. D., Professor in the Presbyterian Theological Seminary at Columbia, S. C., who has for some time been a sort of heretical firebrand in his Church, has at last been quenched by eviction from his official position. Dr. Woodrow occupied the Chair of Science in its Relations to the Bible Records, and his functions were apparently to proclaim the harmony between the Scriptural narrative of the genesis of man and the revelations of Science. The learned Professor having adopted the Darwinian theory of Evolution, with its bestial antecedents, monkey and all, was not able to make his science consist with the orthodox account of man’s origin, and as it appears gave Darwin the preference over Moses when lecturing to his divinity students. For this he was called in question, and refusing to conform to the dogmas of the Church, or to submit to reproof, he was subjected to the extremes of discipline. Without championing any theory or system of cosmogony, we are unable to see any valid objection to the action taken by the authorities of the Church in the premises.

“‘A Church without dogmas of faith and doctrine is no Church, but a mere shadow based on individual vagaries. To these fundamental principles, every member must give unqualified assent. If a member, by reason of testimony received or new light shed on the subject, is driven to reject any of the fundamental doctrines to which he has subscribed, then he should quit the Church and join himself to those of like belief; but he cannot be excused for persisting to remain in an organisation with which he is out of harmony and whose doctrines he is publicly seeking to refute. Under all the circumstances, whatever may be the public sympathy with the deposed Professor, no reasonable fault can be found with the discipline to which he was amenable and was subjected.’

“This puts the whole case in a nut-shell.”

Now, the editor of that journal knows that the representation here given is untruthful. The *Picayune* was probably misled by what it had heard rumored, but the editor of the *Southwestern* knows better; he cannot help knowing that what he here endorses is not true. Therefore if he desires the reputation of an honorable and truthful man, he will at once retract what he has said.—*May 26.*

THE REV. T. H. LAW AND THE MECKLENBURG SOCIETY.

The American Bible Society is one of the noblest organizations in this country. Its sole object, as stated in its constitution, is to encourage a wider circulation of the Holy Scriptures. The headquarters of the Society are in New York city, while there are several thousand auxiliary societies scattered all over the United States. The Society employs twenty District Superintendents to supervise its work in the different States. The District Superintendent for North and South Carolina is the Rev. Thomas H. Law, of Spartanburg, S. C., so widely and so favorably known over the State. Mr. Law has been actively engaged in prosecuting the distinctive work of the Bible Society, and has been signally efficient in organising local societies where these had died out or had never existed and in arousing interest in the cause.

But Mr. Law has committed one unpardonable sin. He has dared in the recent controversy in the Synod of South Carolina to advocate as a presbyter the side that proved to be not the "winning side". He was not afraid to express his honest convictions and to vote accordingly. Hence he must be punished. It is true, that he stands with men as noble, as clear-headed, as pious as any that ever preached the unsearchable riches of Christ. They also must be punished should opportunity offer.

The Mecklenburg, N. C., County Bible Society is one of the auxiliary societies in Mr. Law's District. At a meeting of the Executive Committee of this Society held in Charlotte on June 17th, the following preamble and resolution were adopted:

Whereas, rumors are afloat in our county concerning the relations of our District Superintendent, Rev. Thos. H. Law, to the theory of evolution as taught by the Rev. Dr. Woodrow,

and to his support of that gentleman during his trial before the courts of his Church; and

Whereas, these rumors are likely to prove greatly prejudicial to the work of our Society in this county, unless some explanation shall be made satisfactory to the people—

It is, therefore, resolved, That the Secretary of this Committee be, and he is hereby, directed, to inform the Rev. T. H. Law and the parent Society of these facts.

To this Mr. Law made the following reply:

SPARTANBURG, S. C., June 21, 1887.

E. K. P. Osborne, Esq., Sec. Ex. Com. M. B. S.:

MY DEAR SIR:

Your favor conveying the preamble and resolution adopted by the Executive Committee of the Mecklenburg County Bible Society on the 17th instant is at hand. In reply I beg to remind the Committee that the American Bible Society, according to its fundamental and time-honored principles, does not and cannot recognise the controversies which divide one branch of the Church, any more than the differences which separate between the various denominations of Christians entering into the Society, and neither can I, as its representative, without being unfaithful to the Society and betraying its character as entrusted to my keeping.

I therefore deny absolutely the right of your Committee, or of the Society which it represents, to sit in judgment upon the matters to which your paper relates; and, as District Superintendent of the American Bible Society, I positively refuse to make any statement or explanation whatever, concerning my personal views or relations with regard to these matters.

Very truly yours,

(Signed) THOS. H. LAW,
Dist. Supt. A. B. S.

Mr. Law at once wrote to the parent Society, and the following is an extract from the letter of the Rev. Dr. Alexander McLean, Corresponding Secretary of the American Bible Society:

BIBLE HOUSE, NEW YORK, June 23, 1887.

Rev. Thos. H. Law, Dist. Supt., etc.:

DEAR SIR: Your favor of the 21st inst., with copy of your letter to the Executive Committee of the Mecklenburg County Bible Society, is at hand. From what I wrote to you yesterday, you will see that you have answered them just as we would have desired.

The A. B. S. does not take any side whatever in the controversies which from time to time arise in all ecclesiastical bodies.

It keeps on with the work which from the beginning has been its sole object, and we are pleased to see that you have been wise enough not to be drawn into any partisan conflict.

Yours fraternally,

(Signed) ALEX. MCLEAN,
Cor. Sec'y.

Subsequently, on August 2d, the Mecklenburg County Bible Society held its regular meeting and adopted the following:

Resolved, That as a Society, we fully endorse the action of our Executive Committee in adopting and forwarding the resolutions to the Rev. Thos. H. Law and the Parent Society, in reference to the damage done to the interests of the Society in Mecklenburg County, growing out of the reports of certain views held by Mr. Law.

Resolved, That the foregoing resolution be forwarded to the Parent Society with a copy of Mr. Law's letter to the Executive Committee, and a statement that it is the decided opinion of our Society that we have been damaged by the fact of the belief of our people of his connexion with Dr. Woodrow and his theory.

This action was published in various secular papers of North Carolina, and to one of them Mr. Law sent the following statement:

To the Editor of the Chronicle:

I have learned accidentally that the Mecklenburg County Bible Society has published in a late issue of *The Chronicle* a recent correspondence between the Executive Committee of that Society and myself, as District Superintendent in North and South Carolina of the American Bible Society. I have not sought such publicity for the matter, but now as it has been thus thrust before the public, I ask the privilege of presenting through your columns the following brief and simple statement:

As to the scientific theory of evolution, I do not claim to know anything about it. I have never had the time nor the opportunity to investigate it for myself, and consequently have not been able to arrive at an opinion whether it is true or false. Hence I have uniformly declared that I neither believe it nor disbelieve it.

As to the controversy in the Southern Presbyterian Church involving this question, I dare not, in my character as an officer of the American Bible Society, take either side. This would be in direct violation of the fundamental principles of the

Society, which is strictly and thoroughly non-sectarian and non-partisan.

When, therefore, the Executive Committee of the Mecklenburg Society asked of me in my official capacity an explanation of my views in relation to this controversy, I could see but one course before me consistent with my duty, and that was absolute non-committal. Consequently I promptly and positively declined to say anything whatever upon this or any other such subject.

In the position which I thus assumed I am fully sustained by the parent Society, the officers in New York to whom I forwarded at once my reply returning an unqualified endorsement of it.

This position, therefore, I expect to maintain strictly and stoutly so long as I remain in connexion with this Society. Thoroughly intrenched in the consciousness of being right, no opposition or abuse shall drive me from it.

THOS. H. LAW.

Spartanburg, S. C., Aug. 20, '87.

We believe that we need add nothing to this simple statement of facts. Mr. Law's position is so manly and righteous that it will commend itself to all right-thinking minds. His private opinions in regard to any matter are no concern of the Mecklenburg Society. He might as well be questioned on infant baptism, because the President of that Society is a Baptist minister. In his official capacity as an officer of the American Bible Society his sole duty is to spread the Scriptures. As a Presbyterian minister, his duty is to attend the courts of his Church and vote as his conscience dictates. "Rumors" have played a conspicuous part in the recent history of our Church, and their animus is not difficult of discovery.—*Sept. 8.*

IS RELIGIOUS CONTROVERSY A FOE TO PIETY?

Many good people unhesitatingly answer this question in the affirmative. But if that be the right answer, what made an inspired apostle say that the wisdom which cometh down from above is *first* pure, *then* peaceable? He plainly teaches us in that passage to insist on what is true and right before we talk of peace. And another inspired apostle bids us *contend earnestly* for the faith once delivered to the saints. Perhaps

there has never been a more dangerous foe to religion than the very prevalent disposition to sacrifice truth to peace.

The question whether controversy is unfavorable to religion depends on circumstances. It concerns different parties: those who engage in the controversy, and the Church and others who witness it. The effect of it on the parties engaged, depends on the temper in which they carry on the discussion and on the object which they are seeking. When nothing but the truth is what both these parties are anxious to see established, and accordingly they are just and fair to each other, there can be only good to issue from the contention. But nothing can be more hurtful to any disputant than to be consciously maintaining known error, or to be suffering prejudice, pride, and passion to blind his eyes while he fights against the right and the true.

The Church also is benefited or injured along with the disputants. Their manner and mode of controversy must affect the Church and others who look on favorably or unfavorably. And, of course, it is a great damage to the Church when that which is true and right is feebly and unsuccessfully defended, while the opposite comes off with flying colors.

Undoubtedly the general Christian sentiment is against all religious controversy. But reason and history and the Scriptures all teach that it is very frequently not only a necessity, but a high and sacred duty. It must needs be that offences come. The Father of Lies has a numerous progeny of all sizes and shapes. Christian men are called to be soldiers of the truth and must fight for it. From the very beginning religious controversies have been going on continually. The very fiercest wars with sword and spear that mankind have ever waged have been wars for and against the truth. And one reason for this has always been that the truth in religion is, and has been felt to be, the most glorious and sacred thing outside of God Almighty's everlasting throne, and it is to the honor of the race that they have battled for it accordingly with its real or supposed enemies in every age.

As illustrating what is here maintained, we quote the following from the *St. Louis Presbyterian*:

Growth in the Midst of Agitation.

Our Southern Church has been thoroughly wrought up over one thing or another during the past two years, but, contrary to the positive assurance of those who cannot distinguish between personal squabble and contention for truth, not only has not ruin overtaken us, but we have been making very gratifying progress, as the Minutes of the Assembly for 1886 and 1887 show. The editor of *Our Monthly* has been looking into those Minutes for 1887, and says that while all the Synods did well, except perhaps the Synod of Nashville which reports a slight loss in members, "all the border Synods made large gains." Virginia added 2,215 on examination. Kentucky and Missouri make even a better showing, considering that they and the Northern brethren occupy the same field, Kentucky reports 1,352 additions on examination, and Missouri, 1,057. But what is strange, and very pleasant to record, is that South Carolina, the very centre of the storm, rejoices over 1,397 new members by profession—thus standing next to Virginia, which received the highest number.—*Oct. 6.*

A FEARFUL RESPONSIBILITY.

The October number of the *Presbyterian Review* contains an article on "Scientific Speculation," from the pen of the Rev. Dr. George Macloskie, Professor in Princeton College, in which the author points out the fearful responsibility resting upon those who "place the authority of the Bible in either scale of an uncertainty." He shows how infidelity is promoted by those who oppose science and scientific speculation; and that in many cases students of science must either become infidels or refuse to recognise the accredited ministers of religion as trustworthy expounders of the Sacred Scriptures. Such accredited ministers, for example, have insisted, and many still insist, that the teachings of geology as to the age of the earth are contrary to the teachings of the Scriptures on the same subject. The student finds that the teachings of geology are certainly true—what must be the result, so long as he regards these authorised official interpreters of Scripture as accurately setting forth its meaning? And in such a case who is to blame?

To those who look back at the history of the Church, and at its condition at present, it must seem probable that such religious teachers have done more to cause infidelity than all the

assaults upon the Bible ever made by its enemies. Shall this terrible experience be repeated with every advance in science? The outlook is dark. But surely it cannot be unreasonable to hope that good men, Christian men, men who love God and his word and who earnestly desire the salvation of their fellow-men through Christ Jesus,—that such men will at last learn to preach the word without additions of their own, and abstain from erecting barriers of their own creation to keep out from the kingdom of heaven those who, above their fellow-men, delight in studying the wonderful works of God.

We cannot give the whole of Dr. Macloskie's article; but the following extract presents clearly and impressively the lesson to which we wish to call attention:

"Nor is it possible for any except scientific men to try cases of science; on the contrary, even among scientific men it is only the specialists in a particular department that can render a safe opinion. Errors here always reflect back on their authors.

"The history of Darwinism is suggestive of the method to be avoided as well as that to be followed. When the *Origin of Species* first appeared, every intelligent reader saw that it was crowded with unsolved problems; but notwithstanding these, it was recognised by the ablest men as a book of extraordinary scientific merit. I cannot pass sentence on the soundness of its main principle, but I know that it has reorganised science very much for the better. It at once gave easy solutions of perplexing problems, put classification on a new basis, and marshalled our disjointed knowledge into a consistent unity; and the lapse of time, while starting new objections against it, has fortified its claims as a working hypothesis that is fertile of new discoveries. Nor was it in any way opposed to religion, though some men, by putting atheism into their definition of evolution, are able to get it out again as part of the result. It was only an attempt to show Nature's (or God's) way of doing things.

"There are two modes of dealing with a case of this kind. We may resist the new theory, and stake the authority of Scripture on its failure, and even reproach the masters of science because they will not surrender to our call. This course was adopted by some, and may be estimated from its fruit. 'How comes it', asked a friend of ours of a biologist in one of the

foremost universities of the Old World, 'that nearly all the biologists of this place are skeptical?' 'Because we are taught in school', was the reply, 'that if Darwinism is right, then the Bible must be in error; and on coming to college, we found evidence that after all Darwinism is right, and we decided accordingly.' The usual opinion among students in that place is that if a man aspires to be a biologist, he cannot be a Christian. Infidelity took advantage of this juncture, both friends and enemies of the Bible agreeing that the success of evolution would be fatal to religion; and Christian young men were deterred from branches of science that portended ruin to their faith or exposed them to suspicion.

"The other way of meeting the case is to acknowledge, so far as seems just, the merits of evolution, and the force of arguments in its favor, recognising whatever weakness or objections may be charged against it; to take advantage of the help that it can give us in our researches; to refrain from committing ourselves to or against it, till the way be clear; and above all resolutely to decline to place the authority of the Bible in either scale of an uncertainty. The scientific theory must be decided on its own merits, to be investigated by the usual ways; and the authority of the word of God, which is guaranteed by its own evidence, does not appear to be greatly concerned with the fate of evolution."—*Oct. 27.*

A MISTAKE CORRECTED.

"The trouble began four or five years ago, and grew out of a lecture and article by Dr. Woodrow on 'Evolution,' in which he treated it as a hypothesis, which he said he regarded as probably true. When his views were assailed as contrary to the Standards, he took the ground that it was not said in the Confession or Bible that Adam was formed of inorganic matter; that his soul may have been a creation, and that Eve may have been created also. To this it was answered that such limitations were unscientific and unsatisfactory. The controversy went on in the press, the Board, and controlling Synods, and at last, by order of the Synods, the Board displaced Dr. Woodrow. . . .

"This is perhaps the end of public action in this painful case, but it does not promise peace. The majority of Presbyterians in Columbia claim that Dr. Woodrow has been badly treated,

and will so say and say on for some time to come, and so it will be with many in other parts of the Church."

After speaking of being a guest of the Rev. Dr. Hersman, the writer continues:

"Moreover, I had calls from Drs. Girardeau, Tadlock, and Mack, and much pleasant and profitable fellowship."

The foregoing paragraphs are taken from a letter written from Columbia to the Cincinnati *Herald and Presbyter* by its senior editor, the Rev. Dr. J. G. Montfort. We naturally felt pained by the misrepresentations there made, and considered the question whether or not we ought to try to correct them. We concluded, as we have so often before done in like circumstances, that it would be of no use. Hundreds of times similar misstatements have been made; but no matter how clearly we have pointed out the errors, they have never been corrected. Hence of late we have given up in despair. It is not that there is any obscurity in the views which are misrepresented; so far as we can perceive, it is solely because there are none so blind as those who will not see.

But a friend at a distance in whose judgment we have very great confidence, writes us: "Did you see Dr. Montfort's letter from Columbia in the *Herald and Presbyter* last week? How outrageously he misstated your views. He ought to be corrected, *i. e.*, better informed. I know it is hopeless to undertake to correct all the falsehoods that appear; but such as this calls for it." We yield to the advice of our friend, and shall briefly correct the most important mistake.

Dr. Montfort says: "When his views were assailed as contrary to the Standards, he took the ground that . . . *his* [Adam's] *soul may have been a creation, and that Eve may have been created also.*" That is, when his views were assailed he yielded so far as to admit that Adam's soul *may* have been a creation, and that Eve *may* have been created also. No one could read Dr. Montfort's statement without supposing that Professor Woodrow had in his Address maintained that Adam's soul was not created and that Eve also had not been created, but that afterwards, when assailed, he was led to admit that both *may have been* created. Now, the truth is that in the Address the applicability of the doctrine of descent to

Eve is distinctly denied; and as to Adam's soul, it is said: "As regards the soul of man, which bears God's image, and which differs so entirely, not merely in degree, but in kind, from anything in the animals, I believe that it was immediately created, that we are here [in the Scriptures] so taught." The same ideas were reiterated again and again, whenever these points were alluded to. For example, in the *Southern Presbyterian*, August 21, 1884, speaking of the teachings of the Address, we say: "As to man, there is what seems to the writer very clear and definite testimony to the effect, 1. That man's soul, his spiritual nature, was immediately and not mediately created. 2. That Eve was not derived from ancestors, but was miraculously formed from Adam." "We confess that we can offer no scientific explanation of Eve's creation, or of the creation of Adam's spiritual nature, any more than we can for the creation of the wine at Cana or any other extra-natural event. Science has to do with God's ordinary methods and with them alone. But none the less do we believe every statement which God has made in his word." *Southern Presbyterian*, Sept. 4, 1884. We might multiply similar quotations indefinitely. And yet Dr. Montfort represents Professor Woodrow as taking ground, "when his views were assailed", that Adam's "soul *may have been* a creation, and that Eve *may have been* created also"! We can hardly believe that Dr. Montfort said this of himself; it sounds more as if he were reciting some illogical "good logical inference", or some intentional misrepresentation devised by cunning malignity.—*Dec. 8.*

EVOLUTION: WHAT IT IS NOT, AND WHAT IT IS.

An article with the above title, recently published in the *Cornhill Magazine*, exactly describes the notions entertained as to evolution by the "majority" in our Church. How its author came to write so accurate a description, we can hardly tell; for we have no reason to suppose that he has been reading the "Anti-Woodrow" discussions in the "majority" journals in this region or listening to the debates in our General Assembly and Synods. But if he has been doing so, it is all explained. Still on reflection we are convinced that he has not; for, if he had,

he could not have omitted all allusion to such a gem of a definition of evolution as he would have heard in the Assembly and read in pamphlet and bound book—that it “postulates the transformation of an oak, not immediately, but by successive variations, into a silk-worm, a silk-worm into a frog, and a frog into a man.” Especially could he not have omitted this when he knew that this gem was the production of the scientific leader of our Assembly—the Rev. Dr. George D. Armstrong, who was Professor of Geology in a Virginia College for thirteen years.

We have not room for the whole of the article, but here are a few paragraphs:

“Everything now-a-days talks about evolution. Like electricity, the cholera-germ, woman’s rights, the great mining boom, and the Eastern question, it is ‘in the air’. It pervades society everywhere with its subtle essence; it infects small talk with its familiar catchwords and its slang phrases; it even permeates that last strong-hold of rampant Philistinism, the third leader in the penny papers. Everybody believes he knows all about it, and discusses it as glibly in his every-day conversation as he discusses the points of race-horses he has never seen, the charms of peeresses he has never spoken to, and the demerits of authors he has never read. Everybody is aware, in a dim and nebulous semi-conscious fashion, that it was all invented by the late Mr. Darwin, and reduced to a system by Mr. Herbert Spencer, don’t you know, and a lot more of those scientific fellows. It is generally understood in the best-informed circles that evolutionism consists for the most part in a belief about Nature at large essentially similar to that applied by Topsy to her own origin and early history. It is conceived, in short, that most things ‘grewed’. Especially is it known that, in the opinion of the evolutionists as a body, we are all of us ultimately descended from men with tails, who were the final offspring and improved edition of the common gorilla. That, very briefly put, is the popular conception of the various points in the great modern evolutionary programme.

“It is scarcely necessary to inform the intelligent reader, who, of course, differs fundamentally from that inferior class of human beings known to all of us in our own minds as ‘other people’, that almost every point in the catalogue thus briefly

enumerated is a popular fallacy of the wildest description. Mr. Darwin did not invent evolution any more than George Stephenson invented the steam-engine, or Mr. Edison the electric telegraph. We are not descended from men with tails any more than we are descended from Indian elephants. There is no evidence that we have anything in particular more than the remotest fiftieth cousinship with our poor relation the West African gorilla. Science is not in search of a 'missing link'; few links are anywhere missing, and those are for the most part wholly unimportant ones. If we found the imaginary link in question, he would not be a monkey, nor yet in any way a tailed man. And so forth generally through the whole list of popular beliefs and current fallacies as to the real meaning of evolutionary teaching. Whatever people think evolutionary is for the most part a pure parody of the evolutionist's opinion. . . .

"But society, like Gallio, cared nothing for all these things. The evolutionary principles had never been put into a single big book, asked for at Mudie's, and permitted to lie on the drawing-room table side by side with the last new novel and the last fat volume of scandalous court memoirs. Therefore, society ignored them, and knew them not; the word evolution scarcely entered at all as yet into its polite and refined dinner-table vocabulary. It recognised only the 'Darwinian theory', 'natural selection', 'the missing link', and the belief that men were merely monkeys who had lost their tails, presumably by sitting on them. To the world at large, that learned Mr. Darwin had invented and patented the entire business, including descent with modification, if such notions ever occurred at all to the world-at-large's speculative intelligence.—*April 5, 1888.*

Argument Before the General Assembly at Baltimore, 1888.

MODERATOR: You have already, in announcing that the General Assembly was about to pass to the consideration of the cause now before it, "enjoined on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they are engaged." It would ill befit me to attempt to add to the solemnity of the announcement which you have made, or to utter one word suggesting a doubt that these judges could fail to act with the impartiality which becomes the representatives of the Lord of justice and of truth.

Even a heathen presenting his cause before a heathen tribunal has said that wise judges will reflect that not only is power given, but confidence reposed in them; that it is their duty to be able to acquit a foe, to condemn a friend; to consider not what they wish, but what the law and their obligations demand; to inquire carefully into the law and the evidence; to banish from their minds passion, hatred, envy, and fear; above all to obey their conscience;—conscience, which we have received from on high, from which we cannot free ourselves, and which, if we shall yield to its dictates in our thoughts and our acts, will enable us to live without dread, and with the highest honor. How much more may judges sitting as the representatives of the Lord Jesus Christ be expected to divest themselves of all prejudices and passions which could warp their judgment, and to place themselves under the control of that divinely bestowed inward monitor of which Cicero spoke, and above all, under the guidance of that enlightening Spirit of truth for whose presence every Christian judge continually prays.

Happily for me, your judgment, so acting, will be based solely upon the law and the evidence now presented. As our Rules provide, "Nothing which is not contained in the *'Record'* shall be taken into consideration in the higher court." You will be guided by no preconceived opinions as to the meaning of the law—the Scripture as interpreted in

the standards; whatever conclusions you may have previously reached, whatever views you may have expressed and maintained, you will now reëxamine every part of the foundations on which they rest; and if you see that you have erred, you will be ready, free from pride of consistency or other unworthy motive, to render righteous judgment. For the facts in the case, you will depend upon the evidence now set before you; and not upon idle rumor, or upon tortured representations and caricatures, or upon garbled extracts, or even upon so-called good logical inferences which are utterly misleading and illogical.

In accordance with these principles, may the Holy Spirit enable you rightly to interpret the law, his sacred word, and to gain an exact knowledge of the facts in the case.

To the law and to the testimony; if they speak not according to this word, it is because there is no light in them!

You have heard the "Record of the cause"; therefore I need not now make a detailed statement of it.

In the indictment I am charged with "teaching and promulgating opinions and doctrines in conflict with the Sacred Scriptures . . . opinions which are calculated to unsettle the mind of the Church respecting the accuracy and authority of the Holy Scriptures as an infallible rule of faith." Of this offence the Presbytery of Augusta, after full trial, pronounced me innocent. On the other hand, the Synod of Georgia declared the judgment of the Presbytery to be contrary to the evidence and the law, and ordered that the verdict and the judgment of the Presbytery be annulled. And now I have come before you as the highest court of our Church with my complaint, asking you not to sustain the Synod's judgment, for the reason that it is contrary to the law and the evidence, as I hope to be able to show you.

I bring this cause before you not for my own sake alone—I have little or no more interest in the result than any other person in the Church; but I bring it for your sakes, for the sake of the purity of your teachings, for the sake of the souls driven from accepting the gospel by false teachings, for the sake of the truth which God has intrusted to us in his blessed word.

Let me begin by pointing out the nature of the offence with which I have been charged. In our Book of Church Order, by which alone we are guided in our courts, in Par. 153, all "offences" are declared to be "either personal or general, private or public"; you can regard nothing as an "offence," and therefore as "the proper object of judicial process," which does not fall under one or another of these heads. Now, no one claims that the offence with which I have been charged is "personal" or "private"; it is "public" or that "which is notorious," and "general," having no personal relation. "General offences," according to Par. 154, "are heresies or immoralities having no such [personal] relation, or considered apart from it." My alleged offence is therefore either "heresy" or an "immorality"; and since it is not an "immorality," it is necessarily "*heresy*." Unless something different from our law and contradicting it is taken as authority, it is impossible to resist or deny this conclusion, that my alleged offence being "public" and "general," and not an "immorality," is therefore HERESY.

I might here rest my case, provided the testimony of the witnesses is to be regarded; for both the witness for the prosecution, the Rev. Dr. Girardeau, and the witness for the defence—who was also the voluntary prosecutor, the Rev. Dr. Adams—testified that they believed that I was not guilty of heresy. The former, Dr. Girardeau, was asked, "Did you say that Dr. Woodrow's teachings were not heresy?" He replied, "I did." The witness for the defence—the prosecutor—Dr. Adams, was asked: "You have said that Dr. Woodrow is not guilty of heresy, have you not?" He replied, "I have, in the sense of violating a fundamental doctrine of the Scriptures." Thus it appears, that, though I am charged with heresy, both the prosecutor and the witness for the prosecution testify that I am not guilty of heresy; surely, then, it would seem that a verdict of not guilty found in accordance with this evidence, ought not to have been disturbed.—(See *Record*, pp. 9, 15.)

But to return.—An attempt has been made to escape the force of the irresistible conclusion that it is heresy that is charged in the indictment, by a reference to Par. 200, where

we read that "heresy and schism may be of such a nature as to warrant deposition; but errors ought to be carefully considered, whether they strike at the vitals of religion, and are industriously spread, or whether they arise from the weakness of the human understanding, and are not likely to do much injury." It has been claimed that this makes a difference between "heresy" and "error," and that the indictment here charges some "error" of far less consequence than heresy—or the "higher heresy," as it has been termed, as distinguished from technical "heresy," if it is true that the Book calls all "error" "heresy." Examining Par. 200 for yourselves, you see that the words "heresy," "schism," "errors," are all used to describe the same kind of offence, while different degrees of gravity are recognised. The more serious, the higher, may strike at the vitals of religion and may be industriously spread; while the lower, the comparatively harmless, are such as arise from the weakness of the human understanding and are not likely to do much injury. Under which of these heads does my alleged offence come? Certainly not under the latter; for the indictment charges that my alleged errors are "calculated to unsettle the mind of the Church respecting the accuracy and authority of the Holy Scriptures as an infallible rule of faith," which certainly is "striking at the vitals of religion"; and no one of my accusers has been kind enough to try to lessen the heinousness of my offence by suggesting that it arises from the weakness of the human understanding. Can there be any higher heresy, any more deadly error, than that which would destroy our confidence in the Holy Scriptures? If that be destroyed, not merely our Presbyterian doctrines, but our Christianity, with all our hopes, all that is most precious to us for time and for eternity—all are crushed out of existence at one fell blow. Hence, as my opinions have been "industriously spread," as I cannot deny, and as, if false as charged, they "strike at the vitals of religion," they clearly fall under the head of the highest heresy and most heinous error described in our law.

Having now seen the nature of the offence charged, it may be proper to institute the inquiries suggested in Par.

168 of the Book of Church Order: "Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit towards the accused; who is not of good character; who is himself under censure or process; who is deeply interested in any respect in the conviction of the accused; or who is known to be litigious, rash, or highly imprudent." On this point little will be said. Yet it is worth while to observe that in his testimony the voluntary prosecutor, Dr. Adams, shows that he is one "who is deeply interested in the conviction of the accused"; not with that lofty, noble, and praiseworthy interest which every loyal son of the Church feels in the conviction of an offender "against the peace, unity, and purity of the Church, and the honor and majesty of the Lord Jesus Christ as the King and Head thereof," which he has accused me of being; but with a deep interest in securing my conviction for the sake of the indirect result which it would have in removing me from my Professorship in a Theological Seminary. Here is what the prosecutor says (*Record*, pp. 11, 12, 14):

"Had he retired from the Seminary, I for one was willing that he should pursue these investigations to the utmost. But instead of that he continued in the capacity of an official teacher of our Church, and I had no other alternative from my sense of duty to the Church of God and to the institution of which I was a director, but to bring him before this court.

"Q. Did you ever use words to this effect: 'Dr. Woodrow remains intact, and unless some good angel persuades him to tender his resignation, his case will come before the Augusta Presbytery. That body will meet in this city early in next year and steps will be taken for his trial upon the merits of the question?' A. I did, O my prophetic soul!"

* * * * *

"Q. Would I have the authority to act as an official teacher in the Church if I withdrew from the Seminary? A. Yes.

"Q. You would then be willing that I should have authority to preach and hold those doctrines at the same time? A. Yes."

He testifies that he would have been perfectly willing for me to hold the views which he denounces in his indictment, to retain authority to act as an official teacher in the Church, authority to preach while still holding those doctrines—all without let or hindrance from him, provided only I would withdraw from the Theological Seminary, of which he is a director. The accuser himself testifies that the accusation was brought, not against the minister and presbyter for the purpose of defending and vindicating God's truth, but solely for the purpose of accomplishing by indirection the ejection of a Professor, which he had previously made repeated efforts to effect without success. Now when only the minister and not the professor is concerned, it is of course but natural that the prosecutor and those who were coöperating with him should seek to carry out to the end what was then in form proposed, though with another object in view. But I do not think it needful to say more on this point, nor yet to comment on Dr. Adams's admission respecting himself, "that the definition of the Book and his general way of talking and thinking on this subject are different"—an admission which is abundantly illustrated and proved by his confused and self-contradictory testimony as well as by his examination of his witness, Dr. Girardeau. But I might fairly ask if he was the person to charge me with teaching what is in conflict with our standards when he testifies that he himself is not guided by those standards. "Thou therefore which teachest another, teachest thou not thyself?"

Turning now to the indictment, the first part of it is seen to be regular in form; for in it the thing charged constitutes an "offence," and the proper test of truth is appealed to—the Sacred Scriptures as interpreted in the standards.

But the second part is fatally defective in both particulars; for the thing charged does not constitute an offence, and the test of truth appealed to is not the test specified in our law. The thing charged is something said to be of a "dangerous tendency" and "calculated" to do harm; and the test to be applied is that which is "universally understood by the Church." This might be quite regular if we were still living under our old law, but it is not so now. Under

the law formerly, an "offence" was not only that "which is contrary to the word of God," but also that which, though not sinful, "may tempt others to sin, or mar their spiritual edification;" and the test was, not the Scripture merely, but "the regulations and practice of the Church founded on Scripture." Comparing both the thing charged and the test appealed to in the second part of the indictment with these quotations from the old law, the resemblance is easily seen. But this definition of "offence" and this test have no place in our present law; they have been entirely cast away. Now nothing is an "offence" except that "which is contrary to the word of God," and the sole test is the "Scripture, as interpreted in these standards." It is true that the prosecutor in his testimony claims that the indictment was prepared in accordance with our Book, and says: "The Book is quoted and chapters and sections referred to;" but in fact, as you will see by looking for yourselves, there was no shadow of foundation for his statement; for there is no where the least reference to either chapters or sections.

Coming now to the evidence for the prosecution, an examination of the testimony of the witness, the Rev. Dr. Girardeau, shows that it is not relevant to the case, and that so far as it might be supposed to have any relevancy, it bears solely on the second part of the indictment, which has just been shown to be fatally defective: that the opinion that evolution is probably true is of "dangerous tendency," and that it is "contrary to what is universally understood by the Church." He testifies indeed that I had "defined my position in regard to the antiquity of the globe, affirming to be certainly true in regard to that matter what was contrary to the historic sense of the standards;" and that he had also charged me with contradicting the standards by my view of evolution, though he does not say wherein. I suppose you would hardly look upon that testimony as sufficient to convict me. Then he further testifies that at one time he "did not know of any minister who held the same views" as mine; that afterwards he met one person who agreed with me, and one or two others who seemed to lean to my view; that he had seen in Lange's Commentary a

view somewhat analogous to mine, but "aside from that he could not remember having encountered the same construction of the Scripture." Well, what had all that to do with my guilt? What bearing could it be supposed to have upon the charges, unless indeed it was a way of proving what was "universally understood by the Church"? Then as to the dangerous tendency, Dr. Girardeau testified that the utterance of my views had produced agitation; that it had led him to determine, "in accordance with a resistless sentiment of honor to resign his professorship in the Seminary," which he did for a time, while the active exercises of the Seminary were suspended. He further testified "as an expert" that the "origin of the doctrine [of evolution] is philosophical"; that he had "no idea that it originated in Christian research"; but that "the doctrine of evolution has been used for infidel purposes by the majority of those who hold it;" adding, "I do not say Dr. Woodrow's hypothesis has been so used," at the same time that the manifest design was to cast odium on "Dr. Woodrow's hypothesis." Now, with such testimony as this, was the Synod wise in thinking the Presbytery should have pronounced me guilty? The evident and only object of all this witness's testimony, as can easily be seen, was to create prejudice against the accused, by utterances wholly irrelevant to the case; his words are those of an interested advocate; they are the vehicle of unsustained charges; as, for example, that the accused "had inflicted injuries on him personally"—a charge dressed in this strange guise: "I forgive the injuries he has inflicted on me personally and continue to pray for him and his as heretofore"—when no injuries had been inflicted. He testifies to his zeal in seeking to influence public opinion against me by secret telegrams and otherwise. He shows his infirmity of memory by attributing to me his own words, thus (*Record*, p. 9):

"Q. Did you ever say that Dr. Woodrow's hypothesis as to Adam is, 'that Adam as to his body was born of animal ancestry'? A. Yes, either in the Address or exposition following; as far as my recollection goes, he used the expression charged to him.

"Q. Did Dr. Woodrow ever say that? A. I do not know that he did."

"Q. Did you ever say that Dr. Woodrow's hypothesis was that 'the existence of Adam's body preceded for years the formation of Eve's body'? A. Yes, as far as I can recollect.

"Q. Did I ever use that expression? A. I do not know, but they are good and logical inferences."

He also asserts as fact what he could not know to be true as to the use made of the doctrine of evolution by the majority of those who hold it—that this majority have used it for infidel purposes.

But he not only misunderstands and therefore misrepresents my views when he condemns them, but also when he agrees with them. For example, he says in "The Substance of Two Speeches" delivered at Greenville, S. C., page 13: "I admit, also, that Dr. Woodrow's principle that our interpretations of the Bible must square with the proved truths of science is perfectly true." Moderator, that is not only not my principle, but it is a principle which I utterly repudiate as unworthy of a true believer in the Bible. What! wait on science for our interpretations of the word of God, and stand ready to change them at her bidding? Never; no right-thinking loyal believer can ever consent thus to subordinate the meaning of the Sacred Scriptures to the dictates of science or aught else. It is true that science may put the interpreter on inquiry and lead him to reëxamine his interpretations; but this reëxamination must be conducted in accordance with the principle set forth in our Confession of Faith, Chap. I, that "the infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly." Thus alone can the meaning of the Holy Scriptures be ascertained; and this is the rule by which I have been guided in all my attempts to interpret the Sacred Volume. This witness, Dr. Girardeau, may assert, as he has done, that "The Church must yield, has ever yielded, an interpretation of the Bible contradictory to a settled conclu-

sion of science;" and claim that it is right that it should be so; but let such a principle, asserting the subordination of the Holy Spirit's word to aught else in the universe, never be attributed to me. Surely you cannot think the Presbytery should have found me guilty on such testimony from such a witness.

But now dismissing these preliminary matters, I ask you to consider the essence of the Synod's judgment, against which I complain: "That the evidence before the Presbytery showed that the belief of the said defendant, James Woodrow, D. D., as to the origin of the body of Adam, was contrary to the word of God as interpreted in the standards of the Church." We have already seen that there was nothing in the oral testimony before the Presbytery even tending to sustain this judgment; therefore the evidence referred to must be found, if anywhere, in the Address, editorial articles, and speeches mentioned in the indictment, all of which "I recognise as my own production"; and with regard to which I repeat "that I do now hold and believe to be true everything that is set forth in any of them."

I ask that the Synod's judgment be not sustained for the following reasons:

1. Because it is contrary to the law, in this, that it implies that the word of God as interpreted in the standards, teaches specifically the kind of matter employed in the formation of Adam's body, the length of time occupied in the preparation of that matter, and the mode in which God fashioned it into a human body.

- And 2. Because it is contrary to the evidence; for since the word of God does not teach anything as to these particulars, but is silent respecting them, the opinions and doctrines of the complainant cannot be contrary thereto; whatever the evidence may show the complainant's opinions to be, it cannot show them to be contrary to that which does not exist.

I now beg leave to lay before you a summary of the evidence in the case, in the form of extracts from the documents mentioned in the indictment. This is all the more

necessary because I have been represented through numberless channels as holding and teaching doctrines which I utterly abhor. Even some of you may have been misled by such representations, and therefore I ask you to listen to what I do believe, dismissing from your minds as no part of my belief whatever others may have erroneously imputed to me.

"The Bible does not teach science; and to take its language in a scientific sense is grossly to pervert its meaning.

"Yet it is not correct in any of these cases to say that the language of the Bible does not express the exact truth; that it is accommodated to the weakness of the popular mind, to the ignorance of the unlearned."—*Address*, p. 6.

"Science has to do almost exclusively with the explanation; it is interested in phenomenal truths only on account of their relations to each other; while the Bible speaks solely of the phenomenal truths involved in natural science for their own sake, and never for the sake of the explanation of them or their scientific relations to each other."—*Ib.*, p. 7.

"I have found nothing in my study of the Holy Bible and of natural science that shakes my firm belief in the divine inspiration of every word of that Bible, and in the consequent absolute truth, the absolute inerrancy, of every expression which it contains, from beginning to end. While there are not a few things which I confess myself wholly unable to understand, yet I have found nothing which contradicts other known truth."—*Ib.*, p. 8.

"In the Bible I find nothing that contradicts the belief that God immediately brought into existence each form independently; or that contradicts the contrary belief that, having originated one or a few forms, he caused all the others to spring from these in accordance with laws which he ordained and makes operative."—*Ib.*, p. 14.

"When we reach the account of the origin of man, we find it more detailed. In the first narrative there is nothing that suggests the mode of creating any more than in the case of the earth, or the plants and animals. But in the second, we are told that 'the Lord God formed man of the dust of the ground, and breathed into his nostrils the

breath of life; and man became a living soul.' Here seems to be a definite statement utterly inconsistent with the belief that man, either in body or soul, is the descendant of other organised beings. At first sight the statement, that 'man was formed of the dust of the ground,' seems to point out with unmistakable clearness the exact nature of the material of which man's body was made. But further examination does not strengthen this view. For remembering the principles and facts already stated, and seeking to ascertain the meaning of 'dust of the ground' by examining how the same words are employed elsewhere in the narrative, the sharp definiteness which seemed at first to be so plainly visible somewhat disappears. For example, we are told in one place that the waters were commanded to bring forth the moving creature that hath life, and fowl that may fly above the earth; and the command was obeyed. And yet, in another place we are told that out of the ground the Lord God formed every beast of the field, and every fowl of the air. Now as both these statements are true, it is evident that there can be no intention to describe the material employed. There was some sort of connexion with the water, and some with the ground; but beyond this nothing is clear. Then further, in the sentence which God pronounced upon Adam, he says: 'Out of the ground wast thou taken; for dust thou art, and unto dust shalt thou return.' And in the curse uttered against the serpent, it was said: 'Dust shalt thou eat all the days of thy life.' Now Adam, to whom God was speaking, was flesh and blood and bone; and the food of serpents then as now consisted of the same substances, flesh and blood. The only proper conclusion in view of these facts seems to be that the narrative does not intend to distinguish in accordance with chemical notions different kinds of matter, specifying here inorganic in different states, and there organic, but merely to refer in a general incidental way to previously existing matter, without intending or attempting to describe its exact nature. For such reasons it does not seem to me certain that we have a definite statement which necessarily conveys the first meaning mentioned touching the material used in the formation of man's body.

If this is doubtful, there would seem to be no ground for attributing a different origin to man's body from that which should be attributed to animals: if the existing animal species were immediately created, so was man; if they were derived from ancestors unlike themselves, so may man have been. Just so far as doubt rests on the meaning of the narrative, just so far are we forbidden to say that either mode of creation contradicts the narrative. And as the interpretation suggested may be true, we are not at liberty to say that the Scriptures are contradicted by Evolution.

"As regards the soul of man, which bears God's image, and which differs so entirely not merely in degree but in kind from anything in the animals, I believe that it was immediately created, that we are here so taught; and I have not found in science any reason to believe otherwise."—*Ib.*, pp. 16-18.

"I have now presented briefly, but as fully as possible in an address of this kind, my views as to the method which should be adopted in considering the relations between the Scriptures and natural science, showing that all that should be expected is that it shall be made to appear by interpretations which may be true that they do not contradict each other; that the contents and aims of the Scriptures and of natural science are so different that it is unreasonable to look for agreement or harmony; that terms are not and ought not to be used in the Bible in a scientific sense, and that they are used perfectly truthfully when they convey the sense intended; that on these principles all alleged contradictions of natural science by the Bible disappear; that a proper definition of Evolution excludes all reference to the origin of the forces and laws by which it works, and therefore that it does not and cannot affect belief in God or in religion; that, according to not unreasonable interpretations of the Bible, it does not contradict anything there taught so far as regards the earth, the lower animals, and probably man as to his body."—*Ib.*, p. 29.

"The only thing that I ever inculcated upon any of these dear brethren, whose faces I see turned up towards me at this moment, was that there is but one authority before

which you must bow. You must bow before the Lord God Almighty; you must accept his word; you must submit to his control; and beyond that you must submit to no control."—*Speech*, p. 10.

"There is not one word here, not one syllable, which I would have changed, if I had the power of the entire Presbyterian Church in my hands this moment. This expresses my exact belief as to the meaning of the word of God; and in that word—though the opposite may be charged again and again, as it has been charged—in that word I find not one syllable which I disbelieve. Shall I again be met by the taunt, 'So says the Unitarian; so the Arian of every grade'? Whether this shall be repeated jeeringly against me or not, I will say once more that every word of the Bible I receive as coming from the God of all truth."—*Ib.*, pp. 13, 14.

"I wish, in the next place, to call attention to the fact that it has been constantly reiterated that I subordinate Scripture to science. The only answer that I have for that statement is that it is not true. I cannot give any explanation of the matter except just that. I say that there is not a word that I ever spoke, wrote, or thought, that would bear that construction; and any one who has read what I have written ought to know that it is not true. I have always sought to know what the Scriptures teach with regard to any matter that I was examining; and when I have found the meaning of the Scriptures, I have accepted that as final. I say again that there is not a syllable I ever uttered, or a word I ever spoke, that could even remotely sanction any such construction. When I said that I believed it to be probably true that Adam's body was included in the method of mediate creation, it was only after I had shown that it might not be inconsistent with the Sacred Scriptures."—*Ib.*, p. 46.

"But is it true that I have ever taught that the Scriptures are to be regarded as doubtful in even a single word? No, it is not. Every word of it and every syllable I have maintained must be received as true. Have I ever taught any doctrine which involved the giving up of the federal headship of Adam? No, I say again."—*Ib.*, p. 50.

"You know, and it would seem that everybody must know, that this genealogy cannot have the remotest bearing on the question as to how it pleased God to form the body of Adam. Would Adam be less the son of God if God formed him of one substance rather than another? Our venerable friend [Dr. Frierson] tells us that we are not certain about the meaning of anything contained in the Bible. Still I am persuaded that my friend and I would agree as to the meaning of this genealogy: that going back step by step we at length come to the first great Cause, the God and Father of us all, the omnipresent and almighty God, the Source of all being: the Framer of Adam's body and the Father of his spirit, and, through him, of all his descendants to the latest generation."—*Ib.*, p. 54.

"This is a question which must be answered according to the evidence in the case. This evidence is to be derived from two sources: the word of God, and the works of God. Both are absolutely truthful; but in both are some things 'hard to be understood.' So far as they speak of the same things from the same point of view, they must agree; but, however they speak, both being absolutely truthful, they cannot contradict each other."—*Edit. Art.*, Aug. 24, 1884.

"For reasons given in the Address, it is thought that God's word gives no testimony on the subject, so far as the earth and the vegetable and animal kingdoms are concerned. As to man, there is what seems to the writer very clear and definite testimony to the effect, 1. That man's soul, his spiritual nature, was immediately and not mediately created. 2. That Eve was not derived from ancestors, but was miraculously formed from Adam. But how is it as to man's animal nature? The first witness, as has been seen, has made it seem very probable that the higher animals generally were derived from the lower, and this probability includes man so far as he is an animal. Does the second witness contradict the presumption thus raised? It certainly seems to do so. But a careful examination of the whole record makes it very doubtful. . . . From these considerations and those presented in the Address, it seems at least quite doubtful that this witness testifies that man, so far as he is animal,

was formed in a different way from other animals. And until this doubt is removed, it may fairly be supposed that, so far as he is an animal, man was formed as other animals are, namely, as has been shown to be most probable, by evolution. However he received it, whether from inorganic dust or through preceding animals, it is certain that Adam, like every one of his descendants, had an animal nature identical in form and functions with that of other animals."—*Ib.*

"Hence, as is said in the Address, God is as truly the Creator of each man now living as he was of Adam, whatever the mode of that creation. So if he chose to create his animal nature by an 'abrupt transition,' such as Professor Dana speaks of above, from some previously existing animal form, in accordance with what seems to have been his method of deriving other forms from each other, he was as truly his Creator as if he had made him of nothing or of inorganic dust of the ground."—*Ib.*

"The possible extent of transition from form to form is no where discussed in the Address; nor is the rate at which changes have taken place, except that the fact is stated that under certain circumstances they take place rapidly, under others slowly (p. 24). We agree that 'the transition is so abrupt. . . that it would properly . . . be called a creation;' but we go further, and say that in all cases, whether the transition is abrupt or not, it is still a creation, according to Scripture usage."—*Ib.*, Aug. 28.

"All that needs to be said touching these, is, 1. That the author of the Address shows that he believes just what Paul did; 2. That Professor Woodrow does *not* 'seem to teach that the first Adam was not one,' and hence these questions are not put to him; and, 3. That we should believe everything said about the patriarchs, Cain and Abel, Enoch, Noah, and Eve, and indeed everything else in the Bible from beginning to end, exactly in the sense in which God intends we shall believe his inspired word, so far as he may enable us to discover what that sense is."—*Ib.*

"If Professor Woodrow had been framing a plan of his own, this suggestion might have weight. But as he was

not, but was seeking to know God's plan, it has none. In God's word he finds reason to believe that there was a special divine intervention in the creation of the spiritual nature of the first man, Adam, with nothing in God's works to contradict this view; in God's works he finds reason to believe that the animal nature of the first man, Adam, may have been derived from other animals (he says nothing of apes or monkeys), in accordance with what seems to be God's ordinary plan, with probably nothing in God's word to contradict this view. He therefore reverently believes according to the evidence set before him in the word and in the works."—*Ib.*

"The first consists of quotations from the Scriptures to show that the first man, Adam, and the first woman, Eve, were individuals, and not races. As this is precisely what Professor Woodrow believes and teaches in his Address, no reply is needed. But we cannot forbear again expressing our wonder how it came to attribute these views to him, when there is no hint of them in his Address, but exactly the contrary. The misfortune is that the great body of its readers have no means of knowing any better, for they have not seen the Address, and, as before stated, it gives not a line of quotation from it."—*Ib.*

"Q. '3. Do you believe that Adam appeared suddenly on the earth as a miraculous birth or creation from some inferior animal species?' ANS. I believe that Adam as Adam, that is, as a being consisting of body and soul, appeared suddenly on the earth as a miraculous creation. Between the hypotheses that God created man by adding the human soul to an image of clay, and that he created him by adding it to an animal body which he had prepared for it, I regard the latter as more probable, in the absence of definite Scripture teaching."—*Ib.*, Oct. 15, 1885.

On an examination of all the evidence, I think you will find this to be a fair outline of what I have held and taught.

The complainant, equally with the respondent and every member of this General Assembly, recognises the supreme authority of the Sacred Scriptures in deciding what is truth. He believes and teaches, and has always believed and

taught, as the evidence shows, the truth of whatever is "either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men." He further recognises the standards as containing the authoritative interpretation of the Scriptures in this case and in every case in our Church courts. But he recognises, and you should recognise, nothing else as authoritative, whether it may be the opinion of wise and good men in the Church in this or other ages, even though they may be opinions universally received, or the opinions and *in thesi* deliverances of the predecessors of this General Assembly, however eminent their members may have been for understanding, for expository power, and for true godliness.

As the evidence shows, I hold all my opinions and beliefs, without exception, subject to the teachings of the Holy Scriptures; but subject to nothing else. Whenever I shall discover that any belief of mine is contrary to aught either expressed or implied in the word of God, I will instantly renounce it; not with pain or regret, but with joy that I shall have been delivered from the darkness of error, and brought one step nearer the blissful enjoyment of the full undimmed light of God's truth. As everywhere appears in this evidence, I so hold my opinions as to the probable origin of Adam's body. I regard this question as an open one for the student of natural history only provided the Scriptures are silent respecting it. If they speak on the question, then it is settled for me. I hold an opinion concerning it as a student of natural history, only provided the Scriptures are silent and do not settle it.

PROVIDED THE SCRIPTURES ARE SILENT;

on that pivot, and that alone, turns the whole controversy—I claiming that, so far as I can see, the SCRIPTURES ARE SILENT.

My belief as to the origin of the first man's body, it is therefore clear, cannot be, is not, and does not profess to be, a belief based on the Scriptures, or to be the result of an exposition of the Scriptures set up as a rival to the exposition framed by those who condemn me; but it is

solely, exclusively, the result of the studies of the natural history student; the studies of one who seeks to know something of the wisdom and skill and power of God in his kingdom of nature, as well as of his goodness and mercy and loving kindness in his kingdom of grace.

I do not intend to discuss before you the question whether my belief as to the probable origin of man is true or false, viewed as a question in natural history. With that you have nothing to do, as a Church court you can have nothing to do. You are not in the least concerned with its truth or falsehood. The only question you may consider is whether or not it is contrary to the word of God; if proved contrary thereto, it is thereby proved false to you and equally so to ME; if not contrary thereto, because of the silence of the word on the subject, your interest in it, your concern with it, your right as a Church court to touch or handle it in any way, is at an end.

It would be incorrect to say that it is your right and duty to inquire into its truth or falsehood, because, if proved to be false, it is thereby proved to be contrary to the word of God; and because, if proved to be true, you must force your interpretation of Scripture into agreement with it, whatever amount of wresting may be needed, according to the pernicious doctrine maintained by the witness before quoted, the Rev. Dr. Girardeau. For neither of these propositions is true; for, 1. There are numberless false doctrines which have been maintained in the name of science which yet contradict nothing in the Scriptures; as, for example, the doctrine that the sun and stars revolve around a fixed, immovable earth. And 2. There are true scientific doctrines, which, if applied in certain cases, are directly contrary to the word of God, and therefore, though true, cannot be so applied consistently with the truth. For example, we say, and we rightly say, that the doctrine of gravitation is true, and that as a consequence iron sinks in water. And yet the Scriptures tell us that once "the iron did swim." Now does our belief in gravitation require us to deny this Bible statement? Just so in this case: if one believes that the doctrine of descent with modification is

probably true, for reasons presenting themselves to him as a student of natural history, he will be likely to apply the doctrine to the human body, as well as to other animal bodies. But if, in a book which he knows to be true, he finds an account of the formation of a human body otherwise than by descent, what will he do? He will do exactly as he did when he believed that "the iron did swim." In that case he did not give up his belief in the doctrine of gravitation as God's general plan or method of controlling the relations between water and iron as his ordinary or natural law; but he believed not merely that the Almighty God *can* change those relations, and cause the iron and the water to act towards each other in an extraordinary way, but that on the occasion in question he *did* change them. So as to the first woman's body—while he may believe that God's ordinary method of originating species is through descent with modification, he will believe that God did not form the first woman's body in that ordinary way, but in an extraordinary way, in a way different from that in which he formed the first man's body or any other human body from that day to this. And no stream of sneers from the unreasoning and the unreasonable, no amount of railing at him as unscientific and inconsistent with himself, will shake him in his belief. For while he yields to the evidence before him in God's works as to God's ordinary method, he also believes that God *can* produce the same results by an extraordinary method, and he further believes God's own statement in his own word, that in framing the body of our first mother he *did* adopt an extraordinary method. So further, one may believe that the doctrine of evolution describes God's ordinary law, and yet believe that Adam's body was formed instantaneously and immediately of inorganic matter, provided he has reason to believe that God so teaches in his word.

My belief in science is not inconsistent with my belief in miracles; which is the same as saying that belief in God's ordinary methods is not inconsistent with a belief that he can resort and has resorted to extraordinary methods of accomplishing his will. But in any given instance we must believe that he has employed his ordinary methods until

the contrary is shown. The presumption is always in favor of the ordinary; the burden of proof is always upon those who assert the extraordinary.

Hence we have nothing to do with the question as to the truth of evolution. All who are engaged in this case agree as to the supreme authority and the inerrancy of the Scriptures; the only question is as to the interpretation of the Scriptures, and particularly of these five words—"the dust of the ground." Do these words describe the exact kind of matter which God employed in the formation of man, at the moment when he began the specific act of formation, and the changes through which that matter had passed since it was called into existence, and the length of time between its exnihilation and the reception of the "breath of life"? Or are these points left undecided, so that no hypothesis respecting them which recognises God as the former of man of the dust of the ground, whether mediately or immediately, gradually or instantaneously, can be in conflict with the teaching of the Sacred Scriptures?

What, then, is the meaning of "dust" or "dust of the ground," as used in the Sacred Scriptures? Perhaps before we undertake to answer this question definitely, it may be well to examine the interpretations of the class to which it belongs, and thus learn the methods to be pursued and the danger of adopting wrong methods. Shall we proceed on the assumption that we are expounding a scientific document, where every term employed is to be understood in its current scientific sense; and that when we have ascertained this sense, we have determined its meaning wherever it occurs? Let us test this assumption.

We are told in Genesis 1:16, that God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. Applying the principle just mentioned, this passage was at one time "universally understood by the Church" as teaching the relative sizes of the sun, the moon, and the stars—that the sun is the largest of the heavenly bodies, that the moon is next in size, while the stars are insignificant in size when compared

with either. Are you willing to say that that is what God here teaches us?

Again, in Isaiah 11:12, you find the "four corners of the earth" mentioned, also in Revelation 7:1; and other confirmatory passages might be referred to. Here you are taught that the earth is a rectangular figure, as was once "universally understood" and was taught by learned geographers who interpreted such expressions in the Scriptures scientifically.

In Exodus 20:4, we read of the "heaven above," "the earth beneath," and "the water under the earth"; in Psalm 24:2, that the Lord hath founded the earth "upon the seas, and established it upon the floods"; in Psalm 130:6, we are exhorted to give thanks "to him that stretched out the earth above the waters";—all which passages, interpreted scientifically, prove that the earth rests upon water as its foundation, so that when the earth is rent, waters rush forth—an interpretation confirmed by the allusions in Genesis 7 and 8, to the "fountains of the great deep" as one of the sources of the flood. Do you regard the Bible as so teaching?

In Ps. 104:5, we read, "Who laid the foundations of the earth, that it should not be removed forever;" in Ps. 119:90, "Thou hast established the earth, and it abideth;" in Eccl. 1:4, 5, "The earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose;" and so in many other passages, "we are taught," says Turretin, whose work on Theology is or was recently used as a text-book at one of our theological seminaries, "that the sun and moon move in the heavens and revolve around the earth, while the earth remains at rest." And to this agree Luther, and Calvin, and their learned contemporaries of the Roman Catholic Church. Thus were the Scriptures "universally understood by the Church," when scientifically interpreted.

In Gen. 2:5, we read that when God had made "every plant of the field before it was in the earth, and every herb of the field before it grew," "the Lord God had not caused it to rain on the earth." Here one interpreting scientifically

must say we are taught that from the moment when God brought the earth into existence to the day when he was about to form man, not a drop of rain had fallen. Hence those who speak of fossil-rain drops formed ages before man was created teach that which is contrary to the Scriptures.

In Ex.20:9, 11, we read, "Six days shalt thou labor;" "for in six days the Lord made heaven and earth, the sea, and all that in them is;" and in Genesis I we have a detailed account of what was done on each day, and a description of the kind of day, one which consisted of an evening and a morning. The plain scientific meaning of these statements is that up to 144 hours before the evening of the sixth day, there had been no material existence—we cannot say in the universe, for there was no universe—up to that moment God had existed alone. Very possibly some who are now listening to me would insist that the Scriptures must be scientifically interpreted here, and that the results of this interpretation as just stated must be accepted if we believe the Bible. However that may be, it is certainly an interpretation of the Sacred Scriptures according to the standards.

The last illustration I shall present has reference to animals clean and unclean as described in Lev. 11 and Deut. 14. We have in these chapters, more clearly than anywhere else in the Scriptures perhaps, a formal description of the various classes of animals, with their specific differences set forth, all just as we would expect in a work on zoölogy or other classificatory science, where, if ever, the terms must be taken rigorously in their scientific sense. One class described contains animals which "part the hoof," are "cloven-footed," and "chew the cud." From this class are excluded the camel, the coney, and the hare, because they chew the cud, but divide not the hoof. When we examine these animals for ourselves, we would say that the camel indeed chews the cud, but that the coney and the hare do not. Is what we see contrary to the Scriptures? Most certainly, if the Scriptures are to be interpreted scientifically. But this is not all. In the class of birds as here given, we have "the eagle," "and the swan," "and the stork,

the heron after her kind, and the lapwing, and the *bat*." Is the bat a bird? If you examine it, you will see that it has hair instead of feathers, that it does not lay eggs but brings forth its young alive; in short, according to the nomenclature of these chapters, that it is not a bird, but a beast. Shall we interpret scientifically here? Then further, under the head of "flying creeping things" we find mentioned as those which have four feet "the locust after his kind," "the beetle after his kind," and "the grasshopper after his kind"—all of which are six-footed insects and not four-footed. Are these errors? Most assuredly, if a scientific meaning is to be given to such terms when they occur in Scripture; but most assuredly not if we interpret aright; not if we see, as is so plain when we compare scripture with scripture, that the meaning which the Holy Ghost graciously designs to convey is never scientific, but always exclusively moral, religious, spiritual; always absolutely true in the sense intended; but never true, when the sense has been distorted and perverted by the false hypothesis that the words of Scripture are intended even incidentally to convey scientific knowledge.

These considerations must constrain us to approach the examination before us with the expectation that we shall not find natural science taught us, or anything except moral, spiritual, and religious truth. We do not reject the scientific interpretations which have been enumerated because we find from outside considerations that they would cause the Bible to speak falsely; we can never consent that outside knowledge shall "assume to control the interpretation of the inspired word;" but we reject such interpretations because they are based on a false principle; upon a principle proved to be false by the only "infallible rule of interpretation of Scripture," namely "the Scripture itself."

Let us, then, honestly and fairly apply this infallible rule to the "question about the true and full sense of" the term the "dust of the ground" which "may be searched and known by other places that speak more clearly."

The first occurrence of the words "out of the ground" to be noticed is in Gen. 2:19, where we are told that "out of

the ground the Lord God formed every beast of the field and every fowl of the air." But while it is said in Gen. 1:24, "Let the earth bring forth . . . the beast of the earth after his kind," we read in verse 20, "Let the waters bring forth abundantly. . . . fowl that may fly above the earth." If the intention is to point out the material used, here might seem to be a serious discrepancy, since the material specified in one place is the "ground" and in the other the "waters."

In Gen. 3:19, the term "dust" is applied both to that to which Adam was to return, and to that which as a living man he was. In Gen. 3:14, it is the serpent's food: "Dust shalt thou eat all the days of thy life." The "ground" also is that which Adam was sentenced to eat—Gen. 3:17—"Cursed is the ground for thy sake; in sorrow shalt thou eat (of) it all the days of thy life." "*Of it*," the passage reads; but the word "of" is an expository term introduced by the translators, as they themselves tell us. In verse 23, "The Lord God sent him forth . . . to till the ground from whence he was taken." Here then in this chapter we have the "dust" that which the living man Adam was, that to which he was to return, and that of which the serpent was to eat; and the "ground" that from which Adam was taken, and that which he was to eat all the days of his life, and that which he was to till. Is this such usage as to lead us to conclude that the terms "dust" and "ground" necessarily mean inorganic matter, or that there is any intention to decide a chemical question as to the kind of matter?

Observe next, even on the supposition that the meaning of "dust of the ground" is a substance derived from the pulverisation of matter found in the earth—inorganic, if you please—whether it is at all certain from Scripture usage that, when an animal body is said to be made of dust, or clay, or the ground, it has been *immediately* transformed from the inorganic state into the animal frame.

In Job 33:6, we read, "I also am formed out of the clay." This is a reference to Gen. 2:7; and it asserts that what is true of Adam is true of the speaker. In what sense was Elihu formed out of clay? He and his ancestors up to Adam and Eve certainly could not have been truly said to

have been formed of clay, except in the sense that they were derived by many intermediate steps from that which itself was derived from clay. But this last derivation—was it necessarily immediate? If Elihu's body could be said to be formed of clay when many generations had certainly intervened between him and the clay, can you be quite sure that the same thing was not true of Adam's body when its formation is described in the same terms? I do not ask you to believe that the same steps did intervene; but can you be so certain that they did not as to pronounce me guilty of holding that which is contrary to the Scriptures if I believe that it may have been so?

In Eccl. 3:20, we read: "All are of the dust, and all turn to dust again." And in Eccl. 12:7, speaking of men generally, "Then shall the dust return to the earth as it was." Was when? Was in the case of other men certainly not this side of Adam. Here the questions asked a moment ago may be repeated, both as to the passage "all *are* of the dust," and as to the last quoted.

Observe again, the form of Adam's sentence: "Dust thou art; and unto dust shalt thou return"; and the words of the Preacher: "All are of the dust, and all turn to dust again." Is this returning and turning to dust again immediately? Does the human flesh and blood turn immediately and instantaneously to dust? Or are there not many intermediate steps before the inorganic state is reached? Is it not absurd to think that the Bible teaches anything whatever as to the steps from the human body to the dust? And I may ask is it any less absurd to think that the Bible teaches anything as to the steps from the dust to the human body? And further, that you may see that the Holy Spirit is teaching nothing whatever as to the steps that may lie between the beginnings and the ends of which he tells us, observe what was said to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The woman, recalling this when Cain was born, exultingly exclaimed, "I have gotten a man from the Lord;" supposing, as commentators tell us, that this new born one was the

seed which should bruise the serpent's head. But Eve made the same mistake that my prosecutor and the respondent are making: she vainly thought that, because no intermediate steps were mentioned, none would be taken; she looked for immediate and instantaneous results, instead of perceiving the truth that thousands of years would pass with generation after generation, before her seed would be born of the virgin Mary, Jesus, who would be bruised on the cross of Calvary when through death he destroyed him that had the power of death, that is, the devil. Are you ready to decide that, while in every other case there may have been numberless intermediate steps, in the formation of Adam's body there can have been none?

These passages clearly show that it is in accordance with Scripture usage to call that dust and clay which has been derived from dust and clay by an indefinite number of intervening steps, to speak of the human body as formed of the clay, when it is formed of that which was remotely derived from clay; and therefore that we have no right to say in any case where these expressions are used, that the derivation was immediate and not mediate, was instantaneous and not gradual.

To this it may be replied that while indeed this is true as to Elihu and other human beings since Adam, it is not true as to him; that we are called dust because we are derived from Adam who was formed immediately from dust. But how do we know that? The reply perhaps would be, Because God tells us of no derivation in Adam's case. But are we told of any derivation or intermediate steps in Elihu's case? Is nothing possibly true that God has not revealed in his word? It is indeed common to make the limits of our knowledge the limits of possible truth; to assume that what we do not know does not exist and cannot be true. We may hardly be willing to put this maxim in words; but is not that maxim the sole ground for the belief that the steps of derivation going backwards from ourselves to Adam and Eve necessarily stopped with Adam? Because forsooth we do not know that they continued farther! And is not the belief that they may have continued

farther before we reach the actual dust and clay, contrary rather to this vainglorious maxim of ours than to the teachings of the word of God?

But it may be said that the question you have to decide is not whether my belief is contrary to the word of God, but contrary to the word of God as interpreted in the standards; or as it has been expressed by the witness for the prosecution, contrary not to the "real and absolute meaning of the Bible," but to its "relative and interpretative sense"; that is, not to what the Bible does mean, but to what it does not mean. I do not admit that there can be any difference in this case between the Bible and the Bible as interpreted in the standards, as I shall presently show; but I wish first to press upon your attention the following solemn warning from the same witness, the Rev. Dr. Girardeau:

"Of that illimitable system of truth revealed to us in the Scriptures, we certainly possess a part under the illumination of the Holy Ghost; but it would be the climax of arrogance to claim that we know the whole. Hence the possibility of growth in our subjective apprehension of doctrines which in themselves are unchangeable. Hence the duty of conforming our knowledge more and more to the highest and absolute meaning of the Bible."—*Speeches*, p. 12.

"I trust that the Synod will not undertake to decide and pronounce upon the question whether Dr. Woodrow's view contradicts the Bible in its absolute, infallible sense, for reasons which I will briefly state.

"In the first place, our knowledge is not sufficient to warrant us in dogmatising upon that question. In order to its dogmatic decision we would require to possess perfect certainty as to the correctness of our interpretation of the Scriptures upon this point, and perfect certainty as to our interpretation of nature in regard to it. But as we are not gifted with infallibility in either respect, our liability to err should check the utterance of an authoritative judgment in the premises.

"In the second place, it becomes us to heed the cautions furnished by the history of the Church. It cannot be denied

that she has sometimes grievously blundered in pronouncing determinative judgments upon questions of science, with reference to which her policy was to be silent. There is always the danger of such mistakes, the consequences of which must needs be deplorable. Should the Church commit them, she is subjected to the humiliation of recanting her error, and there follows a disastrous reaction upon the trustworthiness of her whole teaching. Confidence in her authority as a spiritual guide is, at least to some extent, impaired.

"In the third place, should we decide that Dr. Woodrow's view contradicts the Bible in its absolute sense, we would not only declare that it ought not to be taught in a Presbyterian school, but that no Christian man has a right to hold it. Are we prepared to do that?"—*Ib.*, p. 15.

To these weighty and true words, this Assembly will do well to take heed.

Happily in this case we are not called on to choose between the Sacred Scriptures and the standards, if in other instances they differ; for if now you turn to the standards, you will see that they do not, on the point in question, interpret the words of Scripture, they only repeat them. Read first the Confession of Faith, Chap. 4, Sec. 2:

"II. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image."

Here certainly there is no interpretation.

Read next Question and Answer 17 in the Larger Catechism, and also Question and Answer 10 in the Shorter Catechism:

"Q. 17. How did God create man? A. After God had made all other creatures, he created man, male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man; endued them with living, reasonable, and immortal souls; made them after his own image, in knowledge, righteousness, and holiness, having the law of God written in their hearts, and power to fulfil it, with dominion over the creatures; yet subject to fall."

"Q. 10. How did God create man? A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures."

What is there but repetition of the words of Scripture here, so far as the formation of the body of Adam is concerned? No argument can be needed to make this any clearer.

But you will be told that while there is no formal interpretation, we must understand the standards in the historic sense; that is, you must understand the words used in the sense in which they were understood by the Westminster Assembly; you are bound to do this by fidelity to your ordination vows.

Now, in the first place, the words "dust of the ground" have no historic sense. There is no evidence that the question as to their meaning was ever considered by the Westminster divines. If it had been, perhaps they might have given their interpretation. Their silence proves that the question had not even been raised, or else that these divines regarded the Scriptures as silent respecting it. The question of the origin of each human soul had for centuries been under discussion, and it was regarded as having a most important bearing on theological doctrines. The majority of the orthodox had strenuously maintained that God creates each soul directly and immediately, and adds it to the body which is naturally generated, while a few held that the human being as a whole, both soul and body, was produced by generation. It might have been supposed that the Westminster divines would have spoken on this question; but no; they found nothing in the Scriptures deciding it, and they were therefore silent respecting it. So it was no doubt respecting the kind of matter of which the body was formed, if they thought of it at all. But there is no reason to suppose that the question occurred to them, or to look upon their silence as an interpretation.

But, in the second part of the indictment, what is "universally understood by the Church" is substituted for the standards. While refusing to be judged by such a test, I answer that even on this low ground the charge cannot be

sustained. I suppose that, though we can find nothing on the subject in our Larger and Shorter Catechisms, we may find in a very widely taught "*Short* (not *Shorter*) Catechism," by John Brown of Haddington, that which comes very near showing what is "universally understood by the Church." The child is asked, "Of what were you made?" The answer is, "Of dust." Now was the child made of dust? Yes, of "dust," as meaning that which is derived from dust after numberless changes; for the matter of all organised beings was once inorganic dust. If you accept this as what is "universally understood by the Church," you surely will not condemn the Presbytery of Augusta for not convicting me, because I think that perhaps the same word when used with reference to Adam has the same meaning as when used with reference to you—that the dust of which he was formed had likewise passed through numberless changes.

John Brown may stand as the representative of Presbyterian views for nearly a century and a half. The next proof I submit that there is no universal understanding such as the indictment claims, is furnished by the Rev. Dr. Armstrong, the coryphæus of the General Assembly two years ago in connexion with such matters. He tells us he "sees no objection to considering the dust spoken of in Gen. 2:7 as organic dust," understanding the term as meaning "the *soil* of the farmer, the *humus* of the chemist," or "vegetable or animal matter reduced to a dry powder." Then pursuing the "scientific" method and analysing the body of man chemically, he concludes that "the similarity in ultimate composition between the body of man and that of plants and animals would seem to render such a proposition altogether probable." Then to emphasise the absence of any universal understanding on the subject, he points out the difference between his own opinion and perhaps that of the Assembly which he was guiding, and that of Dr. Watts and the Church which has adopted Dr. Watts's hymn, by saying, "It is Dr. Watts, and not Moses, who says God 'formed us of *clay* and made us men'"—evidently forgetting that Dr. Watts was quoting from the Bible (Job 33:6) when he

wrote "formed us of clay," as I have already had occasion to say, in reading to you from the Book of Job.

The only other witness to whom I shall refer to show that there is no fixed belief in any universal understanding is that Presbyterian ruling elder whose name is relied on as a tower of strength by anti-evolutionists, Sir J. William Dawson, Principal of McGill College at Montreal. He says (*Origin of World*, p. 378): "The expression in the case of man—'out of the dust'—would seem to intimate that the human body was constituted of merely elementary matter, without any previous preparation in organic forms." "However," he continues, "it may be intended merely to inform us that, while the spirit is in the image of God, the bodily frame is 'of the earth earthy,' and in no respect different in general nature from that of the inferior animals."

But, in the next place, let us see whether or not the principle is a sound one—that the words in the standards must in all cases be accepted by us as conveying the meaning which they did to their authors or compilers, and that our adoption of the standards requires us to believe every word in them in the sense in which the Westminster divines understood them.

Undoubtedly in adopting the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures, it is right to say that we adopt that system in its historic sense. We may properly inquire how the framers of the Confession understood the system, and our adoption of it may be regarded as an adoption of what they meant, unless indeed the Church has authoritatively in a lawful manner changed that meaning. But this is very different from saying that we are equally bound to accept all the statements in the Confession that may be outside of that system in the sense intended by them; or from saying that we are bound to understand words used incidentally by them, and with reference to matters not involved in the system of doctrine, just as they understood them. Least of all can it be truly said that we are bound to adopt erroneous notions which they entertained in connexion with Scripture words which they may quote.

Every obligation voluntarily accepted must be understood in the sense intended by him who imposes it. But in what sense does the Church impose the standards on its officers? It asks: "1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?" "2. Do you sincerely received and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" not, as in the first case, "as the system of doctrine," but as "*containing* the system of doctrine taught in the Holy Scriptures." We justly distinguish between our belief that the Scriptures *are* the word of God, and the belief of others that the Scriptures *contain* the word of God; and we rightly condemn the latter as erroneous because of the plain implication that besides the word of God the Scriptures may also contain something else. Thus it is seen that he who at his ordination answers the second question affirmatively does not profess to receive and adopt necessarily everything in the Confession, but the "system of doctrine" contained in it.

But perhaps we may see the truth more clearly from an example or two. While it is highly improbable that the Westminster divines decided even in their own minds amongst the possible meanings of "dust," it is certain that the "prevailing and recognised view" amongst them was that "earth" meant a fixed, immovable body, around which revolved the heaven—the sun, moon, and stars. Hence those who adopt the principle under discussion are bound to receive these words with these meanings when they are repeated in the answers to Question 115 in the Larger Catechism or the 57th in the Shorter Catechism. Will you do it? If not, how can you honestly hold me bound by that to which you will not submit yourselves?

Such examples abound; but I shall present only one more, where no doubt can be felt as to any of the facts. In the 191st Answer in the Larger Catechism we are taught that "In the second petition (which is, *Thy kingdom come*), . . . we pray that . . . the Church" may be "furnished with all gospel officers and ordinances, purged from corruption, countenanced and maintained *by the civil magistrate*." Now,

suppose I disbelieve this and teach the contrary, as I do, that the Church is not to be maintained by the civil magistrate, will you for that condemn me as guilty of heresy or error, of violating my vows, or of holding and teaching what is contrary to the word of God? Is it not clear to every member of this Assembly that he does not hold to the binding force of the so-called "historic sense" in any such way as to require him to adopt the false views entertained two hundred and forty years ago by the good men who were assembled in Jerusalem Chamber?

Let us further apply this "historic sense" argument, as it has been incorrectly explained by some, to the Bible itself. In Matt. 4:24, the evangelist tells us that "all sick people" including "those which were lunatic" were brought to Jesus, and he healed them. Here sickness of a certain kind is attributed to the influence of the moon, by the use of the term "lunatic." This expresses the universal opinion at that day. We have no reason to believe that Matthew himself knew any better. Are we willing to adopt the so-called "historic sense" here, and to say that we are taught and therefore must believe that lunacy is caused by the moon? Do you not see to what infinite absurdities the adoption of such a principle would lead? I suppose it will hardly be maintained that, when we are studying the words of the Holy Spirit repeated by Matthew, we must inquire what the *Holy Spirit* meant by them; but when we are studying the words of the Holy Spirit repeated in our standards, we must inquire what the *Westminster divines* understood them to mean, and what they understood by them we are bound by our vows to believe and teach. And yet this is what you will be asked to do.

But, as I have already shown, it is immaterial what may be your opinion on this point,—you may think that you have bound yourselves to believe with the Westminster divines that the sun does move and that it is the duty of the civil magistrate to maintain the Church; yet, as these divines have not expressed or in any way indicated what they supposed the words—"dust of the ground"—to mean, you may feel perfectly free to inquire what they mean in

the Bible, what the Holy Spirit means by them, without any fear of setting at naught their meaning in the standards; for as you have seen, the standards in this case do not *interpret*, they only *repeat*. And as to the Holy Spirit's meaning, I think it has already been abundantly shown that, as Dr. Girardeau has well said, "Our knowledge is not sufficient to warrant us in dogmatising upon that question"—as you will be doing if you uphold the judgment of the Synod of Georgia.

It is, I repeat, undoubtedly true that our ordination vow binds us sincerely to receive the exposition of the system of doctrine set forth in the standards in their "historic sense"; but it is the historic sense of the interpretations given which we are to receive, and not the historic sense of interpretations not given; the historic sense of what the Westminster divines said, and not of what they did *not* say.

But it has been charged that the opinion which I have held to be not inconsistent with the Bible is contrary to the word of God in that which is implied in it and in that which necessarily flows from it; that it thus contradicts or sets aside the doctrines of the unity of the human race, of the fall of Adam, and of his federal headship. I confess my inability to see the grounds of this objection, and therefore I fear I may not be able to do it full justice. So far as I can see, the unity of the human race depends in no way upon the material of which God formed Adam or the changes through which he had previously caused that material to pass. It seems to me to depend, so far as we are concerned with it, solely upon the descent of all men from our first parents Adam and Eve. If all men are Adam's descendants, is there not a "perfect race unity"? And how is that race unity involved in the question whether Adam's body was created by an immediate or by a mediate act? What more than community of origin, descent from the same pair, can be needed to "preserve the perfect race unity," which we all believe to exist? Then as to the fall of man and the federal headship of Adam—we read (Conf., chap. 6, 1-3): "Our first parents . . . being the root of all mankind, the

guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation." Shorter Catechism, 16: "The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression." Is there anything in all this that in the remotest way involves the material of which our federal head and representative was made? The covenant of life was entered into after "God *had* created him," and not when he was forming his body; and its condition was what he would do, and not what his body may have been before Adam became a living soul. So the covenant was made with Adam, and for his *posterity*, not for anything that may have gone before him. He fell by sinning against God, and he transmitted the guilt of that sin by ordinary generation. What connexion is there or can there be between all this and the question whether God formed his body of clay, directly or indirectly, or of Dr. Armstrong's decayed plants and animals, "the *soil* of the farmer, the *humus* of the chemist"? There is no connexion; there can be none. The supposed implications and inferences are wholly without the shadow of foundation in anything that I have ever held or taught.

But it may be said: On your supposition, there must have been many men simultaneously created; for the same causes which produced one body suitable for transformation into a man would have produced great numbers of similar bodies. This is supposed to be a good logical inference from my teaching. But the fact is, instead, that it betrays an entire ignorance of what is involved in the doctrine of descent with modification. The first principle of that doctrine is that the modification appears in a single individual and not in many. How great the modification may have been which God effected, I have no means of knowing; I have never held or expressed any opinion on that point. But I must say that I find nothing in the Bible that should prevent my believing that the modification may have been less than a direct, instantaneous change from clay to a

human body. So far as my supposition is concerned, the supposed logical inference is not true. My supposition, or rather my full conviction, is that God made but one pair of human beings at first, namely, Adam and Eve, from whom all other human beings have descended by ordinary generation, sinning in Adam as their federal head, and having fallen with him in his first transgression. And there is not a syllable in the evidence as to my views, nor can anything be deduced from that evidence by good and necessary consequence, that is in the slightest degree inconsistent therewith.

The opinion which the Presbytery of Augusta refused to condemn as contrary to the word of God is, that in creating the animal part of Adam, his body, God may have employed that which he perhaps had caused to descend from other animals, originally derived from inorganic matter, modifying so as to make it ready to be the abode of the soul, his own image, which he breathed into it. In this opinion there is nothing expressed or implied as to the degree of modification, or whether the change was effected very gradually or *per saltum*; whether slight or very great, is of no consequence; whatever the nature and whatever the degree and whatever the rate of the change, it was effected by God, the Almighty Creator; just as really and truly as if the change was from clay to human flesh and blood, effected without intermediate steps, in the twinkling of an eye. The opinion is not, as often covertly insinuated or more openly asserted, that man, the creature bearing the image of God, endued with knowledge, righteousness, and true holiness, may, for anything that the Bible says to the contrary, have been gradually created by a series of transformations; but only that the animal frame in which this image was placed, which in many respects is so like other animal bodies, may have been so created. This is the opinion which the Presbytery would not condemn. They believe that the Bible does not teach specifically God's method of creation, and they were not willing to inject into the Bible their own opinions and call them the meaning of the word of God.

Nor are they alone in believing that the Bible is silent on this point. Not to call the roll of our ministers and ruling elders generally showing who so believe, or of the Board of Directors of the Columbia Seminary in 1884 who so declared, I may refer, amongst those who have taken no public part in the controversy, to such names as those of Dr. Martin, of Davidson College, of the Rev. Dr. Quarles, of Washington and Lee University, and the Rev. Dr. Houston, your Secretary of Foreign Missions, as representing no inconsiderable class; and the Presbytery of Central Texas, embracing such men as the Rev. Dr. Dabney and the Rev. Dr. Smoot, which declared—

“3. That man being wholly incompetent to any creative act, and having no experience of performing such, the mode of God’s action whether in the creation of the original matter, or the fashioning of animal bodies, or the creation of rational souls, is not comprehensible by us, so that God’s wisdom prompts him to reveal the *fact*, and not the inscrutable *mode* of his action therein.”

I may perhaps with propriety also refer to the opinions held by orthodox ministers on the other side of the line who have studied this subject with care.

In his “Popular Lectures,” the Rev. Dr. A. A. Hodge says, page 165:

“The answer the Bible gives as to the origin of man is very explicit and very plain, and yet it does not satisfy all questions. And I want to say—and say it as a man who has devoted his life to systematic theology—if any class of men have ever erred in the direction which I am going to speak about to-day, systematic theologians have erred when they mapped it out so sharply. It is one thing to stand faithfully by what God says; it is another thing to draw inferences from what God says.”

He says further, pp. 166, 167:

“The immediate creation is the making all things out of nothing by the word of his power; but the mediate creation is the making of new things out of old things; that is, the building up of new things out of old elements—new entities, new species, the origination of new forms, new constitutions

out of the elements of which they are composed. The Bible says God made man out of the dust of the earth. He first makes dust and then he makes man out of it. So God is the entire maker of man. It would be very childish to put a literal meaning to this word 'dust,' which is translated from the Hebrew, another language. . . . What is meant is, that God made man out of preëxisting elements, which God had himself first created. These are everywhere: they are in the atmosphere; they are in the water; they are in the soil; and they were ever present from the time of the first creation, existing, possessing qualities with which God originally endowed them; and it is out of these preëxisting elements of the material universe that God formed, by his own power and will, the body of man."

The Rev. Dr. Patton, of Princeton Theological Seminary, and President-elect of Princeton College, says in the *Presbyterian Review* for January, 1885:

"Mind-wise man is related to God; body-wise man is made of the dust of the ground. This is the plain teaching of the Bible, and though evolution were true, it would not conflict, but, on the contrary, be in fullest harmony with this statement. What the process was by which man was made we do not know; but if it could be shown that man is related to the inferior animals, so far as his body is concerned, it would be none the less true that God made him out of the dust of the ground."

The Rev. Dr. S. M. Campbell, pastor at Minneapolis, says in "The Story of Creation," pp. 270, 271:

"May we reverently ask what is the process involved in the word 'formed' here? Did the Creator take a quantity of dust, literally, and moisten it, and mould it into a human figure as an artist moulds his 'clay-form'? We shrink a little from the details of this suggestion; but the words of the narrative admit of this view, and it is one which a large number of people have unconsciously adopted. We may hold such a view and still believe the Bible; but there are other views which we may just as safely adopt.

"Man may have been formed from the dust in quite another way. He may have been so formed, not imme-

diately, but mediately. As those of our race, living to-day, are of the dust through previous generations, connecting them with a dust-formed ancestor, so that ancestor himself may be dust-formed through previous generations of a lower life, from which he may have been evolved. The Mosaic account is precisely as good for one of these theories as for the other. So far as the record shows, we have two things to believe, and no more: (1) man was created by God; and (2) as to his animal nature, he is an earth product, like the creatures that came into the world before him."

But it is said that my opinion which the Presbytery would not condemn, is contrary to the word of God, because it does not call the creation a supernatural act. Put in this form, as has often been done, I would have to reply that it is contrary to the evidence, that it is not true. According to one of the articles mentioned in the indictment, I said:

"Q. 3. Do you believe that Adam appeared suddenly on the earth as a miraculous birth or creation from some inferior animal species?

"ANS. I believe that Adam as Adam, that is, as a being consisting of body and soul, appeared suddenly on the earth as a miraculous creation. Between the hypotheses that God created man by adding the human soul to an image of clay, and that he created him by adding it to an animal body which he had prepared for it, I regard the latter as more probable, in the absence of definite Scripture teaching."

But if it is confined to the formation of the body, I would have to reply, first, that I have not attempted to distinguish, any more than the Bible or the Confession of Faith do, between the natural and the supernatural, or the ordinary and the extraordinary. Before admitting that I have contradicted the Bible, I would have to ask for the Bible statement that the act was supernatural, and if so, in what respects. I may ask further, how do you distinguish between the natural and the supernatural? Is not God equally the author of that which he accomplishes by his natural laws and of that which he accomplishes in some other way, or directly, immediately? He never tells us in his word whether what

he does is done naturally or supernaturally, in his ordinary way of doing similar things or in an extraordinary way. He leaves us to find that out for ourselves. He merely tells us what he does, and not how he does it. He wishes us to recognise him as the doer, the creator; he no where enlightens us as to processes.

I am aware that there is much practical atheism on this point, even in the Church and amongst those who in words profess to believe that they live and move and have their being in him. There are not a few who believe that what God does not do directly and supernaturally, he does not do at all. There are those who believe that God fed Elijah when at his command the ravens brought him bread and flesh morning and evening, but who do not believe practically that God equally gives them their daily bread. Elijah was fed by God; but they provide their food for themselves—they work for it or buy it. They do not practically recognise God as the giver of the air and the earth, the rain and the sunshine, the bodily and mental strength, and whatever else forms the channel through which God gives them their food. So in the case before us—they regard the supposition that God may have formed Adam's body in part or in whole by methods by which he may have formed other animal bodies, as a suggestion that God had no part whatever in the formation of that body. Who is here worthy of condemnation—those who practically deny God except where he exercises his power in his rare supernatural acts, or I, who adoringly recognise his wonder-working might in everything from the atom to the universe, and in every movement from the fall of the leaf to the rolling of suns and stars through boundless space?

I believe the Bible declaration, as the evidence shows, that "the Lord God formed man of the dust of the ground"; I believe every word contained in the standards touching the formation of man; and yet I am charged with teaching that which is in conflict with the Sacred Scriptures as interpreted in the standards. What is the basis of this charge? It is not anything that is found in the Bible or in the standards; nothing that I have taught is in conflict with them.

The basis of the charge, the conflict alleged, is with an addition to the Bible and to the standards—that the Lord God directly, immediately, instantaneously, formed man of the dust of the ground. The addition of these words is without the least authority either in the Bible or in the standards. If I am pronounced guilty, it will be not because I contradict anything in them, but because I refuse to believe in this unauthorised human addition to God's word; because I believe that "unto Scripture nothing at any time is to be added . . . by traditions of men"; because I dread lest God should add unto me the plagues written in his book, if I should add to the words of the prophecy of that book; because believing all that the Lord hath spoken, I will not believe what those say "that prophesy out of their own hearts, Hear ye the word of the Lord."

Are you prepared to condemn as guilty of holding that which is in conflict with the Sacred Scriptures all who think that probably or even possibly God may have created Adam's body mediately? Are you so perfectly sure that the Synod's interpretation is correct that you are prepared to brand as believing a falsehood any and all who think it may possibly be wrong? This is precisely what you will be doing if you do not sustain this complaint. You will be deciding that every one who believes the word of God to be silent on the point in question is so far forth denying the truth of that word. You will not merely be expressing your opinion that the Bible means that God instantaneously formed man's body from clay, but that all who do not agree with you—not I alone, but all—are heretics. Are you so absolutely certain that you are right, and that all who think it may possibly be otherwise are wrong, that you feel prepared to do that? This is not a case where you are deciding which is the more probable interpretation; but whether or not another interpretation may not possibly be true. You may all think that the interpretation of the respondent is preferable to mine; but that alone would not justify you in refusing to sustain my complaint. For this you must not merely regard it as preferable, even very decidedly pre-

ferable, but as the only interpretation which by any possibility expresses the intended teaching of the Holy Spirit.

You will be branding as guilty not merely those who hold some aspects of evolution to be probably true, but multitudes who believe evolution in every aspect to be false, and other multitudes who neither know nor care anything about its truth or falsehood, but who believe the Sacred Scriptures to be silent respecting the mode in which God formed the body of Adam of the dust; you will be so branding all who do not agree exactly with you, not merely in preferring the respondent's interpretation, but in maintaining that that interpretation is certainly absolutely true. Can you do that?

Will you refuse to sustain the complaint because my belief is alleged to be contrary to what is "universally understood by the Church to be the declaration of the word of God" respecting a question in science? I have shown that in the case before you there is no such universal understanding; but suppose there is, are you willing to be controlled by it? Would you have been willing a few years ago to brand one as a heretic who believed that the earth is more than six thousand years old, because the Church universally understood it to be the declaration of the word of God that it is not? Would you have been willing a little earlier to brand as heretics those who taught, contrary to the universal understanding of the Church, that God guides the stars in their courses, not by direct immediate acts of his power, but through the laws of gravitation which he ordained? Would you have been willing a little earlier still to have united with all Christendom in condemning those who refused to believe, with the dusky Richmond pastor of to-day, that the sun does move? But why should I go on with this dismal catalogue of the Church's errors respecting science; and thus show, as is true, that the Church, whenever it has undertaken to decide a scientific question on scriptural grounds, has never failed to decide it wrong? The reason for this uniform and disastrous failure is not far to seek—it is that in all such cases the Church has assumed the false principle that the Bible

teaches science. With this foundation of sand, what wonder that the house built upon it should fall, and that great should be the fall of it!

I implore you not to add another instance to this sad list. Shall we learn nothing from the dark past? Can we not see by rightly looking at the Scriptures that they wholly shut out such questions? Why then shall we continue to understand them to make declarations respecting matters concerning which they are invariably silent? The scientific mistakes are in themselves of little moment; but consider that every such mistake made by the Church is an additional barrier, often insurmountable, in the way of acceptance of the gospel of salvation through Christ Jesus, which you have been commissioned to preach to every creature. And I beseech you to remember that the Lord Jesus, the Head of the Church, in commissioning you to teach all nations, has said, "Teaching them to observe all things whatsoever I have commanded you." If we add to what he has commanded, "prophesying out of our own hearts, Hear ye the word of the Lord," then shall we hear the true word of the Lord God, "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!" But if we confine our teachings to what the Lord has commanded, then, and then only, may we claim, and we shall surely enjoy, the fulfilment of his promise, "Lo, I am with you alway, even unto the end of the world."

DR. WOODROW'S CLOSING ARGUMENT—REPLY TO DR. ADAMS.

Moderator: To prevent and perhaps correct misapprehension, it may be desirable to remind the Assembly of the exact phase of the case which is before it. It is a phase in which I am the actor, the Synod the respondent. There are no charges against me pending here or elsewhere. I am not appealing from a judgment rendered against me, but complaining against the annulling of a verdict, and the expression of opinion that another verdict should have been found. But to annul a verdict of "not guilty" is not to find a verdict of "guilty". I am *rectus in ecclesia*; nothing even

that this Assembly can do could affect my standing *directly*; whatever I may be in other respects, and whatever may be in the future my relations to the Church, at present at least I am your ecclesiastical peer. The utmost that you can say is that I ought to have been declared a heretic; but I am not now on trial.

Even if you should sustain the Synod's decision, which in substance is that I ought to have been pronounced a heretic, that would not cause me to be one, and you must allow me to say that, with all confidence in your sincerity, I doubt extremely whether you or any one else would believe me to be one. My father stood by your side in your distant Kentucky home firm as a rock as a defender of the faith, of the truth of the Bible in all its parts; not less firmly and fully does his son now before you defend the faith and the truth of the whole Bible. My faith in that has never wavered, as my studies in natural science advanced; whatever difficulties presented themselves, it has never even occurred to me to doubt the Sacred Scriptures.

But disregarding my professions, apply the test, "By their fruits ye shall know them." I have never disturbed the faith of one of the hundreds who have gone forth from under my instructions into the ministry. Ask them. They will not only tell you No; but one and another and another all over the Church will tell you, as they have told me, and have in open Synod and Presbytery told their brethren, that through my teachings they were rescued from the toils of infidelity which were dragging them to ruin. And even that Address, which is the head and front of my offending, it has pleased God graciously to use as the means of removing the darkness of doubt and unbelief from many a mind and heart, and of leading them to accept the Saviour offered them in the Bible which they had rejected on account of difficulties there removed. But whatever you may say and think, I know that many of the godliest and wisest of men, and many of the saintliest and devoutest and most intelligent of women, who know the Bible, and understand my teachings, fully and heartily agree with me, and bid me God-speed! I may be pardoned here for naming one, long

a worshipper within these walls, who has now entered the New Jerusalem, who often in the vigor of health expressed his entire concurrence in my views, and his appreciation of their value to the Church; and on his death-bed, when we both knew we would see each other no more in the flesh, he encouraged me to go forward firmly in the path I had been pursuing. The confidence, the approbation, the love, of John Leighton Wilson, is an ample shield from many a dart hurled at me by those who have misunderstood me and thought me far astray.

I wish now, as briefly as possible, to notice the chief points presented by the first representative of the respondent (Dr. Adams).

He objects to being called "voluntary" prosecutor, though it is not easy to see why. It is not a term of reproach. It is the term quoted from Par. 169 of the Book of Church Order, and it describes accurately as no other word could, the relation of Dr. Adams to the case before the Presbytery. So the words "deeply interested," which he seemed to resent, are not quoted from Dr. Girardeau's testimony about himself, as he told you; but from Par. 169, as you see for yourselves by looking at my Argument, p. 6, last line. I clearly showed he was "deeply interested." And I may here say he ought not to have made that mistake, for I gave him and sent to Dr. Strickler copies of my Argument before I began to read it to you. Then further, I did not impute to him personal motives; nor did I *impugn* his motives. I merely stated to you what he had himself testified as to the motive which impelled him to act. He was right in saying that he had in his first answer stated his object to be something different from effecting my removal from the Seminary; but you see in his answers (pp. 11 and 12, Record), beginning with his apostrophe to his "prophetic soul," that a little gentle pressure in the way of questions led him to state the Seminary motive, and then to show that it was his *SOLE* motive—that if I had left the Seminary, he would have withdrawn the prosecution, and would be willing that I should have authority to preach and hold those doctrines at the same time. As to his failure to state all his motives in

his first answer, and as to the contradictions in his testimony, and as to his remark that if I was right, he would be unfit for the ministry, I have nothing to say—it is none of my business to draw inferences. That I was and am right, you can easily see by reading again the Record, pp. 11-14.

And you now know, for he has told you from this platform, that even then he did not state all his reasons while on the witness stand; he now adds that the reason why he was compelled to prosecute me was that I shook my hand in his face! I cannot recall that dramatic incident so big with consequences; but I suppose it must have been one of my harmless gestures transformed by the rich exuberant imagination of my friend. But it was an open honest hand, Moderator; it held no dagger; it was not a fist; there was no shillaleh in it. It seems marvellous that that, and not the love of God's truth, should have caused the prosecutor to institute process against me, as he now tells us it did.

He intimated to you that the reason he was willing that I should have authority to preach while holding the doctrines he condemned, was that I did not preach—that the little preaching I was likely to do would not hurt, that it was as “harmless as a sucking dove,” to use his expression. This will probably strike you as a poor defence. He was right in saying that I preached little or none. But why did I not preach? Twenty-seven and a half years ago I was preaching regularly to four churches, and also in places where no Presbyterian had ever preached before, though at the same time I was doing full work as the Church's University Professor. To do this required from 44 to 170 miles' travel each week, a large part of it by private conveyance. But by travelling at night, I did it without neglecting any duty. While so engaged the Church sent me to Columbia to teach natural science in connexion with revelation. Then almost immediately the Church made me its treasurer of Home and Foreign Missions, and during eleven years I did the treasurer's work, and a large share of office work besides, during the absence of the Secretary, Dr. Leighton Wilson. During many of the years, besides pursuing time-consuming investigations in my special department of study,

I performed the work of two Professorships in the Seminary. How I did the work, you, my pupils, can tell. The Directors often commended me—sometimes formally: I recall one such formal commendation from the Board, much warmer than I deserved, in the handwriting of one of your members, Dr. J. O. Lindsay. Always with a frail body from my youth up, many of these years hovering between life and death, I did the best I could. But do you think I deserve to be held up to reproach before you, because, while I was doing in the Church's service all I have told you, and with the Church's encouragement was doing much more of which I have not spoken, I could not do everything? But pardon me for so speaking of myself—it seemed necessary to neutralise the reproach uttered by the Synod of Georgia's representative.

But while I have felt obliged to notice that reproach, I do not intend even to try to defend myself against the next—that I am not a person of scientific mind, and that my teachings are equivocal and nebulous, the result partly of inability to make myself understood and partly of cowardice. I freely confess there is only too much reason for all he said on these points, no one has been more fully aware of it or has more deeply felt it than myself—except the cowardice: candidly I don't believe I am open to that imputation—do you? I fear God, Moderator, but I fear nothing else. And I fear him only because I love him as my Father; I would rather die than offend him by perverting his word or in any way consciously running counter to his will. But such loving fear casts out all other fear.

In view of Dr. Adams's want of success in understanding anything I have said, and in view of the notions he thinks I have been teaching—for example, that the earth originated from a cell, that the universe sprang from a cell, and the like—I think he was extremely gentle and mild in the way he characterised me—he let me off easy, indeed. If I supposed any one to entertain views which he attributes to me, my own vocabulary would fail me, and I would have to borrow from my neighbors who use strong terms. I must thank him for his forbearance. In my humiliation

resulting from this exposure of my want of scientific knowledge and character, I may find some comfort from the past in remembering that for thirty-five years I was the Synod of Georgia's chosen teacher of science, before Dr. Adams had become the Synod's scientific leader; and from the more recent past, that after I had served the State of South Carolina eleven years as teacher of science, two weeks ago her representatives again, unsolicited by me, honored me by unanimously electing me Professor of Geology and Mineralogy, and placing me at the head of the Faculty of Liberal Arts and Sciences in her newly organised University. And two days ago in this room there was handed me this telegram from a gentleman I have not the pleasure of knowing personally, but whose name all who know anything of science will recognise, "You are in accord with the Biologists of the world. E. D. Cope." You will permit me, while freely admitting Dr. Adams's juster estimate of my mental character and attainments, to apply these few drops of balm to the wound while it is still fresh.

Before turning away from this subject, I may add that I would place somewhat more confidence in the accuracy of Dr. Adams's estimate, if, in the scientific instruction he vouchsafed to the unlearned ruling elders, he had not spoken of the "invertebrate fish," and if, in explaining to these ruling elders the differences between the fish and the reptile on the one hand and the mammalian quadruped on the other, he had not defined the mammalian as a "creature with a backbone." I believe, on the whole, that I am rather glad that Dr. Adams does not regard me as a scientific man; for that would imply that in some respects, at least, my views of science might resemble his; and I cannot think of that without horror.

Now let me say a few words as to the origin of the case in Presbytery, of which Dr. Adams gave you an account. As you know, I was denounced by almost every Synod in our Church and by many Presbyteries, without trial, sometimes in my presence, oftener in my absence, as guilty of teaching what was contrary to the Sacred Scriptures. I believed these charges to be without foundation; and in

accordance with Par. 162 of our Rules of Discipline, I demanded an investigation by the Presbytery to whose authority I am subject. That Presbytery, under the lead of Dr. Adams, refused, after investigation, either to institute process against me, or to say there were no grounds for instituting process. But in the face of Dr. Adams's opposition, the Synod required the Presbytery to act in accordance with my demand. After renewed investigation, the Presbytery declared there were no grounds for instituting process. Dr. Adams then submitted the indictment against me as "voluntary" prosecutor. Four months later the Presbytery, after full trial as set forth in the Record, declared me innocent, as I am. My demand was one which no honorable man could consistently with honor fail to make; but it was not merely a demand for trial, as Dr. Adams has told you. What he says is true, as far as it goes; but it is only a half truth. My demand was for *trial* or *vindication*; and my Presbytery vindicated me. *There is the whole truth.*

Proceeding in the examination of Dr. Adams's argument, notice next what is said as to my change of views. When I was called to the Seminary, I was not a fossil, though I had had much to do with fossils, as I have had since and still have. It is true that my views had changed, as I state on the first page of my Address. But observe, they have never changed in the slightest degree as to the absolute truthfulness of the Bible, and as to our standards being a just summary of the doctrines contained in the Bible—never by a hair's breadth. What was the change, then, alluded to? It was to the preponderance of the evidence for and against the doctrine of evolution. As I continued year after year to study that evidence, I found the parts for the doctrine constantly increasing, and the parts against it constantly fading away; so that, though of an extremely cautious and conservative disposition, on a review of the whole case, when preparing my Address, loyalty to reason and to truth compelled me to recognise the preponderance of the evidence in favor of the truth of the doctrine. Not that I could say that I regarded it as certainly true; there are still unsolved problems connected with it; there may be evidence

which has not yet come in; but as the case then stood, I could not help saying that it was "probably true"; and let me say, now, Moderator, that all my investigations since that time have gone on increasing that probability. But how did or could this change of view affect my teaching as to the connexion between natural science and revelation? Not in the slightest degree. As many of you know, I had long before been teaching you that it was a matter of indifference to you whether evolution is true or false; that if true, it does not contradict the Bible; if false, the Bible does not suggest that you believe it; that therefore as believers in the Bible and in our standards you were not in the least concerned in its truth or falsehood, any more than with the truth or falsehood of the Copernican astronomy. Hence you see that my change of views was of no more consequence theologically or scripturally than the change in Dr. Adams's views of which he has told you—from his mistake that I knew something of science to his present knowledge that I do not.

As to the "John Smith" illustration—there can be no doubt of the fact that the fellow is either a thief or he is not. But there may be frequent changes in my mind as to whether I should believe he is or not. When I hear the first faint grounds of suspicion, I may think he possibly has been stealing and should be arrested. When I hear a little more evidence before the magistrate, while not able to say that he is a thief, I believe he should be committed for trial. At the trial as one witness after another testifies, the probability that he is a thief is steadily increasing; but it may not be until the last witness has spoken before me as a juror that I can say there is no longer any reasonable doubt that he did steal that hat and should be convicted. But there are many minds not accustomed to careful reasoning which are incapable of recognising these steps in the discovery of truth, which regard the existence of a fact and the knowledge of it as necessarily co-extensive, and which look upon a cautiously expressed opinion that a doctrine is "probably true," and an unwillingness to go farther, as a

proof of cowardice and a dishonest concealment of the truth.

I come now to the respondent's quotations from my writings to show my views. And first to that from page 15, which was presented to prove that I believe evolution to be certainly, and not merely probably, true. I do not think it makes much difference as to my guilt; but it is important as showing the trustworthiness of the respondent's reasoning. Observe, then, that I have just said, p. 14, that the Bible teaches nothing on the subject either way; and then I point out that on another and a common interpretation of the Scriptures, *which interpretation I reject*, the truth of evolution would inevitably follow. Can you in this safely trust the respondent's reasoning, when he attributes to me the conclusion thus reached?

Then he further quotes my Address, pp. 23 and 25, as showing how utterly false my teachings are, where I say:

"We cannot go back to the beginning, but we can go a long way. The outline thus obtained shows us that all the earlier organic beings in existence, through an immense period, as proved by an immense thickness of layers resting on each other, were of lower forms, with not one as high or of as complex an organisation as the fish. Then the fish appeared, and remained for a long time the highest being on the earth. Then followed at long intervals the amphibian, or frog-like animal, the reptile, the lowest mammalian, then gradually the higher and higher, until at length appeared man, the head and crown of creation."—*Address*, p. 23.

"While it cannot be said that the human embryo is at one period an invertebrate, then a fish, afterwards a reptile, a mammalian quadruped, and at last a human being, yet it is true that it has at one period the invertebrate structure, then successively, in a greater or less number of particulars, the structure of the fish, the reptile, and the mammalian quadruped. And in many of these particulars the likeness is strikingly close."—*Address*, p. 25.

Moderator, shall I defend what I there say? Don't you know the truth of every word that I have read? Don't you

know that these are elementary truths, the result of direct observation, which any primer of geology and biology teaches? That they can no more be contradicted than my statements that you are sitting in a chair, that I am standing up, that you were once chaplain to the United States Senate, and so on? Why, these are facts that even you ruling elders may be supposed to know without explanation from my scientific friend. Will you say my Presbytery should have condemned me as guilty of heresy for believing these facts? I know you will not, Moderator; for I heard you tell President Gilman last Monday that Presbyterians encourage the study of biology and geology. I was glad to have my memory refreshed by hearing you say that; though I used to think I knew it, I had been tempted to forget it; for University instruction in such studies is prohibited by Presbyterian authorities over which you claim control in Columbia through Dr. Adams and other members of this Assembly.

Dr. Adams next attempted to make you believe that I have denied that God created either the man or the horse (pp. 15 and 16, Edit. Art.). Well, if you can read such denial into those passages, my utterances must be nebulous indeed. As to the similarity of the man's body and the horse's body which Dr. Adams thinks Presbytery should have condemned me for asserting, I do not see how I am to blame: I did not make either the man or the horse. You are too good a Kentuckian not to know and admire the noble quadruped, and not to know the points of resemblance. And as to the assertion of the identity of origin, I am not to blame either: it is the Bible that makes the assertion—and I did not write the Bible. It is the Bible that says, Gen. 2:7, "The Lord God formed man of the dust of the ground," and Gen. 2:19, "Out of the ground the Lord God formed every beast of the field"—and the horse is one of these beasts, isn't it? Why should the Presbytery have condemned me for repeating what the Bible says?

But next Dr. Adams tells you that I ask you to engraft my probable belief as to Adam's body on the Scriptures, that I want you to teach it to the Sunday-school children,

preach it from your pulpits, and put it in the standards. Now, don't you know that is not so? Do I need to stop to prove it? Does not the evidence show over and over that what I hold is that the Scriptures are silent on the subject, and therefore that my supposition, whether true or false, cannot contradict the Scripture's silence? But Dr. Adams must know this as well as I do; for he proceeds to ask you to condemn me for thinking it may be true while I maintain that it is not found in the Bible. Why he utters these contradictory statements, I do not know, and it is not my business to draw inferences. He exclaims that he wants whatever he believes to be in the Bible; and seems to blame me for believing anything I cannot find there. Now, while the Bible often speaks of the sun and the stars, the thunder and lightning, will you blame me for believing principles of astronomy, electricity, and so on, which I cannot find there? Why stop with these subjects? Why not go on to biology?—always provided the principles claiming our belief do not contradict the Bible.

In the next place, Dr. Adams undertakes to set forth the principles of interpretation by which we should be guided; but instead of appealing to that which is asserted in our standards to be the only infallible rule, he dons the garb of the gentlemen of the robe, and comes to us with Potter's Dwarris, which he tells us is a great authority in the civil courts. If the usages and principles of the civil courts are to be appealed to, might it not be well to begin a little farther back, and ask where in the history of jurisprudence it was ever before attempted, as in this case, to disturb a verdict of acquittal—from Moses to Lycurgus, from Lycurgus to Justinian, from Justinian to Blackstone, from Blackstone to Taney and this day of State Codes? Like the stripling David, when he put off the armor he had not proved, I shall not attempt to imitate my learned brother's motions under the borrowed garment. But let us watch him for a few moments, and perhaps we can still recognise him under this strange covering.

He tells us that his new authority, Potter's Dwarris, says first: "The first general maxim of interpretation is that it

is not permitted to interpret what has no need of interpretation." He then applies this to the words, "Formed the body of man of the dust of the ground." Does this need interpretation? No, he says; then it is not permitted to interpret it. Let us apply it in another case. "THIS IS MY BODY." Is not every word here simple and easy to be understood? How, then, can it need interpretation? It does not need interpretation, say the overwhelming majority of those who are called Christians throughout the world; and they excommunicate you if you say that it does. Will you here follow the majority and our friend who is carrying Potter's Dwarris under his borrowed garb? He would here not follow an application of the principle himself. But take a case where he does follow it, and see whether you will be any more willing to be led by him. In Isaiah 65, the Holy Spirit has set before us a picture of the new heavens and the new earth, and the new Jerusalem, which the Lord has prepared for those who love and trust in him, to which we can look forward when surrounded with trials and troubles, when sorrow and weeping are our lot; towards which we can gaze with sweet longing, as we cry, "O mother dear, Jerusalem, when shall we come to thee?"

And now what does the respondent make of this heavenly vision, with the help of his Potter's Dwarris? He transforms it and drags it down into a scientific lesson on animal physiology and anatomy, and the chemical character of the serpent's food. It will be a state where there will be the same animals as now, but none of them will die. The lion with his sharp teeth and claws and simple digestive apparatus, at whatever disadvantage, must eat straw like the bullock. The serpent, still under the curse, and unable in the absence of death to obtain animal food, must eat inorganic matter, which it cannot digest, and yet it cannot find relief in death. Such and such like are the results the Synod of Georgia would force on us through its representative armed with his Potter's Dwarris. Shall we not rush up out of these dank pestilential caverns into the clear light of heaven; and casting off the armor we have not proved, in which we cannot go, which trips us at every step, seek the

way into the fields of spiritual truth and joy, guided by the finger-boards which the Holy Spirit has everywhere scattered around, illuminated by inscriptions from his own blessed word? Thus, and thus only, by comparing Scripture with Scripture, shall we safely find our way to the heavenly goal; and see again with undimmed eyes, or dimmed only with tears of joy, the city of our God, Jerusalem, our mother dear.

But we must return for a moment to the examination of the deductions from this authority. We are told it appears that the thought of the author constitutes the *historic sense*. I do not care to inquire whether this is Dr. Adams's notion or that of Potter's Dwarris. But to whomsoever it owes its birth, isn't it a little odd? Wouldn't you have supposed "historic sense" to mean the sense learned from *history*? I certainly would. Yet here is a historic sense that has no history—a sort of *lucus a non lucendo*, I suppose; called snow-ball, because it is coal black. A historic sense, if there is any meaning in words, must be learned from the history of the interpretations beginning at the beginning of the period in question, and continuing down the stream of time to the present. But how is it in the case before us? Why, history has been absolutely silent, voiceless, dumb. Is not that an odd historic sense?

But even if you were quite sure that the sense in which the Westminster divines understood the words was what you suppose, as I have already shown, you could not fairly and honorably require me to accept that sense, unless you yourselves obey the same rule, and in accordance with it believe that the sun and stars revolve around a fixed immovable earth, as the same divines certainly believed when they transferred the Fourth Commandment to the Catechisms. For my part, I shall be satisfied if I shall have ascertained the mind of the Spirit by the application of the oft quoted rule of interpretation which the Westminster divines placed in our hands.

I have to confess I could not understand Dr. Adams's facetious remarks as to the male and female, the him and the her and the it, and so on; and, therefore, I am unable to

reply. For a very different reason, I do not answer his question, "Was God joking?" and his remark as to the "serpent's winking." But I ask you to notice his admission that "dust," in the curse of the serpent, does not mean "dust," but chiefly something else, with dust on the outside. How much or how little might there be on the outside, while yet the term was properly applicable to the whole? But you see he gives up his case on this point, when he admits that dust means flesh and blood with a little dust on the outside. But what reason has he to suppose that the food of the serpent is any more covered with dust than that of any other animal? He has none. Perhaps at the time when he would have been most likely to observe such matters, he may not have had the opportunity on account of the proverbial absence of the serpent from the blessed isle which was then his happy home. But I suppose most of you know that the serpent is peculiarly dainty as to the cleanliness of his food. But where do you learn that the curse fell upon all serpents? This serpent, which tempted our first mother, the Bible tells us, was the devil. We learn from many places in the Scriptures that the curse which fell on Adam descended to his posterity; but where are we told that all serpents were cursed in that old serpent, the devil, as their federal head? There were serpents that had gone on the belly long, long before Adam was created; there were hundreds of kinds contemporaneous with him, though he was formed after them. Did the curse fall on all these? And there are transitional forms between the serpents and other reptiles—how far in these directions did the curse extend? Can you not see how wholly foreign to the design of the Scriptures are all such considerations, and into what inextricable confusion, and, may I not say, absurdities, the application of the scientific method of interpretation would here again lead you? Will you adopt it?

But the respondent has told you that I deny the clause in the standards, "After God had made all other creatures, he created man," for the reason that according to my supposition, Adam's body had been in existence ages before some other creatures were made. This would be quite true, pro-

vided it is proper to call that Adam's body which subsequently became Adam's body. To illustrate: I suppose that most of you believe, with me, though in opposition to the Confession of Faith, that God created all the matter in the world long ages before he created man. The matter thus created included that portion which he subsequently formed into the body of man. Would it be proper to say that this portion was, at the moment of its creation, the body of Adam? If so, then you say, according to the respondent, that God did not create man after he had made all other creatures, but simultaneously with them. If not, then when should that portion be called Adam's body? Would there be any propriety in so calling it at any intermediate point between its exnihilation—when it was first brought into existence—and the moment when it became the organised receptacle for the soul? And could it make any difference as to these points whether the portion of matter in question remained inorganic all the while, or was passing through cycle after cycle of change from inorganic to vegetable, from vegetable to animal, and back again? Is it not plain that there was no such thing as Adam's body possible, until Adam began to exist soul and body? Would it be proper to say that your bodies were recently roaming over the plains of the West, were growing in the wheat-fields of Dakota and Virginia, were swimming in Chesapeake Bay? Equally absurd would it be to say that there was an Adam's body before there was an Adam. Therefore I repeat, in all good conscience, as expressing my exact belief, "After God had made all other creatures, he created man, male and female; formed the body of man of the dust of the ground and the woman of the rib of the man."

The Presbytery of Augusta.

The Presbytery of Augusta met at Madison, Ga., last Friday night, [Oct. 19, 1888] and adjourned on Monday afternoon, after a very harmonious session.

At the request of Moderator J. A. Billups, the Rev. Dr. Adams preached the opening sermon. After sermon, the Moderator called on Professor Woodrow to offer the constituting prayer.

During the session every minister was present, except the Rev. D. McQueen, who was detained at home by sickness in his family. Eight ruling elders were present. Professor Woodrow was unanimously elected Moderator, the Rev. J. D. A. Brown, Temporary Clerk, and the Rev. T. M. Lowry, Acting Stated Clerk. . . .

Professor Woodrow presented the following communication:

MADISON, GA., Oct. 14, 1888.

To the Presbytery of Augusta:

DEAR BRETHREN—As you have doubtless learned from official sources, the Synod of Georgia in November, 1886, adopted the following report:

“Your Committee, appointed by Synod to bring in a minute expressive of the action of Synod upon the complaint of William Adams, D. D., against the decision of Augusta Presbytery in the case of the Presbyterian Church in the United States against James Woodrow, D. D., and to report the judgment of Synod thereon; report that the complaint be sustained, for the reason that the finding and judgment of the Presbytery are contrary to the evidence and the law, in that the evidence before the Presbytery showed that the belief of the said defendant, James Woodrow, D. D., as to the origin of the body of Adam, was contrary to the word of God as interpreted in the standards of the Church; and it is therefore ordered, that the said verdict and judgment of the Presbytery is hereby annulled.”

I complained against the decision, and in May, 1888, the General Assembly at Baltimore refused to sustain my complaint, and adopted the following judgment:

"Whereas the Presbytery of Augusta did find the Rev. James Woodrow, D. D., not guilty of the charge preferred against him by the Rev. W. Adams, D. D., wherein he was charged with teaching and promulgating opinions and doctrines in conflict with the Scriptures as interpreted in our standards, the Confession of Faith and the Larger and Shorter Catechisms of the Westminster Assembly; that he did on divers occasions mentioned in the charge teach and promulgate that the body of Adam was probably the product of evolution from the body of some lower animal; and whereas the Synod of Georgia, upon complaint of the Rev. Wm. Adams, D. D., did annul such action of the Presbytery of Augusta, which judgment of the Synod of Georgia is brought to this General Assembly by complaint of the Rev. James Woodrow, D. D.: Now, therefore, it is the judgment of the General Assembly that Adam's body was directly fashioned by Almighty God out of the dust of the ground without any natural animal parentage of any kind. The wisdom of God prompted him to reveal the fact, while the inscrutable mode of his action has not been revealed. While, therefore, the Church does not propose to touch, handle, or conclude any question of science which belongs to God's kingdom of nature, she must, by her divine constitution, see that these questions are not thrust on her to break the silence of Scripture and supplement it by any scientific hypothesis concerning the mode of God's being or acts in creation, which are inscrutable to us. It is, therefore, ordered that the complaint in this case be not sustained, and the judgment of the Synod of Georgia be, and the same is hereby, in all things affirmed."

By these decisions your verdict of "Not guilty" in the above case has been annulled. Whether or not they render it necessary for you to take further action, it is for you to decide. I suppose that it is clear that nothing has yet been done which in any way affects my ecclesiastical standing. Should you think otherwise, and should you deem it

proper to reopen the case, in order to prevent embarrassment as to evidence, etc., I beg leave now respectfully to state that I still entertain the views and beliefs set forth in the documents enumerated in the indictment against me, copies of which, with the record of the cause, I herewith submit.

Your fellow servant,

JAMES WOODROW.

This communication was referred to the Committee on Bills and Overtures, which subsequently through Ruling Elder Billups, made the following report:

"That the ecclesiastical standing of Dr. Woodrow having been in no respect impaired by the action either of the Synod of Georgia or of the General Assembly, Presbytery sees no reason to take any further action in his case."

This report was unanimously adopted.

THE END.

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